

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a typewriter machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink in white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige The Progressive Thinker.

CONTRIBUTORS:—Each contributor to alone responsible for any assertions or statements he may make. The editor believes that the cause of truth can be best served by the free expression of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

ITEMS:—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged, more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every article or item that appears. This rule will be strictly adhered to.

Thomas M. Locke writes from Philadelphia, Ohio: "The Philadelphia Spiritualist Society have had for their speakers during the month of April, Mrs. Marlan Carpenter and her husband, Mr. Elmer Carpenter, of Detroit, Mich., and we are pleased to say it has been one of the most successful months we have ever had since we have been a chartered society. Mrs. Carpenter is a very instructive and interesting speaker. After each lecture she closes the service with spirit messages, and so accurate and convincing were the tests given that the hall was crowded by anxious investigators and skeptics, who wished to hear from the loved ones. Mr. Carpenter is also a very fine test medium and frequently assisted in giving messages, and gives them so rapidly and correctly that he astonishes the audience; he also gives instances where he has given names and accurate descriptions. They have so endeared themselves to our people that we have secured their services for next year, and look forward with great pleasure to their coming again."

Mr. Hess writes from Williamsport, Pa.: "We have secured the service of Mrs. R. W. Barton, of Minneapolis, Minn., to lecture and give tests for the First Congregation of Spiritualists in this city. The many readers of The Progressive Thinker will be knowing from her past work what we receive. We started our society with only fifteen people and now we have regular Sunday attendance of about two hundred, and our Thursday evening dime social is attended by about sixty people, showing the interest is growing."

At the West Side Spiritual Society, Occidental Hall, corner Sacramento and Madison streets, H. N. Maguire expressed his views from the spiritual standpoint on expansion. We give a brief extract: "Expansion we must all believe in, having understanding of the spiritual law of growth. It is a natural condition. It is an inevitable law. The law of expansion is as far-reaching as the sunlight. But they are and were intended to be of moral character. Moral expansion is normal to our system; physical expansion is abnormal, is going back to the old order of things. Moral expansion first, as the primary principle, and then material expansion will fitly follow. In moral expansion is all power, and the only safety. We should have frankly said this to the Philippines when the Spanish fleet was destroyed in Manila bay. 'Spain buccanneryed you out of your islands, and we can get no better title from her than she possessed. This is a fundamental principle of civil law as recognized by us. It is sound morality. But the fortunes of war have brought us together, and we cannot leave you to your fate, if we would; for us to be your friends is to prevent other nations from being your enemies. Let us for awhile, until we understand each other, maintain order through joint consulars and joint councils.' Such a course would have been the spiritual course. It would have been acceptable to the Philippines, divesting of influence natives actuated by personal ambition; and by its acceptance, with our side wisely and intelligently represented, all the horrors of war that have ensued, the bloodshed, the conflagration of homes and whole villages and the parading of local industries, would have been averted."

T. M. Rooney writes: "That excellent book, 'The Magic,' came duly to hand as a premium for one year's subscription to your very able paper. I cannot refrain from expressing my sincere thanks to you for being the medium through which I possess such a grand work. I think with it as a premium The Progressive Thinker should be in every Spiritualist household in the world."

Secretary writes: "Dr. Leo Miller will address the audience of the Bible Spiritual Church in Kenwood Hall, Forty-third street and Cottage Grove avenue, May 21, at 8 p. m. Subject, 'Natural Evidence of Immortality.' He is a competent writer as well as a lecturer and many should hear him. The church is in a prosperous condition. The seats are filled every Sunday evening. Dr. Cady's lectures are filled with good spiritual food. The tests given by Mr. H. F. Coates cannot be surpassed. May 7, Sunday evening, the audience brought their own seats, holding them themselves. Five recited state-writing, in addition to the many spirit messages which he gave. All of them were recognized."

S. W. Edmunds writes from New Orleans: "I am writing because the pastor of the Light and Truth Spiritual Association and Church, at 1310 Carondelet street, and served the association for about two months, I desire to say a few words through the columns of The Progressive Thinker. Our association is young, and like all new organizations, subject to the vicissitudes of time and

sees. Our books show a membership of fifty, more or less, with new accessions at each meeting. On March 31, we held the anniversary exercises of the year 51 B. S., with the spirit due to the time and occasion. Since that time a goodly number of investigators have become interested. My guides are endeavoring to expound the science, philosophy and religion of Spiritualism in its more practical teachings, as well as drinking from the fountain of Truth, wherever it may be found."

Mrs. Hattie Nesbit writes: "Will you please announce a meeting at Bantock Lake Resort, Sunday, June 11; also Sunday, June 18, 1890. Mrs. Williams, of Vicksburg, Mich., will address meetings. Good music and a good time expected."

H. P. Coates writes: "Prof. Leo Miller will lecture May 21, at 8 p. m., at Kenwood Hall, 4300 Cottage Grove avenue. Subject, 'Natural Evidence of Immortality.' Prof. Miller has been a literary man and has delivered lectures in the principal cities from Maine to California. A special programme is arranged for the evening. All are welcome and seats free."

Leota D. Whartenby writes: "We have just closed a successful series of meetings at this place. The attendance being remarkable when we consider the continual downpour of rain, which lasted the entire week. To say our speaker, Mrs. Etta Seaman-Bledsoe, of Concordia, Kans., interested the audience is putting it too mildly. I believe Mrs. Bledsoe to be one of the best inspirational speakers on our platform today."

Mrs. Anna L. Gillespie, of Pittsburgh, gave an address in Universalist church, Smithton, Pa., May 7, to a deeply interested and attentive audience. Her subject, How Do We Know, was handled in a way to draw out many commitments. Mrs. Gillespie was assured of a good audience whenever she visits Smithton.

Mrs. Robert Gray writes: "A society has been formed at Lorain, Ohio, called the Lorain Spiritual Society. The following are the names of the officers: Dr. C. H. Figue, chairman; Mr. William Shaddock, president; Mrs. Louis, vice-president; Mrs. Robert Gray treasurer and secretary. Mr. and Mrs. Howell, Mr. Shupe, Mr. Gray and Mrs. Theodore Saul constitute the board of trustees. Mr. W. Shaddock is chairman of the committee on the constitution and by-laws."

Jay Chappel writes from Palmetto, Florida: "What a magnificent age this is, and what a magnificent paper you spread out each week for the American and foreign readers! Dr. Savage in this sermon has done Spiritualism an immense good, and thousands of conservative people will read it and investigate, and then think and investigate again. Ingalls' sublime and iconoclastic teachings will reach another class, and so the tide of progress will sweep on and old fogies, Mr. and Mrs. Grundy and Company, and all religionists will ultimately sink into infamy, same as John Calvin and which humors have. I suppose Christianity, like all other religions, is a disease and a very difficult one to obliterate. I have been a Spiritualist for forty years, and witnessed nearly all phases of phenomena from all the famous mediums, and am more convinced than ever of your great use, and that we need no religion in any form, however diluted. Nature has no ceremonies, is always modest, generous and gracious."

The Campbell Brothers have closed their winter's engagements and have returned to their home, Lily Dale, N. Y., where they are located for the summer season.

Mrs. Emma F. Vogan writes: "One afternoon I was visiting at the home of a friend, when one of my controls, 'Big Chief,' took possession of my organism and expressed himself as being highly pleased with the privilege. The lady began questioning him in regard to his scout who had previously announced himself as 'Fleet Foot.' Chief said: 'Fleet Foot' means 'Fly Fast,' and apparently an arrow darted past us and I was struck in a corner of the room. A large cat which had been sleeping on a rug immediately sprang up, and with a cautious step approached the spot. He crouched there a few moments, then with a disappointed expression on his countenance, returned to his rug and resumed his siesta. Query: Did he see the arrow clairvoyantly as we did?"

Mrs. C. H. Mullins writes: "I would like to say that the Freedom Society is prospering finely. We feel that in a small way we are doing a world of good. Many strangers attend, and we are always glad to welcome them. We hope the attendance will increase until we will have to secure a hall. Our next meeting will be May 17, at Mrs. C. G. Grand, 1110 Maple avenue, South Oak Park. We are to go early, take lunch, and stay all day. A good time is expected and we hope to see many there."

Pammy E. Crocker sends the following: "The hour has come at last and the light of the spirit world is shining around me. All is new; all is bright. I am in a new life. I am where I knew I would be. Its wonders I cannot comprehend; its vastness so great I cannot estimate it. As I believed, the mortal body is only a shell, and the glorious spirit life is its morning glory and fillet all to completeness and near. Believe me, it was in a hurry when I left. Mourn not. I will watch over you and shortly you will have proof of the promise in me. I live the same as I did when with you; the change is not as much as the imagination pictures it. It is life; it is law. I always believed that progression is the watchword in earthly life, continuing into the new life of the spirit. We spiritually transcend on subjects of good to the world of mind. You know what I mean. Think of me."

A. A. Kunkle writes from Ft. Worth, Texas: "We are about ready to dedicate our temple, and have arranged to do so the 4th of June. Mrs. Cora L. V. Richmond will be present, and at the same time the state will hold a semi-annual convention."

Secretary Clark writes from Lansing, Mich.: "We have had Mr. G. W. Kates and wife, of Rochester, N. Y., May 9 and 10. They gave perfect satisfaction, and we take pride in recommending them to all societies wishing first-class speakers and test mediums."

Parties desiring the services of Mrs. Emily P. Beebe for lectures, camp-meetings, funerals or weddings, can address her at 806 Griswold street, Jackson, Michigan.

Mrs. N. L. Pierce wishes to inform her friends and patrons of her return from Michigan where she went to attend the funeral of her brother and will continue her circles, on Tuesday and

Friday evenings, at her residence, 115 South Paulina street.

"Spiritual exposure, May 12 and 13, by Prof. D. G. Hagaman, of Adrian, Mich., and Rev. E. H. Caylor, Columbus, Ohio." The above appears displayed in a handbill. It is followed by this reply: "In reply to the charges of the above gentlemen, I will sit under strict test conditions, get four screen doors, screwed together from the outside. I will sit in a dark room, trumpet outside of screen, and voices to be heard through trumpet. I will choose a committee of from three to six good citizens of Ashley, and they the same, and under oath they shall keep hold of hands throughout the seance. At the seance room in Woolley Park, at 2 o'clock, Friday and Saturday, the 12th and 13th days of May. Lem. McClellan, medium, Ashley, Delaware County, O." Dr. H. C. Andrews writes: "My permanent address will be Jonesboro, Ind., Box 115. I will answer calls to lecture for the next two months anywhere in Indiana or Ohio."

Judge H. N. Maguire has returned to Chicago, and is now located at 1420 West Madison street.

Mrs. E. P. Beebe writes: "Received Art Magic all right, and it is truly a wonderful book. Ghost Land interested me deeply. I am now looking forward to the Occult Life of Jesus."

Mr. Jensen writes: "The cause of Spiritualism is progressing nicely in Cedar Rapids, Iowa, but we need some first class mediums here."

The Sunlight Center Band will hold a basket picnic at Garfield Park, May 20, from 2 till 10 p. m. Other details are cordially invited to attend. Music, recitations, and a good time in general. Mrs. Sarah E. Brownell, president.

Dr. Benton, secretary, writes: "There will be a phenomenal seance held at the Spiritualists' and Mediums' Home, at 3310 1/2 Rhodes avenue, Wednesday evening, for the benefit of Henry Allen, the noted boy medium of California, now of Chicago, Ill. The manifestations through his mediumship are simply wonderful as all can testify to who have witnessed them. Admission 50 cents, and one-half the usual price for such seances; and every one who attends will be more than repaid, as it will be a chance of a life time to witness such phenomena."

The Spiritual Research Society will give a card party, Saturday evening, May 20, at 324 Wells street, near Oak street. Admission 10 cents. Refreshments. All welcome.

Mr. G. F. Perkins, of Dubuque, Iowa, visited Chicago last week. He has many friends here who were glad to see him again.

A testimonial benefit will be given Frank T. Ripley at Washington Hall, 490 Washington Boulevard, on Wednesday evening, May 24. This will be a test circle. Mrs. Hamilton Gill and Mr. Ripley and other mediums will give tests.

A club of ten subscribers comes from Cambridgeport, Mass., sent by H. D. Simmons.

E. W. Sprague writes from Alliance, Ohio: "We are adding new members to this church all the time. We will close here the last Sunday in this month and then will go to Mantua and attend Moses Hull's school for a week or ten days, and rest; then go on to Meadville, Pa., to attend our daughter's graduation, and then home for a while. Brother, your work is grand. No one can realize the power for good The Progressive Thinker is doing. Long may it live."

Secretary writes: "The Harmonical Society of Sturgis, Mich., will hold their forty-second annual meeting in the Wesleyan Church, June 17 and 18. A fine program has been arranged, and the following speakers engaged: Harrison D. Barrett, president of the N. S. A., and Mrs. Georgia Gladys Cooley, of Chicago, and others. All are invited, and a good time expected."

Secretary writes from Grand Rapids, Mich.: Permit us to announce through your columns that we have closed our meetings for the season. The warm weather compels us in a great measure to do this, but it is made absolutely necessary, because our president, Mr. John Lindsey, and Mr. Lindsey required rest. The meetings have been very successful, and have been well attended by appreciative audiences; the readings and tests by Mrs. Lindsey attracting many people for miles around this city."

S. A. Aykroyd, D. D. S. writes: "In your issue of May 13, is an article signed by 'Kingstonian,' in which my name is freely used in connection with a 'Normal Psychic College,' of which the writer says I am president. I wish to state that I am not president of such a school, nor is there such an institution in Kingston. I have already received communications asking for particulars, but for the benefit of the readers of The Progressive Thinker I wish to say there are no particulars to give. Last winter we organized a class for the study and investigation of psychic phenomena, and I was named chairman and president of the organization. We had fairly good success, but for reasons not here necessary to mention, we were obliged to disband. I am a student of psychic philosophy and a reader of your paper, but not president of a Psychic School yet."

Physician writes from Neoga, Ill.: "Six months ago little was known in the little town of Neoga, Ill., regarding Spiritualism. I was impressed to investigate. I was told I would succeed in my investigations. I now have a very pleasant home circle and a very nice following. I am told by my friends (spirit) I have great healing powers. I have had some wonderful tests in sittings with Bangs sisters, the noted mediums of Chicago, also Mrs. Herbine, of Indianapolis. My little son, daughter and wife all show remarkable powers. I think I will place a Zenobia cabinet in our home soon. I will be glad to hear from a good medium desiring to assist a healer. Wife, daughter and son are all in full relation with a strong spirit band, and we desire to do all the good we can."

May W. Guest, secretary, writes: "The Spiritualists Home and Aid Association, incorporated under the state laws of Illinois, held its regular meeting at the home of Mr. and Mrs. Isaac D. Guest, 4020 Cottage Grove avenue, on Tuesday evening, May 9th. It was decided to donate the furniture and furnishings of the home, now located on Rhodes avenue 3310 1/2, appointing Mrs. Jennette Hanson to take entire charge in the interest of the residents. The home has become widely known as a Mediums Home, and affords a home to mediums at cost. The objects of the Spiritualists Home and Aid Association is to establish and support a home for those who are unable to provide for themselves. There seems to be a need for the two homes; and to test the existence of the spirit world and show that much good can be done, much suffering relieved and our mediums protected by a hearty co-operation of all who wish to defend the cause of 'Spiritualism,' and give a practical answer to the old-repeated question, 'What has Spiritualism done for the world?' We extend a cordial invitation to all who wish to identify themselves with either branch, to come and help us, remember-

ing that it is our offering to our spirit friends, and they will appreciate it more than flowers strewn on their coffins and graves. The next meeting will be held at the home of Mrs. Wilson, 3300 Cottage Grove avenue, The Halper Flat 17, Tuesday, May 16, All are welcome."

P. H. Morrill writes from Philadelphia, Pa.: "I notice in a late Progressive Thinker, a communication from Philadelphia, which is likely to mislead the friends of the First Association of Spiritualists at a distance from this city, and I wish to correct the error by stating that Mr. W. J. Colville has lectured for our association all winter and continues the balance of the season. He is a wonderful speaker and able to fully elucidate any subject or question which may be proposed, and his large audiences have been of the most satisfactory character. He has lectured on the subject of Spiritualism, twice on each Monday afternoon and evening, which have been attended by large classes. Our meetings are held in Cashio Hall, 13th above Girard avenue, a very nice hall and well located, and we hope to be able to secure it for a term of years. The society which Mrs. Marlan Carpenter was with last month is the Philadelphia Spiritual Association, a chartered association but not the oldest, the First Association, which I have the honor to represent and for which I have worked humbly for many years."

Dr. V. Fell writes from Washington, D. C.: "The greatest task of the present is to prove the worthlessness of the greater portion of the so-called knowledge which has descended from the past."—Hudson Tuttle in Question and Answers. There is no department of your excellent paper that I peruse with more interest, as much as that which contains the control of our most gifted philosopher and scientist, Hudson Tuttle; and according to my way of thinking, in nothing has he shown more wisdom and profound research than in the above quotation in your last issue, responding to one who asks as to the truth or falsity of the quite commonly received notion that certain numbers portend evil. I think that to all waiting light on the thousand abstruse questions continually besetting thinkers, Brother Tuttle's column is almost invaluable."

C. H. Mathews writes from New Philadelphia, Ohio: "Spiritualism was given an impetus here by the eloquent and impressive lectures and convincing and indisputable tests given by E. W. Sprague and wife, of Jamestown, N. Y., the evenings of May 10, 11 and 12, 1890. Good audiences were present each evening and much interest was manifested to learn of the evidence of a life beyond the grave. This has been a priest-ridden town and contains eight churches of the various popular (8) denominations, with a constant stream of people, the Episcopalian being the most numerous. These precious souls whom the others fail to reach. Many church people heard Brother Sprague's discourses and gave him a respectful hearing. This indicates a growing interest in the mass of the people to learn whether or not there is a life beyond the grave, or whether Bishop Foster told the truth when he said, 'Candor compels us to say that we do not yet know that death does not end all.'"

What a damning admission coming from one of the leaders of the Christian Church! The church is honey-combed with infidelity, and the average churchman hardly knows 'where he is at.'"

Excellent Tests of Spirit Presence. Three years ago a spirit of a lady came to me two or three different times. She said her name was Ansyntha Monue; was a Persian princess and had been in spirit life four thousand years. She said she committed suicide, taking poison because she could not force her to marry a captain in her father's army, and she did not like him, so killed herself.

She also told me the religion of her nation was called Catholic, but not Roman Catholic. That they believed all persons would have a happy immortality except those who were executed by law for crimes against the state, and those who commit suicide or destroy themselves—for such there was no future existence. She said that when I asked her how she knew this, she said she had been a medium, recording the results achieved, and a report will be published in a psychic quarterly, the special organ of the institute. As the donor does not wish to be known at present, he has placed the institute under the direction of the committee of the association referred to.

It will be seen from the above, however, that this institute, dealing with physical phenomena, is free from the difficulties that attend the case of the higher mental phenomena pertaining to a purely spiritual institute, the work of which we are inclined to think will have to be accomplished by individual effort; some earnest Spiritualist with means, following the example of the American gentleman, and either officiating as manager and preceptor themselves, or procuring the assistance of persons in whom they have confidence to carry out their ideas. Very truly yours, S. A. Aykroyd, D. D. S., president of the National Association of Spiritualists in America, with the intention of facilitating psychic research, and carrying out such search with scientific exactness. Referring to this he says: "All sections of psychological phenomena are to be investigated; especially those produced through mediums. The mediums who present themselves for experimentation will be bonded during the investigations at the expense of the donor. A certificate will then be presented to the mediums, recording the results achieved, and a report will be published in a psychic quarterly, the special organ of the institute. As the donor does not wish to be known at present, he has placed the institute under the direction of the committee of the association referred to."

Two years ago I occupied a store room (I am in the jewelry business) in this city. I was satisfied with my location, and had no thoughts of making any change; but on Sept. 10, 1897, a spirit came to me (I did not see the spirit, but the voice I am sure was that of my Persian lady), and told me to move my store, as the building would burn down in thirty days. I told my next-door neighbors on either side—one being a barber, the other a furniture dealer—that the place would burn in thirty days. Of course they laughed at me, and moved out on the first of October, and on the 10th, or six days short of the thirty days predicted, the building burned to the ground. If I had not moved, I would have lost everything, as I carried no insurance.

Again, some months later a friend of mine took sick on a Tuesday, and on the Sunday following I went to see him. I did not think him seriously sick, and calling him by name, said to him, 'You are all right, my friend. But at that moment a loud voice, as of a man directly behind me, said, 'He will die next Wednesday.'"

There were several other persons in the room, but none of them heard the voice. I told the doctor and also his parents what I heard. The doctor, who is a skeptic, laughed at me, and said, 'Pshaw! There is nothing the matter—only a cold. He will be up in a day or so.' He died on the next Wednesday, just the spirit said he would.

F. A. Allen, Pueblo, Colo.

"The Great Roman Anascondia." By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Horstmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome in this life.

"Anants: The Antediluvian World." By Ignatius Donnelly. Sums up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price, \$2.

"The Universe." What Force Is The Beginning of Creation? What Matter Is The Creation of the Earth. The Beginning of Life. Immortality. The Substance of the Elements. The Science of the Soul. The Soul of Man. Song of Psyche. A pamphlet by L. M. Rose. Contains 71 pages of interesting matter. Price 25 cents. For sale at this office.

R. L. Royce writes: "I have read Art Magic. What a wonderful book it is! It is the John the Baptist of the New Dispensation."

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

PSYCHIC COLLEGES.

The advisability of establishing Psychic Colleges, or institutions for the education of mediums and the development of mediumistic powers, has been frequently advocated in the Spiritualistic journals, and has recently been discussed at some of the meetings of the Victorian Association of Spiritualists. At one of which a prominent Spiritualist, who had visited the hills east of Melbourne, at a very high level, under spiritual investigation, he was reserving a site for such an institution. The idea in this, as in most instances, is to give the best possible conditions for high spirit control, seership and clairvoyance, to those who experts have determined are morally and constitutionally adapted for the exercise of these important faculties. These conditions are deemed to be a pure rarified atmosphere.

BEAUTIFUL SURROUNDINGS

(away from the din of cities or even the mundane associations of village life), simple diet, and the guidance of wise and experienced earthly preceptors, who would co-operate with advanced spirits to develop and utilize the powers of the subjects to elicit truth for the good of humanity. The benefit of such an institution or institutions, if they could be established and conducted strictly in accordance with the ideal presented, is unquestionable; but the difficulty would be to find a committee or board of management, even if independent of subscribers, who would be practically unanimous in the control of the institution, and who would be absolutely free from doctrine or bias. Any lack of unanimity in the management would be fatal to the scheme, and any fixed belief or bias on the part of the preceptors would inevitably militate against the purity of influx of spirit teaching, which takes its form and coloring from the mind of the medium. Here is the danger: we might have two colleges, each claiming authority based upon experience; demonstrating some truths, but like the hypnotic schools of Paris and Nancy, differing and disagreeing on principles.

THE HARMONIOUS WORKING

The matter has been brought into greater prominence lately by reason of an able article from the pen of Quaeztor Vitae, which appears in Light for January 7, wherein he refers to

A MUNIFICENT OFFER

made by an American scientific man to place a laboratory, comprising a valuable set of instruments and the services of a competent experimentalist, familiar with laboratory work in physiology, biology, and medicine, at the disposal of the National Association of Spiritualists in America, with the intention of facilitating psychic research, and carrying out such search with scientific exactness. Referring to this he says: "All sections of psychological phenomena are to be investigated; especially those produced through mediums. The mediums who present themselves for experimentation will be bonded during the investigations at the expense of the donor. A certificate will then be presented to the mediums, recording the results achieved, and a report will be published in a psychic quarterly, the special organ of the institute. As the donor does not wish to be known at present, he has placed the institute under the direction of the committee of the association referred to."

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Between the thorough-going reincarnationist and the old-fashioned believer in reincarnation hereafter

IN HEAVEN OR HELL,

there is a golden middle path. The reincarnationist says that we must return again and again, and inherit other bodies, in order to atone and learn; the old-fashioned believer in heaven and hell says that we shall never return at all. Why not "split the difference"? It is just that which the Spiritualist does. He says that spirit life is very real life and that the spirit can atone and learn quite well without reincarnation. He says that all needed usefulness as a discipline can perfectly well be secured by the spirit through unseen by mortal eyes. In reincarnation, the returning spirit is said to know nothing about its past, and being shut up in a body, it is excluded from making any atonement, even if it were otherwise possible. But the liberated spirit, from the midst of its new light, and in possession of subtle spiritual powers, may be able to atone and learn far more effectually than could ever be possible in the flesh.

These reflections have been suggested to us by the following verses, written by Eliza M. Hickok:

THE TWO WORLDS, MANCHESTER, ENG.

MOZART'S INSPIRATIONS.

This interesting account, taken from Edward Holmes' "Life of Mozart," will, I think, interest your readers: "You say you should like to know my way of composing, and what method I follow in writing works of some extent. I can really say no more on the subject than the following: for my mind knows no more about it and cannot account for it. When I am, as it were, completely myself, entirely alone, and of good cheer—say, traveling in a carriage, or walking after a good meal, or during the night when I cannot sleep—it is on such occasions that my ideas flow best and most abundantly. Whence and how they come I know not, nor can I force them. Those ideas which please me I retain; my motto is, 'I am accustomed (as I have been told) to hum them to myself. If I continue in this way, it soon occurs how I may turn them out, or that 'moreau' to account, so as to make a good dish of it—that is to say, agreeably to the rules of counterpoint, to the peculiarities of the various instruments, etc. All this fires my soul, and provided I am not disturbed, my subject enlarges itself, methodized and defined; and the whole, though it long stands almost complete and finished in my mind, so that I can survey it like a fine picture, or a beautiful statue, at a glance. Nor do I hear in my imagination, the parts successively, but I hear it, as it were, all at once. What a delight this is I cannot tell! All this inventing, this pondering, takes place in a pleasing, lively dream. Still the actual hand must be at the keyboard, and the best. What has been thus produced I do not easily forget."

and this is, perhaps, the best gift I have my Divine Maker to thank for. When I proceed to write down my ideas, I take out of the bag of my memory, if I may use that phrase, what has been previously collected into it in the way I have mentioned. For this reason the committing to paper is done as easily enough, for everything is, as I have said before, already finished; and it rarely differs on paper from what it was in my imagination. At what occupation I can therefore suffer myself to be disturbed, for whatever may be going on around me, I write, and even talk, but only of fowls and geese, or of Greel, or Barbel, or some such matters."

LIGHT OF THE EAST, CALCUTTA, INDIA.

NEVER WASTES ANYTHING.

Nature never wastes anything. All apparently corrupt material is worked over by her into other forms of life. There is nothing new, therefore, but an egg in which a chick is beginning to gestate, but nothing is left of the corruption after the new life has stepped out of the shell. So it will be with the corruption so greatly deplored in social and political life in the world; out of it will come a new life—a better condition of things.

A PERFECTED SPIRITUAL WORLD is the evolutionary outgrowth of a material world spiritualized through man's growth in spiritual thought and action. Material and spiritual growth are concomitant; not separate.

The mission of men and women here, as well as of lower forms of life, is to spiritualize gross matter; the worm, the plant, the animal, the human being, each doing the assigned task, this particular according to the degree of intelligence each possesses. When the worm eats the earth it is spiritualizing it, and preparing it for further spiritualization.

Only in the highest spiritual evolutionary phase—in the fruit—does nourishment and greatest utility reside; hence, man must evolve the highest degree of spiritualization for the earth, before he reaps the fruit of eternal happiness.

A happy spiritual existence is the emanation of a right material existence. The material life is a field, and the spiritual life is the crop, good or bad, grown from that field by the good labors or shiftlessness of the individual.

THE CENTRAL HINDU COLLEGE

established by Mrs. Besant in Benares is certainly a move in the right direction. No doubt for the last twenty years the Theosophical Society is working for the cause of India's spiritual regeneration. Whatever may be the frailties of some of its individual members, no one can gainsay that the Theosophical Society was the chief means of proclaiming the glory of Aryan philosophy in the West. Its Buddhist tendency has no doubt, to a certain extent, made it unpopular. But Mrs. Besant's attitude towards Hinduism has done much to remove the above impression from the mind of the public. A course of one-sided western education has done much in the past to imbue the minds of Hindu youths with strange and peculiar notions regarding the religion of their forefathers. In their minds, Vyasa and Valmiki were deified by Huxley and Darwin. Nature came to be regarded as made up of physical causes and effects, where spirituality and hardly any place. And in place of the boundless field of absolute consciousness, the descendants of the Aryan Rishis perceived the dead, unconscious "fery mist" of material science.

The Central Hindu College will no doubt to a great extent remove this inconsistency. It would be better if the text-books selected be Hindu text-books instead of being theosophical. The reasons for doing so are so obvious that we need not dilate upon them.

LIGHT, LONDON, ENG.

Between the thorough-going reincarnationist and the old-fashioned believer in reincarnation hereafter

IN HEAVEN OR HELL,

there is a golden middle path. The reincarnationist says that we must return again and again, and inherit other bodies, in order to atone and learn; the old-fashioned believer in heaven and hell says that we shall never return at all. Why not "split the difference"? It is just that which the Spiritualist does. He says that spirit life is very real life and that the spirit can atone and learn quite well without reincarnation. He says that all needed usefulness as a discipline can perfectly well be secured by the spirit through unseen by mortal eyes. In reincarnation, the returning spirit is said to know nothing about its past, and being shut up in a body, it is excluded from making any atonement, even if it were otherwise possible. But the liberated spirit, from the midst of its new light, and in possession of subtle spiritual powers, may be able to atone and learn far more effectually than could ever be possible in the flesh.

These reflections have been suggested to us by the following verses, written by Eliza M. Hickok:

THE TWO WORLDS, MANCHESTER, ENG.

MOZART'S INSPIRATIONS.

This interesting account, taken from Edward Holmes' "Life of Mozart," will, I think, interest your readers: "You say you should like to know my way of composing, and what method I follow in writing works of some extent. I can really say no more on the subject than the following: for my mind knows no more about it and cannot account for it. When I am, as it were, completely myself, entirely alone, and of good cheer—say, traveling in a carriage, or walking after a good meal, or during the night when I cannot sleep—it is on such occasions that my ideas flow best and most abundantly. Whence and how they come I know not, nor can I force them. Those ideas which please me I retain; my motto is, 'I am accustomed (as I have been told) to hum them to myself. If I continue in this way, it soon occurs how I may turn them out, or that 'moreau' to account, so as to make a good dish of it—that is to say, agreeably to the rules of counterpoint, to the peculiarities of the various instruments, etc. All this fires my soul, and provided I am not disturbed, my subject enlarges itself, methodized and defined; and the whole, though it long stands almost complete and finished in my mind, so that I can survey it like a fine picture, or a beautiful statue, at a glance. Nor do I hear in my imagination, the parts successively, but I hear it, as it were, all at once. What a delight this is I cannot tell! All this inventing, this pondering, takes place in a pleasing, lively dream. Still the actual hand must be at the keyboard, and the best. What has been thus produced I do not easily forget."

A correspondent is quite right. The authoritative

"REVISED VERSION"

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HUDSON TUTTLE.

S. H. Mitchell: Q. (1) We hear Spiritualists speak of the scenery, homes, etc., in the spirit world. What are the conditions there?

(2) Have a son in the public school. My circumstances are such that I cannot afford to have him make a mistake in his choice of occupation. Can you from the enclosed, advise me?

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(2) Work that accords with one's desires is pleasure; when opposed it is drudgery. When a youth enters on the exacting stage of life, his desires indicate the avocation to which he should follow. It is of greatest moment that he go right, and yet, alas! the majority by force of surroundings get forced in the wrong direction.

Your son would succeed best as an electrical engineer, and would do well to study especially on that line. He would do well in the manufacturing arts and should pay attention to practical work in this direction. A school of technology will suit him far better than a classic and literary course.

S. H. D., Victoria, B. C.: Q. Is Spiritualism a work, or is it a religion?

A. Spiritualism furnishes the most noble work in which a human being can engage, and of perfecting our character according to its exalted ideal. Whether it is a religion or not depends on the definition given that word.

The Century Dictionary, from which there is no higher authority, gives this definition: Recognition in manner of life to a superhuman power, or superhuman power to whom allegiance and service are regarded as justly due.

In illustration, the noted J. H. Newman says: By Religion I mean the knowledge of God, of his will, and our duties toward him.

Donne says: Religion is Christianity. Farther, as a second definition this Dictionary says: Any system of faith in and worship of a divine Being or beings; as the Christian religion; the religion of the Jews, Greeks, Hindus or Mohammedans.

It is a waste of effort to attempt to gain a knowledge of the meaning of such words from their primitive meaning, as their significance has often changed, but this word appears to have retained from first to last, the impress of its first use. In all languages it means, "reverence toward the gods, fear of God, piety, conscientious scrupulousness," and the forms, ceremonies and superstitions which go to make up each distinct religious system.

Spiritualism cannot be thus defined. It is not faith or belief, or acceptance of dogmas, or observance of forms, or reliance on the knowledge of that field of thought known as spiritual or psychical, and it would be just as appropriate to say of astronomy or geology that they were religions. Inasmuch as all religions are connected with morality and the conduct of life, Spiritualism approaches them. If religion be defined as a system of morality, Spiritualism holding to the same precepts in the conduct of life, may be said to be in unvaried contact with religion. If in our language we give words new meanings to suit our fancy, the force and precision of thought is lost. The word religion cannot be used correctly in any other sense than that above given, and if this definition be clearly fixed in the mind, no one who understands the principles of Spiritualism will claim that it is included.

M. Disney, Fresno, Cal., sends his "New Time Almanac," and asks if its new division of time will be adopted as standard.

A. Looking over this "New Time" we find that the year is divided into thirteen months of twenty-eight days each, except the last, "Omega," which is given 29. They are not lunar months, but no reason is assigned for the peculiar division. When the last day of December is reached, it corresponds to the first day of the present method and a month has to be added, called Omega. As nothing is gained by the new division, it is safe to say it will never be adopted. The counting time by lunar months is confusing and cumbersome, and this method is even more objectionable. The present system is the result of ages of thought, and even if a far better should be invented, would be difficult to displace.

F. W. D., Quincy, Ill.: Q. (1) Do the different races in spirit life have different spheres?

(2) In our family circle, my father usually sits with us, but I, who am an impressionable medium, find that his influence is detrimental. He is, and always has been, a hard-drinking man. Shall I exclude him?

(1) There are no arbitrary spheres with high walls between them, in the zones which form the spirit world. More than there is in earthly life. Each and every one is attracted or repelled, and goes where and with whom they find most delight. This principle answers all questions which may arise on this subject.

(2) A member of a circle may exert an influence so detrimental as to prevent manifestations of any kind, and be not only unconscious of it, but interested and desirous of success. In this case the man who is under the influence of liquor would attract, if he attracted any spirits, those of a low order, and his presence would be a constant danger and menace to having anything truthful, pure and noble in sentiment.

A. Ley: Q. When I sit to the Psychograph I get what seems to be communications, but in such a way as always seems to leave a doubt in my mind as to genuineness of the messages. While I do not know what the first letter or word may be, yet when I get that, whole sentences may rush to my mind, and this is what makes me doubt. Is this the experience of others and can

these communications nevertheless be genuine, if true they are frequently a source of comfort to me?

A. This impossibility which recognizes the communication as it is being given, is a common experience with those using the various instruments for receiving messages. The character of such messages are the best evidence of their independence of the medium.

Precisely the same experience is had by most writing mediums. The mind even in its so-called automatic writing is involved, and is made conscious of the ideas being written. This is the experience of Mrs. Underwood, whose work is among the most convincing in this field of research.

Often the instrument or the pencil becomes simply a means by which mental concentration is obtained, and the thoughts flow into or through the mind, with far greater rapidity than they can be recorded.

C. M. N., Petersburg, N. H.: Q. I think your description of the "soft magnetic hand," admirably correct, but I have another kind of hand to call your attention to. It is a red hand, with few lines, and always moist and sticky to the touch. In this case so much as to soil whatever is held in the hand for any length of time. What does it mean?

Such a hand aside from its psychic indications, shows a diseased condition like that of moist feet and may be cured by proper appliances. Wash thoroughly before retiring, and when dry, apply spirits of camphor in which a few drops of carbolic acid, say two to a tablespoonful of the spirits, is perfectly dissolved. As much as this quantity should be used each time, rubbing the hands together and being careful that every part is reached.

Milton J. Weeks: Q. (1) Do spirits ever give facts entirely unknown to the medium?

(2) Why do we sometimes receive communications purporting to come from a friend in spirit life, whom we afterwards find has not passed from this?

A. (1) They do this continually.

(2) Sometimes by mistake, at others because there are spirits who for slipshod or other cause do not tell the truth. They were given to lying in their earthly life, and continue to do so. Sometimes believers become so allured by the power of such faith in the spirit world that they are in danger of losing their individuality, and then it seems nothing will awaken them to a realization of the fallibility of their oracles but a "lying spirit." It is heroic treatment, and often their faith does not survive the shock.

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All governments claim authority over their subjects on one of three grounds: 1, Birth on its domain; 2, Adoption or naturalization; or 3, Conquest or subjugation. Over these three classes governments assume the right to regulate their relations and conduct in accordance with certain recognized and understood principles.

They also claim the right and exercise the power to levy and collect taxes for the support of various institutions and for the common defence. The exercise of this power by any other agency is usurpation—is war upon the Commonwealth. It is rebellion against the constituted order.

Outside of its own constitutional powers and functions, the government of the United States guarantees complete exemption from all and every form of governmental interference and control of the conceded rights of its subjects, to every member of the social compact. Outside of government control, all forms of association, whether it be religious, moral or social, are forbidden to interfere with the liberty of their members, as to conduct or property, beyond the voluntary concession of the individual freely rendered. And even here the choice or will of the individual must be exercised in harmony with the general welfare. Governments will interfere in behalf of the good in case any association should attempt to interfere therewith. Our Government requires that membership in any association shall be voluntary in its inception and continuance. The individual can join, stay or leave at his option, without any detriment whatever; and cannot be compelled to devote time, or contribute money, only as he chooses or agrees. No tax can be imposed unless he has consented to the imposition. As he can leave the society when he chooses, so he can terminate his membership and withdraw from the ship of state which he has joined. In other words, there must be mutually or reciprocity between all organizations and their individual members.

The power of taxation is the highest, and one of the most delicate functions of Government, and the one which it is bound to exercise justly, and not to permit any interference by any body, person or authority but its own. To neglect this is the sure way to produce a social chaos, and the people will then cry out for rebellion and war. As taxes are for the general benefit, when justly imposed, no people complain when satisfied in that respect. A Government may be just in its own direct imposition of taxes, yet if it allows the people to be taxed by indirect methods it is as guilty as though, by its own acts, it imposed the unjust burden. This is precisely the position in which our present Government stands, as I will show in this article. And it is doing this under the false pretense of granting religious freedom to the people.

CATHOLIC USURPATION.

In showing the position of the Catholic Church as an enemy of our Republic, attention is first called to the conditions of membership in that body. With the exception of a few proselytes, the Roman church membership is the result of birth. Every child of a Catholic parent is a compelled member of that church. Here it exercises the highest function of government, the assumption of membership and the right of control based upon the accident of birth. It is more despotic than civil governments, for citizens of them can change their allegiance and become citizens of another nation without reproach or annoyance. But not so with a Catholic. To leave that church is an inexplicable crime, and when such a person is expelled from membership she is subjected to the same penalties as death, and even now the secret persecution is so potent that thousands do not care to encounter it. This usurpation of sovereignty over Government allows, and thus basely surrenders its own to a great extent, and neglects to protect the freedom of its citizens.

This church begins its control at birth. It compels the baptism of the infant, and the education and confirmation of the child as a member and subject of that most potent organization. The earliest lessons are of its supreme duty to obey the dictates of an infallible church. It is the church of the Living God. Its head is the viceregent of the Lord Jesus Christ, the Successor of Peter, and higher than all kings and all governments. No civil government has any right of control only as it harmonizes with the teachings of the church. Hence, if the civil government displeases the Papacy, it can release its members from their obligations to citizens. It assumes the right to depose the Government itself, by absolving its subjects from all obligation of obedience. It has often done this in the past. It is well to say, in passing, that the position that civil Governments have no just right to require submission on the part of citizens, only as it conforms to the assumed Divine law, is as firmly held by Protestants as Catholics, and in some instances has been as ruthlessly enforced. But obedience or disobedience is more commonly left to individual judgment by Protestants.

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Take another function of government, that of taxation. The Catholic member is taxed from birth to death in ways too numerous to mention. The greed of this church, in that direction, is beyond description, and it does not cease its taxation even when paid for its munificence of "extreme unction" in the very hour of death. It follows the departed soul into Purgatory and levies a tax for prayers to deliver it therefrom. And the tax is not a definite one for so much time spent in prayer and celebrating mass, but like our railroads, it is all the traffic will bear. In other words, the tax is graduated by the

wealth and credulity of surviving relatives.

The tariff is the result of ages of study and experiment. The methods of intimidation and compulsion resorted to in the collection of those taxes, are beyond possible statement. And yet our Government allows their imposition and collection under the pretense of granting religious liberty to all. Glorious liberty to allow the children to be forced into a church when born, their minds perverted in infancy, and then ruled and taxed all through their lives.

Another feature of the papacy is the Catholic Church is equal to its Catholic members and friends. As blotted above the monastic life is substantially a life of imprisonment. That any considerable number ever enter it intelligently and willingly is not true. The majority are deceived and wheedled into it when they are young and immature in mental development. And over every door of every monastic institution should be written: "Who enters here leaves hope behind." But even if it was a voluntary act at first, continuance therein should also be voluntary and abandonment at the pleasure of the individual. These infernal prison houses through all their rooms and dungeons are vocal with the groans and wails of the tears of immolated innocents, murdered to hide the lust of a celibate priesthood, cries to heaven against this bloody church. But Leo the XIII., standing on the brink of eternity, in his last allocution, defends these closed institutions and orders. And this God-given comment "of the people, by the people, and for the people," allows these vile institutions to exist without supervision or examination. It thus vacates its own high function and transfers it to one of the vilest priesthoods that ever oppressed and demoralized humanity. Of all the black catalogue of nameless crimes, I know of none of which Pope and Priest have not been guilty. And the bloody church has never repented. And never will.

That there are persons belonging to that church who are excellent people in their private lives, there is no doubt, but the very excellence of these people, as well as the heroic work of the Sisters of Charity, only gives strength to the life-crushing and liberty-destroying might of this tremendous engine of despotism, and enemy of all true freedom. You may as well paint the beauty of the basiliad to conceal its poison as the virtues of a few persons to cover up the innate demonism of the Romish Church.

We are warning the frozen viper out of ignorant compassion, only to be struck, in the end, by his deadly fangs.

J. S. LOVELAND.

Summerland, Cal.

Campbell Brothers in St. Louis.

It has been the good fortune of us St. Louis people to be favored with the presence of those wonderful psychics, the Campbell Brothers, for the past three months. I have attended many of their private seances and the two public seances at Howard's hall, the first having been such a success that the people pleaded for a second, of which I will give a description in this article.

The good that has been done here for Spiritualism this winter by these mediums deserves the highest praise being but a slight echo to the thousands of others who have seen the phenomena of Spiritualism in a high and pure light.

For myself, I sat for and received a portrait of my dear mother, who has only been in spirit life a short time. The portrait is perfect as she was in life, the coloring being perfect, and certainly produced by a masterly power. I am not alone in being blessed in obtaining a portrait for many have availed themselves of the presence of these mediums to obtain portraits of loved ones, many of which I have seen, some being life size.

By the special request of many prominent Spiritualists in our city the Campbell Brothers held one of their marvelous seances at the St. Louis Spiritual Association, Howard's hall, on Monday evening, March 27. Although the night was stormy, hall was crowded to its full capacity. At 8 o'clock Mr. Charles Campbell stepped to the stage and made some remarks relative to conditions, etc. Mr. A. Campbell then gave an invocation, after which Mr. Thomas Grimshaw, the able lecturer, presented a beautiful bunch of La France roses to the brothers, from their many friends here. In making the presentation, Mr. Grimshaw spoke very kindly in regard to the good work that had been done by the brothers through their visit to St. Louis.

A piano duet by two brilliant pianists followed, after which the seance began in earnest. I should judge over 200 people received messages, some typewritten, others written in pencil, coming independently from the cabinet. I should tell you the hall was brightly lighted.

Paintings on slates and porcelains of an exquisite nature, interspersed these messages. In all there were several called for such ladies and gentlemen from the audience to come forward and clasp hands before the cabinet, which was done. In a few moments a canvas was handed out by invisible means, and lo! there was a life-like portrait on it, one of the ladies, a Mrs. French, exclaiming: "Oh! that is my father!" Numbers of those present familiarly recognized the faces of the cabinet, and all pronounced it perfect, the gentleman whose portrait it was having been in spirit life about one year.

This was the finish of the seance, and long will its memory last in the hearts of those present, for many sad hearts received comforting words and assurances from their friends in spirit. Proving without doubt, a life beyond the grave. In conclusion, we hope to have these instructions again with us before long. I understand they leave here a few days for Chicago and other cities, where they have engagements to fill, after which I believe they go to their home at Lilydale, N. Y., where they will be, after May 1, remaining the entire season.

MRS. KATY NEWSON.

"Wedding Chimes." By Delphi Pearl Hughes. A story of love and marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal Ministry. Price \$1. For sale at this office.

"Three Jubilee Lectures." By J. M. Peckles, M. D. Dr. Peckles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office.

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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems. SPIRITUALISM

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NO. 496

ALIVE! NOT DEAD.

An Eloquent and Profound Spiritualistic Sermon from the Universalist Pulpit.

DELIVERED BY MISS EDNA M. McDONALD, THE BRILLIANT YOUNG LADY PASTOR OF THE UNIVERSALIST CHURCH, AT URBANA, ILL.

I hope you have all read again in your Bibles the story of the crucifixion and resurrection of Christ, because if you have you have the story fresh in your minds and are ready to follow out the story with me this morning. It is a beautiful story because the center and soul of all the action was the most beautiful character that we have any record of. We have thought so long and so intensely of that life that it almost seems as though we can see the beautiful, tender face of the Christ as he bent over his startled and bewildered disciples that sunny morning so long ago, we can almost hear the tender words that he breathed unto them.

He was the only one who had to be strong and patient, even though he had so lately passed through death and bitterness, for his disciples were skeptical and doubtful, they were frightened and discouraged and scattered and that in the face of the fact that he had been telling them all the time that he would be crucified and would rise in newness of life to live with them forever. They did not comprehend his meaning. Even after the death of his body and the beginning of the fulfillment of his prophecy they did not grasp the meaning of his teaching. How could we expect it of them since we to-day do not fully understand and are only beginning to grasp the meaning of his spiritual life.

Now we are going to permit, those who will to speak of the bodily resurrection of Christ. The bodily resurrection compared with the rise within us of new and

GREATER SPIRITUAL POWER, sinks into utter insignificance. We do not believe that the physical body which we now carry about, will be retained after death. We do not see the necessity of its retention since God is so abundantly able to clothe the soul with a new and beautiful form not subject to disease and decay as is this one. Then we can scarcely use the word resurrection since that word implies a rising from the dead. We do not believe that

THE SPIRIT EVER DIES.

The writers of the synoptic gospels do not affirm that the spirit of Christ was dead or that it was even controlled by any physical power. If, then, the spirit does not die, there can be no resurrection from the dead. If there is no death there is no resurrection. We grant that there is a death or change of the body; and that change is natural and inevitable. Not to be dreaded but welcomed as it opens a new life to the spirit, because then the spirit is no longer bound by the limitations of the flesh. It can rise to higher and grander heights unfettered by the natural laws that flesh must obey. The writers of the gospels evidently believed that Christ's physical body was incorporated in his new spiritual form. How that we cannot say since we do not know and have no way of finding out. It is more reasonable to believe that his body was removed and secreted while he appeared in a spiritual form to his disciples. We say this because Christ promised that we should all rise as he did and if there is one thing we know more surely than another it is the fact that our physical bodies pass again into the earth and nourish the vegetable growth of another season. That is the natural law and as the spirit is immortal and the changing into the calm heaven of Christ's spirituality. We are freed from fear, from sorrow, from anxiety and worry about the things of this life. We are conscious of freedom within us, no longer slaves to the physical with its attendant horrors of the gloomy grave and a gloomier after-life of terrible pain. Can you realize it, my friends? Ought we not to be indeed a happy people? Is there any other faith so beautiful as the one that declares that God is so good, that he will not cause us needless pain, and that we never die but are clothed upon with a new form of beauty with added power and joy? O lift up your voices in joyful thanksgiving that we know such a God; that we are a part of him; that we are his children and even now know what it is to call ourselves immortal! Why, I have been saying it all my life and it has just dawned upon me, what it means. It means that we only drop this body and become free, and not only free but free with all the added opportunities for happiness and helpfulness. No wonder that we thank God this morning since he has revealed to us our future and

SUCH A GLORIOUS FUTURE.

No wonder that all nature sung that morning of Christ's coming forth. No wonder that the earth is beautiful and full of song and gladness! We, the children are children of the good, and our end is the joyful and glorious. But the end is a beautiful old legend that will help us to realize that this that I have been telling. A great block of rough, dirty marble was dug up out of the earth and taken into a sculptor's workshop. The sculptor was very happy over his marble, though it was only voiceless and formless, void of beauty and grace. But the sculptor took a sharp chisel and began to cut into the marble. He cut deeply and often and the marble found voice and cried out in pain and begged him to stop. But the man still cut and moulded while the growing form wept in agony. The chip-cutting and polishing went on continually, until one day the sculptor rested and his face beamed with pleasure. It was a block no longer. He said,

THERE IS NO DEATH.

There is change of particles of matter to be sure but the spirit within us always lived and will always live so long as its creator and sustainer lives. The spirit within is the spirit of God. When God ceases to exist then will that spirit die and not till then.

Well, then you say Easter morning brings to us no message of good cheer? It means no more to us than does any day. Since Christ did not die was not

"BEHOLD THYSELF"

The white marble suddenly cured of hurt looked and saw reflected in a fountain near by a wonderful white angel, with drooping wings and for the first time it knew itself. It had become a shape from the shapeless. There is a lesson in it for us to-day. There is a possible angel within us, and God, the sculptor, is bringing it forth. We do not realize that the angel is there, we must needs look into the fountain of God's being and find reflected there the possibility of our lives that we may no more cry out in agony at the sharp thrust at fate, but looking up with loving eyes, thank God for the hidden beauty within us and strive more earnestly to shadow forth that beauty to the world.

Each person lives two lives. We go about our work and play; we laugh and talk and jest; we eat and sleep, but all the time there is a consciousness within us that this is not life, neither is it our own identity. We live with people and are often strangers to them. We do not know the hidden life that is so much deeper and so much more satisfying. It is a spiritual life.

Within us, and to the degree that we are able to evince this life to others to that degree do others love us. To that degree do we become magnetic and attractive. It is this life that gives us power to sway the minds of those we meet. Let us look at a famous orator. Let us take Mr. Ingersoll who is proud to boast that he is only physical and carnal, who scoffs at the idea of spirit. How is it that he moves our souls to answering thrills of harmony? Why, because he appeals to the deepest and purest things within us. He stands at his brother's grave and talks of immortality, and we thrill over his oratory because the man has unconsciously put into his words the plea of a stunted soul and our spirits go out in reply to his vague hope with the promise of certainty. He speaks of immortality and our souls answer, "Yes, please God, we have with its purity and love and our hearts thrill in response for the love of home and wife and children is next to the love of God within us. No oratory thrills us unless it appeals to the best within us. Unless it touches upon the holy and sacred, upon the solemn and valued things of life, no oratory thrills another soul unless there is an appeal from soul to soul. No man rises unknowing from his seat and with the tears streaming down his cheeks goes bravely up to applaud a sentiment or to sanction a plan unless he feels through his heart that that sentiment or that plan is the eternal right and cannot be moved. It is the spirit and

THE THINGS OF THE SPIRIT

that move and influence and fashion the lives of men.

Cultivate the spiritual within you and you may hold in your hands the magic wand that will make a single wave of thought into you and fill your life with all that is most beautiful and inspiring. As your inner and best self speaks through your outer self so will you have power to sway men's minds and lead them up to the good which you worship.

I have been newly impressed by the magnitude of the great love that Frances Willard inspired in the hearts of those who met her. A woman came into the temple to pray for her husband and throwing her arms around the cold clay of the modeled bust, she wept and laid her head upon his surface and wept and sobbed out her heart's burden. What was it that inspired such love? Surely nothing but the over-dwelling, indwelling, abiding spirit of God that strengthened those brave and fearless hands of hers. Is it not worth while to have lived on this earth, to have brought forth so much love in humanity? From her better home I can imagine Miss Willard as looking back and rejoicing that God gave her so abundant a measure of his love to show upon the world. No person ever influenced another unless they did it by a greater strength of spirit. We love and cleave to the beautiful and the high and the holy. They appeal to the best within us and influence us because we instinctively admire the good. The spirit is strong within us, and as it strengthens and deepens it carries us along as on an ocean tide and we grow

BEAUTIFUL OF COUNTEenance,

and because there shines from our eyes the secret joy of God's presence. If you wish to influence the lives of others for good; if you wish to be a power in the world; if you wish to inspire love for yourself and for the God you worship there is no surer way or quicker way than to cultivate the spiritual within you. Spirit is eternal; matter is temporary. Spirit is our possession and though we cannot see it, it has the power to overcome the material and lift us above the sensualities and passions of this life. It soothes our sorrows because it whispers that sorrow will be no more. There is no cause for sorrow, for there will be no separation or mistakes. It whispers to us, fear not, for the grave has lost its power. The spirit does not enter the grave. There is naught to bind it. There is naught to dismay it, for it alone is powerful. O, let us begin to realize it now that we are spiritual, not material; that the good rules, not the evil; that

THE NOBLE IS ETERNAL,

not the ignoble; that death and sin and sorrow are servants of life and right and happiness! That we are living, not dead; that we do not die; that the time will soon come when we will gladly lay down this mortal body and take up the body that is unchangeable and glorious. But that it will be a change so great in its possibilities that we will scarce know ourselves. In tears and sorrow the unbelieving disciples laid the body of their savior in a tomb. They had forgotten that he had told them he could not die. Their hearts were heavy within them. For never had man, inspired the love that this man inspired and even that human love shrunk at the semblance of death. They straightened his pain-drawn limbs and tenderly wiped the blood-bedewed head and hands and feet; then in cool sweetoint-

ment and soft linen they softly laid away the body of their dearest friend. And the Romans guarded the door of the tomb. But how can the material hope to

COPE WITH THE SPIRITUAL?

The sun rose that morning and the birds sang because the world was beautiful and they loved life. And Christ himself walked in the garden and sought his desolate disciples. All the glory of life shown in him. He was not dead. His love was just as beautiful and his power intensified. But the very highest and best of life is too good for common use, and with his face transfigured by celestial radiance the Christ who had lived as no man yet had lived, blessed his loved ones and parted from them. But he left with us the positive knowledge that we, too, shall be transfigured by that same radiance, since we, too, have life. O, we love life! It is so precious. Lift up your heads and rejoice! Life up your heads, ye gates, and be ye lifted up ye everlasting doors, and the King of glory shall come in! O, sing daughters of Jerusalem! Sing a new song unto the Lord. For he is our God even unto the end of the world.

ROBERT G. INGERSOLL.

Why He Loved the Universalists.

To the Editor:—As you have bestowed upon your favored readers the sermon on His Satanic Highway, by that great poet of prose, whose tribute to my revered hero, Roscoe Conkling, is a sacred treasure to me, may I relate a little story Mr. Ingersoll gave me some twenty years ago?

As my husband and self were introduced to him, just before his impressive lecture on "The Mistakes of Moses," I laughingly said, "I think, Mr. Ingersoll, I could give you some points on Moses' mistakes."

He was surprised, but when General explained that I had married a Moses, he enjoyed the little joke. He said, "Universalist? I like them, for when a little boy I got lost in the woods, and cried and wandered hungry and scratched by thorns and briars, when about sunset I emerged and found a log house near a spring. As I arose from the refreshing draught of pure cold water, a woman with grey eyes and hair, and in a neat blue calico dress, called to me from the vine-wreathed door."

"I hastened to her, and she gave me such tender sympathy—bathed my torn feet, fed me on bread and milk (after a generous warm bath), and when my hunger was appeased and my poor little heart comforted, she went to her bed and withdrew from beneath it the trundle-bed. Then while I noted tears in her kind mother eyes she took from the chest of drawers a little white night robe, and as she put it on me, kissed my forehead and said, 'You must sleep here to-night, in my little Tom's bed and night dress; he went away a month ago to his Father in heaven, and we will take you to your earthly father in the morning.'"

"Then she had me say 'Now I lay me, and all at once it came to me to ask her if she belonged to my orthodox father's church?"

"Oh, no, indeed," she said, smiling. "Never. I am only a Universalist, my dear boy. We believe God so loves the world, all will be good and happy sometime."

"Thus, you see, I've always felt a tenderness for those people."

There was a moisture in his grand eyes, and a sweeter voice in his wonderful voice, and to me who had lost a little boy, it was a poem which I sang to my soul and always say: "Robert G. Ingersoll is a loving father, and he knows God much better than those who attribute to him cruelities so terrible, unrelenting, devilish, that would disgrace savages."

"Yes, Ingersoll will, (if he does not now) embrace our blessed faith. It will be given this master spirit of poetry, eloquence, liberty, and humanity to realize that such love as his great heart has cherished for his wife and children, the slave, the poor, for the deathless creed of "Mercy and love," must be

"Eternal as the hills, the voiceless stars!"

The world of shame, of so-called religious teaching, is moving, and the dawn of peace, hope and truth cometh.

HELEN HINSDALE RICH.

SWEET VIOLETS.

An emblem of modesty, pleasing to view,
Concealed in the grass and watered by dew.
'Tis sought for by children when roaming around,
And when 'tis discovered their shouts will resound,
Startling the cows that are lying asleep,
And green-coated frogs who are crying "Go-woop."
While mother at home is feeling at ease,
And sings to herself while shelling the peas.

It grows an example we should all imitate,
If doing good deeds we should not regret late.
Or blazon them forth like holiday show,
As being so good and pious, you know,
Act like the flower concealed in the grass,
Help all you can, the fierce struggling mass
Of poor humanity, bearing great woes,
Concealing yourself, so that nobody knows.

HENRY M. EDMISTON.

It does not take very much to convince the man who wants legislation to regulate the religion of the country, that he is a successor of the prophets of the American Sentinel.

THE SPIRITUAL BODY.

Spiritualism Founded on Natural Facts.

One of the finest things about Spiritualism is that it is founded on natural facts of the universe which are patent to us while we are here in the flesh. The founders of religion have used Bibles or oracles as the reason for accepting them, has given rise to miracle, and it was this element which led me gradually out of the church, before I knew what Spiritualism was. And the absence of this miraculous and the presence of the natural element led me into the boundaries but sure field of Spiritualism. Every statement comes to us from the split side of life, we quickly apply the touchstone of natural facts, and it stands or falls according to its agreement therewith. "Whatever is true is rational." And whatever is rational is sure to be natural.

When a statement comes from the spirit world that does not accord with the known facts of astronomy, geology, chemistry, physics or psychology, we at once conclude that those spirits were not conversant with those facts here, have not learned them there, and have been theorizing, as many mortals do, according to fancy instead of according to fact.

Great inductions have been made by master minds, which were not founded on particular facts, though the facts were found to accord with them. These were intuitions and were drunk in by great souls from the ocean of infinite intelligence at moments when the avenue was open between a finite soul and the infinite. Among these inductions, which are to be distinguished from the deductions of Paul, Linnaeus and Newton, are John's statement that God is love, Goethe's intuition that all the parts of a flower are changed leaves, and Descartes' superb generalization that it was the action of vortices that brought all worlds into form.

Theologians are beginning to suspect that love is indeed "the greatest thing in the world." Goethe's doctrine regarding flowers is taught in the text-books on botany, and the vortex theory of world-forming has many adherents to-day, and will be taught as the natural basis of astronomy by and-by.

When such inductions are presented to the world by those who imbued them from the infinite fountain, some souls have known intuitively that they were true, but the average human mind is not always broad enough to receive them at first.

The vibratory theory is accepted by scientists, and Spiritualists whose studies lead them into similar lines of interest account for natural action by the same law. We go, however, a step further than the ordinary scientist. He shows that effects are produced here and now by vibrations. Of course we agree with him regarding the here and now, but we also say that effects are produced there and then by vibrations; the vibrations being much more rapid than on the mortal plane. This is no new theory. It was applied by scientific Spiritualists to the spirit side of life as soon as it was discovered that, it applied here. They did it by reason, and not necessarily because it was suggested to them by spirits.

A friend in Minneapolis used to say very earnestly, "What I want is to get into this vibration." The vibration that this truly advanced thinker craved was the more spiritual vibration by which we receive impressions from the invisible decarinate spirits, or drink intuitively the encompassing ocean of infinite intelligence. Of course the fleshly body cannot respond to this higher vibration; and if we possessed that body only, we should be as shut away from the spiritual universe as if we were a prehistoric insect enclosed in a vast mausoleum of amber.

But, most fortunately for us, we are not thus "cabin'd, cribb'd, confin'd," as we have also a spiritual body, and it is through this and by means of this, that we can communicate with the decarinate spirits, or the decarinate communications with us.

We declare the existence of the spiritual body, not on the word of any decarinate spirit. We found it on the natural and proved facts here on this mortal plane. Among these natural facts may be named the feeling in an amputated limb long after it has been severed, the fact that many look down on their own fleshly body that they have left for a little while; the fact that many persons have been seen at a distance from the mortal form; the general acts of clairvoyance, clairaudience, and claircognition, which it is too late in the day to deny; and all the phenomena of clairvoyance, clairaudience and claircognition.

When I feel the loving hands of my mother, whose earth body was buried in 1845, I am not so unscientific as to think that I sense them with my fleshly body. I feel her spiritual body caressing me through my own spiritual body which I possess here and now, having attained to some degree the power of effacing it or temporarily leaving it as I wish, through the methods described in my book, "The Bridge Between Two Worlds."

These, and millions of other experiences of truly spiritual persons, harmonize reasonably and naturally with the present existence of a spiritual body. Of course materialists deny its existence because they are materialists. And when persons who call themselves Spiritualists deny this truth, thereby denying the well-known and proved facts of clairvoyance, clairaudience, and claircognition, we feel sorry for them because the materialism which they have not yet outgrown has blunted their spiritual perception.

We claim that what the materialist calls assumptions are founded on natural facts just as clearly as anything in the world about us. He says that we know that physical things exist because we apprehend them with our sense organs, and that we thus know that we have a fleshly body. Well in a similar way, we know that spiritual things exist

because we apprehend them with the sense organs of the spiritual body, and that we know in this way that we possess one, I say, as the most sturdy materialist of them all does not claim that it is the eye that sees and the ear that hears. Well, the thing that sees through the eye and hears through the ear is the very same thing (if we may call it so) that sees through the spiritual eye and hears through the spiritual ear in the case of one who is spiritually developed. There is as much proof in the one case as in the other.

And, as we hear because the auditory nerve responds to certain vibrations on the mortal plane, and see because the retina responds to yet more rapid vibrations on the same plane, in like manner do the auditory and visual organs of the spiritual body respond to the far more rapid vibrations that characterize the decarinate plane of existence. And the proof is that when we see clairvoyantly a spirit person or a spirit color, our physical eyes may be closed, and yet we actually see as vividly as through the fleshly organs of sense. Only those who have seen or heard in this way can know that this is so.

With regard to seeing colors, and knowing a spirit by his characteristic color, we say that just as scientists have shown that certain colors appear with different feelings and natures, just so does something corresponding to this same color appear on the field of the spiritual vision when different feelings or natures are manifested on the spiritual plane. This is one of the instances in which Spiritualists have preceded scientists, for clairvoyants recognized certain spirits by the color that appeared before them before scientists discovered the connection between the moral nature and a color. Dante did the same, and recognized certain exalted spirits in his Paradise by the color of their light.

I do not say that my mother manifests to me in a beautiful purple or violet, because she now vibrates at the rate of some fifteen billion times a second, which is the scale of violet on the mortal plane. But I do say that as violet requires the greatest number of vibrations of all the colors that can be seen by the human eye, just so does my mother, who is a very advanced spirit, vibrate to a degree that manifests a tint that corresponds to violet, and that is recognized by me as violet, through the sensitive visual organs of my own spiritual body.

Let us not deny our spiritual bodies. Let us on the contrary develop them and all their powers while on the mortal plane, so that we can use them more effectively when the cumbersome flesh drops away and leaves the soul clad in its more ethereal frame. So doing we can realize while here the words we sometimes sing:

"The angels come and walk with me,
And sweet communion here have we.
They gently lead us by the hand,
For this is heaven's border-land."

ABBY A. JUDSON.

Arlington, N. J.

A GREAT TRUTH.

What I Am Thankful For.

The Rev. M. J. Savage uttered one of the greatest truths that ever man uttered when he said in his Easter sermon published in The Progressive Thinker, "One of the worst enemies of Spiritualism is the dishonest practitioner, the false medium, or the people who cover him up, through any personal favor, or as they mistakenly think, for the honor of the cause and to save it from disgrace. If there is any man on the face of this earth meaner, more utterly contemptible than any other man, it is he who will take money, coined from the broken hearts, from the hopeless tears of those who long to know whether their dead are alive; and take it, not even for what they believe to be a genuine message from the other side, but simply for the sake of the money, when a poor soul will do that I do not believe there is anything on the face of the wide earth too mean for him to do."

Every true Spiritualist ought to, and I believe they will and do, say "amen" to the above and say it very loud. The Spiritualist shark is the meanest of all sharks. There are those in our ranks posing as mediums who are the basest of frauds and are in it for revenue only. If driving such out will kill Spiritualism it will die easier than I think it will. I know for myself that there is communion between the visible and the invisible worlds, that only a thin veil separates us, and that our departed friends are near us and with us a great deal more than we may think they are, and that they seek to help us and guide us often when we do not know it. Though I may not agree with many in our ranks on some subjects, I am liberal enough to say that every one has his particular work to do, and what will convince and interest one person will not another, and every one should labor to do all the good he can, seek the truth wherever he may find it, "on Christian or on heathen ground," and labor for the betterment of his fellow-man. Every day of my life I thank the spirits for their many kindnesses to me, and for their watchful care in guiding me as best they can in my journey through life, and never, never shall I abjure anything honest or true in spiritual phenomena or its philosophy as it may so appear to me. It is my desire to be perfectly sincere and honest in the matter, and not help bring any discredit on the cause. I feel that those who are near and dear to me will be glad to help me and I shall labor not to create any conditions that will hinder them. Being thankful for so much to the invisibles for their interest taken in my welfare, it is no more than just that I protect them from unjust aspersions by those who either cannot or will not comprehend the natural conditions necessary to receive correct and trustworthy communications from them, for I do not believe that family messages would be so often received if it were not for the dogmatic, suspicious, too positive attitude of the investigator in the presence of a genuine medium, which is not unusual.

MRS. ADDIE WRIGHT.

Athens, Mich.

The Illinois State Spiritualist Association.

Will all chartered societies of the Illinois State Spiritualist Association in sending per capita tax to me, please send them either in post office order or express money order. Make all post office money orders payable at post office station 66.

ELLA M. JOHNSON, Sec'y.

11437 Harvard Avenue, Chicago, Ill.

The chief object of all good governments should be the protection of all the natural rights of their constituent members.—Alexander H. Stephens.

Many a man thinks he is looking at truth when he is only looking at the spectacles he has put on to see it with.—Drummond.

likely to cause unsatisfactory communications.

I think The Progressive Thinker and the other spiritual journals, our writers, lecturers and thinkers for the good work they are doing, and for their loyal assistance to the spirits in organizing the true Brotherhood of Man and fitting him for companionship with the angels.

U. G. FINGLEY.

Neely, Ohio.

LIFE A SCHOOL.

Teaching by Precept and Example.

You will, as you proceed in your investigation of the great truth of life everlasting, meet with many obstacles and barriers, that, at first, may seem unsurmountable, but do not be discouraged, or faint by the wayside, for I assure you there is a golden opportunity awaiting you, and the time will come, at no far distant day, when your efforts will be crowned with success, and Spiritualism will come forth in its true light, the light of the world. For ages past Spiritualism has been investigated and proven beyond a doubt, but since this world was formed and man was placed therein, there have been frauds. If we take the Bible for our authority, the first man created was a fraud, and so it is at the present time; man's gross nature will develop, and some are so constituted that they are unable to resist the evil influences that surround them, consequently the frauds that are perpetrated on Spiritualism; but, if we will go back a little, we will find that frauds were perpetrated in the days of the Nazarene, even to the sacrifice of life. Nature has endowed all individuals with their own creative power, and a desire to investigate and develop their reasoning faculties to judge for themselves, and to try and work out their own salvation. Some are traveling by one route, and some another, but the destination of all is the same, the world beyond. And I want to say to you, my friends, that many who are journeying so joyously, assured in their own minds that they are in the right path, will find when they pass on, a great surprise awaiting them, and their life-work on earth all for naught, but that they are compelled to begin at the lower round of the ladder of success, and work out their own individuality.

Oh, my friends, be not weary in availing; lend a helping hand to those in sorrow or distress, either of mind or body, for in alleviating the sufferings of humanity on earth, you are raising for yourself monuments of your own individuality in the bright beyond.

Life on earth is a school of progression from the cradle to the grave; it is merely a primary department, to develop and prepare one for the next higher grade in the spirit world. How important then that the teachings and influences in that school be pure and untarnished, that we may be permitted to enjoy the blessing of assisting some one who is in a lower grade than we. All are, whether consciously, or unconsciously, teaching and being taught. The example of one's life, and the path in which one trends, are merely what one is teaching another. Be careful, then, that you may keep out of the narrow path of orthodoxy, where many are seen but few are heard, keep in the broad and open path of liberality, where you may go on and on, throughout all eternity, assisting many who may follow after you, casting none aside, but where all may enter and dwell in peace and harmony. Strive to gain a knowledge of the spiritual as well as the material existence, for when you enter the spiritual you will find that life for you has just begun.

Nature has endowed each individual with faculties to investigate, and satisfy his own mind with the realities of life and a future existence. There are millions of books printed containing the belief of some persons, each claiming to be the true belief, and still as opposite as the two poles of a battery; so, to persons who depend wholly on what they read to form a foundation for their belief, it is rather overwhelming and unsatisfactory, consequently I say, each and every one must work out his own salvation, and it is deeds, not words that help you. No matter what his belief is, man is known by his works alone, and it is the good qualities a man possesses that work his redemption. A worthless kernel may be found in a finely formed shuck.

That is a fraud that does not cling to Spiritualism, either, it is the individuals that are the frauds and not the belief they entertain. So it is that when they enter the spirit world the belief is left behind, for a certainty is gained, consequently the fraud is left and the true individual remains with a desire for knowledge, and ready to work for the good of themselves and others, and there they find many who have passed to a higher grade, glad to come and assist them to greater achievements in this vast sphere of knowledge, where we may go on until perfect happiness is attained, and success is gained in that blissful security and knowledge of a life after death.

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SATURDAY, MAY 27, 1899.

GOOD.

A preacher in Omaha has made the pleasing discovery that sleeping in church is a habit as old as Christianity, and is to be commended instead of disapproved. We quote:

"No practice is more clearly authenticated as direct succession from apostolic times than that of sleeping in church. Therefore no one need hesitate about engaging in this practice through any apprehension that it is a departure from the example of the Christian fathers. It is a tribute to the soundness of the minister on all points of doctrine that at the time he is elucidating them deacons and other prominent persons in the congregation give themselves up to quiet repose."

Most of us who have entered the down hill side of life know by practical experience the somnolent character of church attendance and religious exercises. After listening for an hour to a graphic description of the misery of the damned, and enjoying the positive assurance of the certain doom of the other fellow, then, joy supreme, when the scene-shifter would transport us to an orchard heaven, filled with babies, credulous women and idiots, each striving to excel in chanting "Glory, glory, glory." Interest then relaxed and a quiet, restful, refreshing sleep would come on. These outcrops were the most interesting, instructive and profitable part of the exercises, and made ample compensation for the labor of the morning in preparing and getting to church early so as not to lose a word which should fall from the holy man's lips.

When will those good old times be revived, when sleeping during divine service will be popular again? Probably not until hell is given back to us in all its original glory.

THE COON DOG PARALLELED.

Everybody has heard of the wonderful coon dog, "with no equal in five counties." He was sold to a hunter with the best recommendation possible for tracking and capturing coons. In due time the hunter returned and complained that the dog did not fill the bill; that instead of pursuing the game at the sight of it he ran the other way.

"You don't mean to say that the dog is not a good hunter?"

"That is just what I do mean, unless hunting a safe place to hide in is what you mean by a hunter."

"That is another thing! I thought him the best coon dog in the world."

"Did you ever have any experience with him?"

"No, but I have been assured from childhood that God never made anything in vain! I had tried him for everything else, and found him worthless. I placed full confidence in my Sunday school teaching, hence my high recommendation."

We have a parallel to this doubtless true story. A good deacon who always occupied the amen corner at church, wishing to economize the labor of his hens, used an incubator to hatch and brood his chickens. In every setting there were a large number of eggs that failed to produce the desired hatching. These our deacon gathered up, washed carefully, and sent them to market. Caught at it, he had recourse to the dog-seller's logic:

"God never made anything in vain; the eggs did not produce chicks, so I presumed they were made to eat, and sent them to market where they could be utilized. I hope there was nothing wrong in that. If there is the fault was in my early teaching, not in me."

HIS HOPE WILL BE REALIZED.

"We hope The Progressive Thinker will not become a spiritualist, anarchist, or communist."—Kingstonian.

We beg leave to assure our correspondent that he has nothing to fear in the direction he deprecates. The publisher has not one gleam of sympathy in common with those who would reconstruct society on what is known as the ancient Christian faith, when they held all things in common; who opposed governments, unless administered by themselves; who wanted to set up a false dead hero of their faith as king, and insisted on his worship.

The best government is that government which is best administered. No government at all is Utopian, and can never be realized in the mortal state, save in fiction. When we put on immortality, and live to make others happy, self being forgotten, then governments will not be required; for each will be a government to himself. But we apprehend a long period will intervene before the physical and psychological conditions of duty inherited from savage ancestors, will attain that perfection when governments to restrain the selfish and the vicious can be dispensed with.

MERITED REPROOF.

The editor of The Hutterford News, New Jersey, in an editorial in regard to Rev. Parker's profanity, mentioned in these columns two weeks ago, says:

"It is a fact which has been cordially testified to by those who have had the pleasure of meeting the Sultan of Turkey, and of knowing something of his daily life, that he is one of the mildest, kindest and most lovable of men, and that there is not a ruler living less deserving of the charge of tyranny, cruelty or intolerance than he. We are aware this assertion is directly at variance with the opinion of the masses of Americans and Europeans, but it is the truth. Unfortunately, the masses have received their information concerning Abdul Hamid from persons whose religious fanaticism and intolerance have overshadowed all other considerations. Said a member of the English House of Lords, just after the Turko-Grecian war:

"I have seen and known the much maligned Sultan of Turkey, as few Christians have ever seen and known him, and in common justice and honesty I am forced to confess that I have been un deceived. I expected to find him a shrewd, crafty, cold blooded tyrant. I found him a modest man of lofty, generous impulses, in whose heart there burned the fire of an exalted love for humanity, justice, mercy and a broad religious tolerance that we Christians would do well to emulate."

"We confidently believe a comparison of the moral and mental attributes of the Sultan and the eccentric London clergyman who asks the Supreme Being to damn him, would place the Sultan a head and shoulders above his slanderer in the estimation of the fair-minded portion of the world."

The author of the above while traveling in Europe made the personal acquaintance of the Sultan, and though he details what others knew of him, he was only telling what he knew himself while sojourning in the Turkish capital.

IS DR. GUNSAULUS A HERETIC?

Another heretic has entered the arena and flung down his gauntlet, not tentatively nor timorously but audaciously and nonchalantly. Dr. Gunsaulus, reared in Methodism and late the Paladin of Congregationalism, stands before the members of the Congregational association and unblushingly tells them that modern orthodoxy is so unprogressive that every one of its doctrines may be made heterodox by "a life inspired by the spirit of holiness." Proceeding on the lines of this basic statement, he directed the battery of his rhetoric at the inspiration of the Old Testament and riddled the patriarchs and prophets with grape and canister.

The older ministers of the association sat speechless with indignation and the younger ministers breathless with doubt as they were told that the Psalms of David are not so inspired as many of the productions of the modern poet; that Tennyson's "In Memoriam" marks a much higher and finer wave of inspiration than the Songs of Solomon; that Browning's "Death in the Desert" is "truer in its inspiration" than the Book of Ecclesiastes; and that "the inspiration with which the soul of Lincoln trembled and was yet steeled when he wrote the emancipation proclamation is greater and diviner than the inspiration with which Joshua commanded the massacre of a prostrate foe." In a word, Dr. Gunsaulus believes that inspiration is as possible in the present as it was in the past, as possible in Chicago as in Galilee, as possible in any individual as it was in the apostle or the patriarch. It may be inferred from the tenor of his address that he also believes modern inspiration is superior to the ancient, and that the poets and seers of to-day have reached a higher and finer inspiration than those of the days of "the sweet singer of Israel."

If this belief is the outcome of broader development of orthodoxy; if, as Dr. Gunsaulus declares, "the orthodoxy of to-day is the result of a long process of evolution and growth, and almost if not everything in its structure which influences the moral life of the time has had to make its way against the resistance of the past," it would seem eminently the proper time for the church to take observations and find upon what course it is sailing, and whether its rigging and steering gear are not of too antique a pattern for further use. This can easily be done by the Congregational brethren, as their sailing directions are more liberal than those of some others in the fleet.

It may be that Dr. Gunsaulus is all wrong in his diagnosis of inspiration. If so, it should be demonstrated, and David, Solomon, Joshua, Isaiah, and the other prophets vindicated. The Tribune presumes that even Dr. Gunsaulus as poet will not claim that Browning or Tennyson has ever reached the sonorous majesty of the Psalms of David or the monologues of Job or the sensuous beauty of Solomon's songs of love, so the investigation need not go beyond the technique of inspiration. It may result in finding that Dr. Gunsaulus is heretic, but no penalty can be attached, for he is now a free lance. Upon his present roster he is a free lance, and that is all that counts. He is not speaking to Congregationalists but to the people in the People's Church. He appeared before the Illinois Congregational Association evidently not so much as a representative of that denomination, to take part in routine proceedings, as to exhibit to the brethren the spectacle of a butterfly which has burst the fibres of the chrysalis and is exulting in its freedom.—Chicago Tribune.

TAKE NOTICE.

The Occult Life of Jesus.

The Occult Life of Jesus (including the Hull-Cover Debate) is now ready for delivery. It is a splendid volume, of nearly 500 pages, and will create something of a sensation among all classes. The postage on the book costs us 13 cents, hence the reader can realize that he is getting the book far below the actual cost of paper, printing and binding, saying nothing of numerous other expenses connected with the publication of the work. It will be sent out to all of our subscribers for 25 cents, when accompanied with a year's subscription to The Progressive Thinker. The Occult Life of Jesus and The Progressive Thinker one year for \$1.25.

"The Infidelity of Ecclesiasticism, A Menace to American Civilization," By Prof. W. M. Lockwood, lecturer upon physical, physiological, and psychological science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

FIFTY YEARS AGO, AND NOW.

It seems the declaration of faith in the church is not limited to New England, or the United States, or even to English speaking people, but down there in Italy, where many believe Christianity was born, certainly where it was nurtured, and attained its greatest prominence, it is not flourishing. The London "Literary Guide," for May, says:

"The Rev. Joseph Hocking, in the 'Christian World,' on the condition of 'religion in Italy' * * * states, that a high clerical official in Rome informed him that 'Half a century ago there was comparatively little unbelief in Italy, but now I have no hesitation in saying that a third of the nation is Atheistic.'"

Then Reverend Hocking goes on to say that he was told:

"Only the ignorant men and women go to church. The thinking people, the reading people, care no more for the priest's pretended power than they care for the man in the moon."

What a terrible revelation! Taking received Christian history for the base: in Palestine, where "our Lord" was born; in Asia Minor, the home of Paul, where most of his ministry was spent; in the greater part of ancient Greece, the field of early missionary labor; and in Constantinople, where Constantine made Christianity the state religion; and throughout all the provinces of Africa where it gained a strong foothold, Mohammedism has become the prevailing religion, with its love for Allah and his prophet, for watchwords and battle cry.

We are all familiar with the conquests which what the church calls infidelity has made in Germany, in Great Britain, in America. This church organ, now, tells us Italy, and Rome itself has gone back on the established faith; that the educated classes, embracing full one-third of the male population, have become Atheists! This seems incredible, and yet it is the result which naturally follows false assumption, and the abuse of power.

Spain, in the throes of a political revolution, will, doubtless, in the end, ascribe her real misfortunes to the tyrannous usurpations of Catholicism; then the countless millions of martyrs slain to advance the interests of that church will have their triumph, then Ignorance and Superstition, twin sisters, will hide from public gaze, and a new religion, with truth for its foundation, will burst on the world whose empire shall be universal, and whose reign shall be perpetual, and if not Spiritualism it will be closely allied to it.

SNUFFING DANGER FROM AFAR.

A new grievance has just been sprung upon the religious public in England. Two popular journals, the Daily Mail, and the Daily Telegraph, of London, have just come out with Sunday editions, and both are well received by the reading public. But the religious press, and the pulpit have opened their eyes of wrath, and are threatening the offending publishers with temporal and eternal vengeance. The Methodist Times says, "It is an outrageous attempt to destroy the Christian Sunday." It demands Parliamentary action to suppress the innovation.

Over here in America the Sunday paper is a universal favorite. It has a wider reading than any other issue of the week. People remain at home on that sacred day, and post themselves in regard to the great questions in which they are interested.

Alas, there is the rub! They do not attend the church; they make no contributions for its support. They rest, and spend their time with their families, and endeavor to renew acquaintance with the loved ones at home from whom business cares have separated them all the week.

The preachers claim to have been engaged nineteen hundred years in trying to civilize the world. They have made a terrible botch of it. The press has proved to be the greatest civilizer of all the ages. Let the priest with his book stand aside for the next twenty-five years and watch the progress the press and universal education shall make, and if he has one grain of intelligence and common honesty left, he will never resume his occupation. Good deeds for humanity tell, not adoration for a day, in no respect different from any other day in the week.

YES, WONDERFUL.

A late cablegram from Cairo makes the announcement that the Director of the Egyptian Museum has made a valuable find in one of the pyramids. It was no less than four mummies in the tombs of the kings, identified by hieroglyphic inscriptions as the remains of the Pharaohs. One of them proved to be Thothmes I, of that eighteenth dynasty, who reigned some 1822 years before our era. "The mummies," says the dispatch to the Chicago Record, "were inclosed in four richly ornamented gilt cases, and with them were found many valuable antiquities."

These records of three and a half thousand years ago, though very incomplete, makes us better acquainted with persons and events of those ancient times than has heretofore been known of them during the long intervening years. Kings died, were entombed, and the sun went down, and common to these later years, save their names, they were forgotten. If preserved for 3,000 years they expected to live again. They do. They have come forth, and the ceremonies in which their bodies were wrapped tell the story of their being, and with each form is the "Book of the Dead," not excelled in ethical ideas by any other book sacred or profane. How wonderful!

AND STILL THEY COME.

The Associated Press dispatches from Des Moines tells this sad tale:

"The trustees and students of Drake University are in trouble over charges of heresy against Oscar W. Morgan, professor of Biblical languages and literature. Prof. Morgan has been accused of holding heretical views for a long time. He says five years ago his ideas about the inspiration of the Scriptures began to change, and a study of the higher criticism has convinced him that the accepted orthodox views are unreasonable. He does not believe the Bible is a divinely inspired record of Hebrew history, but that it is a human account of the history of a people in many ways divinely guided."

IT'S A SCORCHER.

An Enthusiastic Admirer of Col. Ingersoll's Lecture on "The Devil" Places an Order.

Brother Francis:—Enclosed find 10 2c stamps, for which please send me 20 copies of Ingersoll's great lecture on "The Devil." It's a scorcher. How any minister, after reading it can take stock in the existence of his satanic majesty, beats my comprehension. Fraud, myth and mystery connected with what is called the religion of Christianity has played a long and dubious roll in this world, but freethinkers like Ingersoll, The Progressive Thinker and other freethought disseminators, with their long poles, are reaching out and bringing down the persimmons, so that the old pretended religious tree will be bare and free from the myths, sophisms and absurdities which have so long clung to and deceived a long blind and credulous people. Truly yours,

Medina, O.

A. MUNSON.

We will fill all orders for The Progressive Thinker containing the lecture by Col. Ingersoll, Rev. M. J. Savage and Mrs. Cora L. V. Richmond, at one cent per copy, to as many different addresses you may send in. One hundred copies sent to one address, 75 cents. 1,000,000 copies at least, should be circulated.

THE OTHER SIDE.

Showing a Victory to Spiritualism.

SPIRITUALISTS EXPRESS THEIR VIEWS OF THE RECENT SEANCE HELD ON THE ASHLEY CAMP GROUND—SIGNED STATEMENTS PRESENTED TO THE EFFECT THAT THE SEANCE WAS ALL IT WAS EXPECTED TO BE.

(Special to The Press-Post, Columbus, Ohio.)

Ashley, O., May 18.—The efforts of Mr. C. S. Caylor, Mr. C. G. Caylor, of Columbus, and Mr. H. H. Hagan, of Adrian, Mich., to expose Spiritualism here last week and the allegations they have made in The Press-Post that they succeeded in demonstrating Spiritualism to be a fraud, have inspired Mr. C. G. Heyer, a Spiritualist of this place, to make the following statement in rebuttal:

"The report given in The Press-Post Monday by Mr. C. S. Caylor and his son is incorrect in almost every particular. In the first place the Spiritualists of Ashley did not invite those gentlemen to come here to make an expose of Spiritualism. It is true they were here and went away again, but the Spiritualists still remain and feel quite jubilant over the outcome. The antis succeeded in creating quite an excitement throughout the town, but when they produced their goods the public sympathy went over to the Spiritualists; consequently the Spiritualists feel that they have a gain to them instead of an injury."

"A great deal of interest was centered in a test seance given in Woolley Park by a trumpet medium of our village, Mr. Lem McLeod. The conditions of the test were that he should sit in a dark room in a cage made of four screen doors screwed together from the outside and nailed to the floor in one of the seance rooms in the park."

"The medium chose six citizens of our village and the antis chose the same number, and they then went into the room. The cage in which the medium sat was six feet eight inches high and placed in the center of the room with the trumpet on the outside of the cage. Then the committee was placed in the form of a circle around the trumpet and cage. By agreement the committee sat holding each other's hands. Only at times was the trumpet fell over on the floor, when a match was struck and the trumpet set up again. Then they joined hands again throughout the seance. The trumpet rose from the floor and the ground room and touched several of the committee men, and a voice spoke through the trumpet, then it went out of the circle and was found leaning up against a chair in one corner of the room resting on the little end on the floor."

"The committee chosen consisted of the mayor of Ashley, Rev. R. C. Biechele, of the M. E. church, and the balance were business men and residents of the village who are recognized as good honorable citizens."

"In regard to the statement that the antis claimed the crooked work was done by one of the committee men, eleven of the committee have made affidavit as to the above conditions; only one man refused to take his oath and he was chosen by the side representing the antis. Why he refused to make oath is not positively known as he did not represent the side of the Spiritualists; in fact there were only two Spiritualists on the committee. The affidavit of the committee men who sat on each side of this man who refused to take oath was taken, showing it was impossible for him to manipulate the trumpet as they held him during the entire seance, also he was sitting entirely out of reach of the trumpet."

"The Spiritualists with one accord give Rev. R. C. Biechele, who was at the head of the antis' movement here, due credit for his honesty and fair dealing in the active part he has taken."

"The report of the committee is embodied in the following affidavits: State of Ohio, Delaware County, ss. Ashley, May 13.

Personally appeared before me, George M. Rosevelt, a notary public in and for said county and state, the undersigned committee, who make solemn oath that we sat in the seance held in Woolley park on May 13, 1899, at Ashley, O., and that we held each other's hand until the trumpet fell over when the circle was broken and a match was struck and the trumpet was set up. Then we held each other's hand during the remainder of the test and in no way made the movement of the antis' hands and feet known to the committee, and called to the floor, with the trumpet on the outside of the cage and that the trumpet rose from the floor and was found leaning up against a chair in one corner of the room resting on the little end on the floor."

W. O. DENNIS, J. GRESHAM, E. M. THOMPSON, J. J. BEARD, FRANK BLAIR, R. C. BIECHELE, E. V. SLOANMAKER, C. F. MEYERS, A. J. ALDRICH, S. L. CRUIKSHANK, S. WORNSTAFF.

Subscribed and sworn to before me this 15th day of May, 1899.

GEORGE M. ROSEVELT, Notary Public.

State of Ohio, Delaware county, ss. Ashley, O., May 15, 1899.

Personally appeared before me, George M. Rosevelt, a notary public in and for said county and state, J. J. Beard and Frank Blair, both of Ashley, O., who make solemn oath they held the hands of Charles Dixon, of Ashley, O., during the seance held in Woolley park, May 13, 1899, and that he stated to them that he in no way aided the medium during the test, and we did not release him one instant during the seance. And Charles Dixon further stated to us that "you know I did not or could not aid the medium, as you held my hands during the entire seance."

J. J. BEARD, FRANK BLAIR.

Subscribed and sworn to before me this 15th day of May, 1899.

GEORGE M. ROSEVELT, Notary Public.

[Seal]

"COPIED IN COUNTRIES NOT PAGAN."

Modern travel and observation have done much to correct the false impressions generally entertained in regard to prevailing ideas and practices in what is generally called heathendom. The missionaries have given us terrible pictures of the "howling dervishes" of Mohammedan countries, as if they were something unique and frightful in their mad orgies.

Dervish is a Persian word, signifying poor, and is applied to a class of persons among the followers of Mahomet almost identical with the monks of Christendom. They live in convents and devote their lives to poverty and the contemplation of God.

The Chicago Record's correspondent, traveling in Europe, while in Constantinople visited the mosque and witnessed the performance of those dervishes and listened to their hymns and recitations. He wrote:

"The exercises of the howling dervishes are not as heathen as I had been led to believe. They are a combination of earnest prayer and gymnastic drill. The prayer begins slowly and the first gymnastic exercise is a gentle swaying movement of the body above the hips; then the prayer becomes louder and the devotee throws himself into jackknife attitudes and then he howls until he has a buzzing in the ears and bends himself until he is dizzy and physically exhausted, and then he is ready for that state of frenzy which proves that the spirit has been visited upon him. The exercises of the howling dervishes struck me as being idiotic, but I was compelled to admit that the methods of exciting religious ecstasy were more or less copied in other countries, that are not pagan."

DR. J. M. PEEBLES.

During the past winter Dr. Peebles has been living at San Diego, Cal., where he has been exceedingly active in advancing the cause of liberalism. His intellect is as clear, his eyes as bright and his step as elastic as in former years when he was more closely connected with Spiritualism as a lecturer. He is contemplating another trip around the world, designing new books, and laying his plans to live at least until he shall have reached the century mark. He certainly has made a deep impression for good on the present age. Last week he passed through Chicago on his way to his home, Battle Creek, Mich.

"The Commandments Analyzed. By W. H. Bach." The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25c.

"Progression, or How a Spirit Advances in Spirit-Life." The Evolution of Man. Two papers, given in the interest of spiritual science, by Michael Faraday. Price 15 cents. For sale at this office.



Camp-Meeting Directory.

Inquiries are coming to hand regarding the opening dates of the various camp-meetings. The secretaries will please inform us at once, and thus spread far and wide the names of their respective camps.

Lily Dale Camp.

This favorite place of resort opens July 14 and closes August 7. For full particulars address the secretary, A. E. Gaston, Mendonville, Pa. The following intellectual lights will appear on the rostrum: Moses Hull, Mrs. Clara Watson, Mrs. Carrie E. S. Twing, J. C. Wright, Dr. W. W. Hicks, Mrs. Harriet Lyman C. Howe, Chas. Whedon, Mrs. Mary E. Lease, Rev. Morgan Wood, Swami Abhinandana, Prof. W. M. Lockwood, Cora L. V. Richmond, J. C. F. Grumblin, Anna L. Gillespie, Hon. E. D. Stark, Hon. A. B. Richmond.

Briggs Park Camp.

The camp-meeting at Briggs Park, Grand Rapids, Mich., opens July 2, and closes July 30. Thos. J. Haynes, secretary, 182 Gold street, Grand Rapids, Mich. Address him for particulars. The following named persons will take part in the proceedings: Hon. J. M. Jamison, Mrs. Marian Carpenter, Mr. and Mrs. G. W. Kates, Mrs. A. E. Sheets, Martha E. Root, Isa Wilson Kayner, Carrie Fuller Weatherford, Margaret Gaule, Dr. J. C. Batdorf.

Nebraska Camp.

Opens July 14 and closes July 25. Address Paul S. Gillette, 411 N. 19th street, Omaha, Neb., for particulars.

Lake Brady, O.

Knowing that thousands of the Spiritualists of the country are anxiously awaiting camp season to open, and many of them being directly or indirectly interested in Lake Brady, I therefore take this way to say to the Spiritualists at large that the grounds are rapidly being put in shape for this season's business, and that on June 1 both the hotel and grounds will be open for picnics and the public in general, and on July 2 the assembly meetings will begin and continue throughout the summer or until September 1. The programs are now in the hands of the printer and by or before June 1 will be ready for distribution. Any one wanting a program can get it by writing to Mrs. C. C. Bacon, Lake Brady, Va. Ken, Ohio.

Island Lake Camp, Mich.

The Island Lake Camp, Mich., will commence Sunday, July 16, and close August 31. The hotel and grounds will be open to the public from the first of June. The following persons will take part: D. P. Dewey, Moses Hull, Miss Maggie Gaule, Mrs. Marian Carpenter, John D. Boyle, Anna L. Gillespie, Nellie S. Baade, Mrs. May C. Lincoln, Dr. J. M. Peebles. Mediums of all phases are cordially invited to visit our camp. For further particulars address the secretary, A. G. Brown, 266 21st street, Detroit, Mich.

Onset Bay, Mass.

Onset Bay Camp, Mass., opens July 9 and closes Aug. 27. The following list of speakers: Geo. A. Fuller, M. D. Mrs. Juliette Yeaw, Mrs. Kate R. Stiles, Albert P. Blinn, Mrs. C. Fannie Allen, A. E. Tisdale, Rev. T. E. Allen, Mrs. Sarah A. Byrnes, Mrs. Carrie F. Loring, Prof. W. F. Peck, Mrs. Carrie E. S. Twing, J. C. F. Grumblin, H. L. Russeque, F. A. Wiggins, Rev. W. W. Hicks, Mrs. Mary E. Lease, Miss Susie C. Clark, H. D. Barrett, W. J. Colville.

New Era, Ore.

The New Era, Oregon, Camp-meeting will this year be in session from July 8 to 24, on the grounds of the First Spiritual Religious Association at New Era, Prof. W. C. Bowman, of South Los Angeles, California, has been engaged as lecturer throughout the season. This "silver-tongued orator" is not without reputation in the northwest, and those who are privileged to hear him will not be disappointed.

That well-known and successful test medium, Mrs. S. Cowell, of Oakland, California, will co-operate with Prof. Bowman to make the 1899 camp one of great interest and benefit. Mrs. Cowell is said to be one of the best mediums in her line now before the public. This will be the first appearance of these workers at the camp and they will be heartily welcomed.

Local workers will no doubt lend their aid to make the meeting a success, and it is hoped that as many friends as possible throughout the tributary country will either attend in person or lend their moral and financial support to the association. If you cannot attend, perhaps you can send fifty cents for a year's dues, to Mr. E. W. Penman, secretary, Canby, Ore.

The hotel needs a new kitchen, and if all the friends would lend a helping hand in the way of paying a year's dues funds would soon be on hand for that purpose.

The hotel will be in good hands, tents may be had on the grounds, and special rates will be secured by boat and railroad if possible.

The grounds are beautifully located on an eminence overlooking the Willamette river, and on the line of the Southern Pacific railroad. Portland is eighteen miles north, and trolley cars run from there to Oregon City, which is about five miles from the camp. Those desiring further information, and any mediums who expect to be present, may address the secretary, as above, or Walter S. Williams, Salem, Ore.

Maple Dell Park, O.

Maple Dell Park is located at Mantua Station, Ohio. It opens July 30 and closes September 3. Address D. M. King, Mantua Station, for full particulars

TO ADVERTISERS. REMARKABLE OFFER

For a Short Time Only.

The Progressive Thinker, the largest Spiritualist paper published on earth to-day, is very much alive. Postoffice receipts showing the weight of our weekly edition always open for the inspection of advertisers, demonstrating that our weekly circulation ranges during the year from 12,000 to 16,000, while some special issues reach as high as 50,000.

The Scatterers.

We find on all planes of existence, many types of activity, some pleasant, and some annoying. One of these, which is very prominent at the present day, is the Scatterer, better named the Diffuser. Diffusing is both improvidence for one's self, and out-and-out robbery of those upon whom the Diffuser, not content with self-wastage, deliberately intrudes, and compels partnership in the crime. Our definition of crime here, would be, the committing of an act of obstruction, which we could not rectify for our own good.

The different kinds of scatterers are many. They write long letters to busy people, who are kindly courteous, and willing to be helpful to any. These busy people by their desire to do good will therefore waste through 10 to 18 pages of manuscript, lest they might miss the point of the letter. When the last word is reached, the reader finds the point was reached, and there never was any. The letter is simply words without end. The volubility of a Scatterer has found vent in wasting another's valuable time. The Diffuser is well posted in the most suitable adjuncts for his design. He writes poorly, on both sides of his paper, with ink so pale, that it takes a good microscope to discover its color. He diffuses his own potency, in the doing of worse than useless work, and involves an innocent party in the same conditions. A postage stamp is needed for a return reply. So he fails to inclose that or anything else of value.

Then these plunderers of time, take advantage of the easiness of admission to people in American public life. They call, and sit and sit, and chat without a single forceful word, for hours. Their victim listens with respectful attention, while the Diffuser, small-like, swarms over all creation. The listener waits for the conclusion of the whole matter, and waits in vain. There is neither beginning, middle nor end, to the gurgling, disjointed stream of talk. Ask why the talker desired to see you, the answer will be: "Oh, I just wanted to talk with you." The "just wanted to talk" has cost the busy worker—teacher, editor or literary person, ten dollars in time, to be operated upon by a bore. Is it any wonder, so many of the thinkers and movers of the thought of this generation, are more and more refusing themselves to the public, who have no idea of this absolute flitting they are guilty of? But when the people find themselves thus excluded, they must remember they themselves are at fault.

The edict from the All-Wise is: "My spirit shall not always strive with man." When chattering ceases to gossip, then Wise Ones will again help through word of mouth, by the uplifting of personal presence.

W. P. PHELON, M. D.

BOOK REVIEWS.

C. Phylon Longley has issued another small volume of beautiful songs. The volume contains fourteen songs, quite suitable for home circles and spiritual meetings. "Longley's Beautiful Songs" is the title, and the price is 20 cents. For sale in any number at this office.

Cubes and Spheres in Human Life. By F. A. Viegza. The author is not unknown as a speaker and writer in Spiritualism, especially in the East. This book comprises fourteen chapters or essays on such matters as: "Attunement," "Desire and Power; Wisdom and Purpose; Thought; Life's Expression; Inherent Power; Evolution and Involution; Progression, etc.

There is in his line and quality of thought a strong suggestion of Emerson, and it requires somewhat the same close attention and thought to catch the full meaning of his utterances. The chapters are suggestive and well worthy of reading.

Belvidere Seminary.

The fall term of this home-school for youths of both sexes will begin September 23. Location healthy and beautiful. Adults prepared for college or business by experienced and liberal teachers. Its art departments include music, painting, mechanical drawing and literature. Its government is based on the Golden Rule. Its coercive force is, therefore, the law of love; its motto, "He that taketh a city," hence, in principle, its management is opposed to war, capital punishment and injustice, in all the relations of life. Spiritualists and all progressive people are cordially invited to co-operate with its principals in their efforts to sustain a liberal and harmonious institution for the intellectual, moral and spiritual education of their children. Terms moderate.

References:—Dr. B. Babbitt, editor of the Banner of Light; Dr. Francis, editor of The Progressive Thinker; Mrs. L. P. Prior, Atlanta, Ga.; Mr. and Mrs. W. P. Williams, Salem, Oregon, and others. For circulars address Seminary, Belvidere, New Jersey.

The Principles of Nature, as Discovered in the Development and Structure of the Universe. Material and Spiritual Manifestations and Mediumship. Spiritual Planes and Spheres. Given Spiritually. By Mrs. L. M. King. A remarkable work among the greatest in the literature of Spiritualism. Price reduced from \$1.75 to \$1.25 per volume. Postage 12 cents.

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principles of ethics, brief narratives and anecdotes, many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth \$1. For sale at this office.

SUNBEAMS—HERE AND THERE.

'Tis a sun-bright day and warm and still,
The snow has melted from the hill,
And everywhere the balmy air,
Doth seem to say to grass and trees,
'The winter's wrath hath been appeased.'

The seasons come, the seasons go,
Rain and sleet and mud and snow,
(And incidentally between)
'The flowers grow, the trees are green,
The violets leap forth from the sod,
From their long sleep, in praise to God.

O many a wintry day has passed,
And many a spring-bright morn,
Yet hope is rooted in the heart
And Memory where 'twas born,
And all along life's path I find
The flowers that have bathed left behind.
BAYARD TAYLOR CHAFFEE.
Oil City, Pa.

The Spiritualists' and Mediums' Home.

Under the banner of Love, Co-operation and Equality we are making the Spiritualists' and Mediums' Home a haven where the hungry soul for spiritual food can come and find the cup of life overflowing with every good.

Every Tuesday, 2:30 p. m., we have an Oriental reception for all mediums who have ancient gifts, and for development of spiritual gifts.

Every Sunday, 10:45 a. m., public services are held at the Home, Dr. C. T. H. Benton, Conductor, assisted by L. M. Trudell, Mrs. L. J. Vaughn, H. F. Coates and other good test mediums and speakers.

The two above meetings are free, only a collection being taken up after each service, and others as well as mediums are welcome.

Henry Allen holds an independent musical service every Wednesday at 8 p. m.; Mr. and Mrs. Vaughn hold a test Circle every Saturday, 8 p. m., and these two circles are benefit seances for the Home.

A benefit seance for Mr. Allen, et al., every Friday evening. The funds thus raised through the benefit seances and in every other way are placed in the hands of our treasurer, Mrs. Trudell, to be used to pay the board at the home of some medium that has met with reverses.

Here is a haven of rest where all is love and harmony and also a home where Spiritualists can come and pay their way at a minimum cost and be in the congenial atmosphere of the spiritual forces.

We also welcome transients and strangers, for if any soul only come for a temporary stay will be sure to be the attendant of some of our seances; and we have already the promise from spirit friends that this home shall bloom as a rose in a cultivated garden.

With the united efforts of our Spiritualist co-workers we shall soon get donations to build a home that shall redound to the glory of Spiritualism, and we have already rented another house in connection with this, our first and present home, to accommodate our many applicants for moderate pleasant home accommodations.

Correspondence solicited, with those interested in the Spiritualists' and Mediums' Home Society for the year 1899 are in full sympathy with each other and the work before them and the success of the Home is assured. Henry Allen, president; Mrs. L. J. Vaughn, financial recording secretary; Mrs. L. M. Trudell, treasurer; C. T. H. Benton, corresponding secretary.

Send all donations to Mrs. Vaughn, financial-recording secretary, but all communications for information, etc., address to

C. T. H. BENTON, Cor. Sec'y.

3310½ Rhodes Avenue, Chicago, Ill.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

On Friday evening, May 12, at 10:15 p. m., at the residence of her parents, No. 1042 Vine Place, Minneapolis, passed to higher realms, Margaret E., the lovely daughter of Mr. and Mrs. P. J. Dempsey, aged 18 years. She was the second daughter of this medium family, and was herself a powerful clairvoyant.

Reached by the Milwaukee avenue cable, Robey and North avenue electric cars, Logan Square and Humboldt Park trains on Metropolitan elevated to Robey street.

Church Students of Nature meet every Sunday afternoon, and evening at 7:30, Nathan's Hall, 1665 Milwaukee avenue, corner Western avenue. Mrs. M. Summers, pastor.

The Spiritual Research Society holds meetings every Sunday afternoon, at 2:45 o'clock, at 826 Wells street (north of Oak street). Conducted by Mr. and Mrs. Carl W. Holland.

First Spiritualist Alliance holds services every Sunday at Washington Hall, 400 Washington boulevard. Frank T. Ripley will lecture and give platform tests, assisted by Mrs. Hamilton Gill. All are invited. Services at 2:30 and 7:30 p. m.

The Englewood Spiritual Society holds services every Sunday at Hopkins Hall, 528 W. 93rd street. Conference at 3 p. m. Lecture and musical spirit messages and tests by the pastor, Mrs. Lora Holton, at 7:30 p. m. Seats free.

The Spiritualists' and Mediums' Home Society holds free public services every Sunday at 10:45 a. m., at 3310½ Rhodes Avenue. Dr. C. T. H. Benton, conductor, assisted by other good mediums and speakers; also a benefit seance every Wednesday at 8 p. m. Take Cottage Grove car to 3rd street, then west one block.

The West Side Spiritual Society meets at Occidental Hall, corner of Madison street and Sacramento avenue, every Sunday at 2:30 and 7:45 p. m. Mr. Group test medium. Good speakers in attendance.

Send in notice of meetings held on Sunday at public halls.

We cannot keep a standing notice of meetings and circles held at private residences. We have not space for that purpose.

M. T. C. FLOWER.

St. Paul, Minn.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 15 cents.

"The Priest, the Woman, and the Confessional." This book, by the well known Father Chiquin, reveals the degrading, father influences and results of the Roman confessional, as proved by the sad experience of many wretched lives. Price, by mail \$1. For sale at this office.

To those writing us, giving us name, age, sex and one leading symptom, in their own handwriting, we will send an absolutely correct and carefully prepared diagnosis of their case, stating their true physical condition; and

"Foods for the Sick and How to Prepare Them!"

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Sunday Spiritualist Meetings in Chicago.

The Lake View Spiritualist Union meets every Sunday evening at 7:45 in Wells Hall, 1029 North Clark street, corner Fletcher street. Will C. Hodge, speaker, assisted by other mediums. All Spiritualists and investigators are invited to attend this meeting.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

The Second Church of the Soul meets in Van Buren Hall, at 3 and 8 p. m. Address all communications to M. L. Schaeffer, chairman, Clark and Lake streets, City.

The Spiritual Investigating Society meets at 8228 Cottage Grove avenue, under the direction of Dr. Carr. Lecture and tests at 8 p. m.

The First Christian Spiritualist Union Society will hold meetings every Sunday at 3 and 7:30 p. m. in Van Buren Hall, Madison street and California avenue. Always good speakers and test mediums present. Address all communications to Mrs. L. J. Vaughn, secretary, 247 W. Madison street.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 7:30 p. m.

The Gross Park Spiritualist Society holds meetings every Sunday afternoon at 2 o'clock at Gross Park Hall, Wood and Melrose streets, opposite Gross Park Depot.

The Church of the Soul will hold meetings under the ministrations of Mrs. Cora L. V. Richmond, pastor, in Kimball Hall, 243 Wabash avenue, every Sunday morning at 11 o'clock. Sunday school in the same place at 9:45 a. m.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph street, every first and third Thursday of the month, beginning afternoons at two o'clock. One hour is taken for public lecturing through the mediumship of our pastor, Mrs. C. L. V. Richmond.

The ladies bring lunches. Supper at six o'clock; tea and coffee served. Evening session called to order at 7:45; questions invited from the audience, and answered by the guides; name poems given by Oulna, and other interesting exercises.

The Christian Spiritual Society holds meetings in Hygeia Hall, 404 Ogden avenue and Robey street, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts the services.

Forty-third Street Christian Spiritual meetings will be held in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday: 3 p. m., conference and tests; 8 p. m., lecture by S. P. Cadz; tests by H. F. Coates and others. All are invited. Good music and seats free.

Spiritual Endeavor Society, meets at No. 1 South Hoyne avenue, near Lake, at 8 p. m. Sarah E. Brownell, pastor.

The First Spiritual Church of the South Side holds services every Sunday at 2:30 and 7:30 p. m., at 77 Thirty-first street. Lecture and spirit messages at both services. Mrs. Georgia Gladys Cooley, pastor.

The North Side Light of Truth Spiritual Society holds meetings at Schiller Hall, 601 Wells street, second door South of North avenue. Sundays at 10:30 a. m. and 7:45 p. m. and Thursdays at 7:45 p. m. Mrs. Irene Dobson and others will speak. A welcome for all.

Spiritualist Church of Unity meets every Sunday at 7:45 p. m. at Flynn Hall, Northeast corner of Robey street and North avenue. Max Hoffman, pastor. Reached by the Milwaukee avenue cable, Robey and North avenue electric cars, Logan Square and Humboldt Park trains on Metropolitan elevated to Robey street.

Church Students of Nature meet every Sunday afternoon, and evening at 7:30, Nathan's Hall, 1665 Milwaukee avenue, corner Western avenue. Mrs. M. Summers, pastor.

The Spiritual Research Society holds meetings every Sunday afternoon, at 2:45 o'clock, at 826 Wells street (north of Oak street). Conducted by Mr. and Mrs. Carl W. Holland.

First Spiritualist Alliance holds services every Sunday at Washington Hall, 400 Washington boulevard. Frank T. Ripley will lecture and give platform tests, assisted by Mrs. Hamilton Gill. All are invited. Services at 2:30 and 7:30 p. m.

The Englewood Spiritual Society holds services every Sunday at Hopkins Hall, 528 W. 93rd street. Conference at 3 p. m. Lecture and musical spirit messages and tests by the pastor, Mrs. Lora Holton, at 7:30 p. m. Seats free.

The Spiritualists' and Mediums' Home Society holds free public services every Sunday at 10:45 a. m., at 3310½ Rhodes Avenue. Dr. C. T. H. Benton, conductor, assisted by other good mediums and speakers; also a benefit seance every Wednesday at 8 p. m. Take Cottage Grove car to 3rd street, then west one block.

The West Side Spiritual Society meets at Occidental Hall, corner of Madison street and Sacramento avenue, every Sunday at 2:30 and 7:45 p. m. Mr. Group test medium. Good speakers in attendance.

Send in notice of meetings held on Sunday at public halls.

We cannot keep a standing notice of meetings and circles held at private residences. We have not space for that purpose.

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"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 15 cents.

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TESTIMONIAL.

Olean, N. Y., March 27, 1899.

B. F. Poole, Clinton, Iowa: My Dear Sir:—It affords me especial pleasure to inform you that I have received the Malted Pebble Spectacles, and regard them as truly a marvel. They are a perfect fit, clear and distinct, easy and restful to the eye.

Wishing you every success in the future, I am, sincerely, and eternally yours, A. L. COTTON.

Spirit Yarnia says a sample is better than a description! I will send a sample of the best stomach and liver remedy ever compounded; also sample of Magnetized Compound for all kinds of sore and weak eyes—sufficient to give you a fair test of their curing powers—all for 10 cents. Postpaid.

The formula was given me by one of the adept physicians of the lost Atlantis, Dr. Yarnia. I will send you his photo if you wish. B. F. POOLE, Clinton, Iowa.

INTEREST TO SPIRITUALISTS

Anyone who is sick and failed to find relief, should send their name and address (with stamp for reply) to Dr. J. CRAIG, Sacramento, Calif., and I will (through spirit power) send you the cause and condition of your trouble; and after I give you a correct diagnosis, if you wish help I will make my terms within your reach.

N. B.—The above advertisement is for the benefit of humanity, and if you are the owner of any one who is sick, and skeptical, show them the above ad, and I may convince them of the truth of spirit return. 490

THE PRIEST, THE WOMAN

—AND—

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CHAPTER VII. Should Auricular Confession be tolerated among Civilized Nations?

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CHAPTER IX. The Dogma of Auricular Confession a Sacrilegious Imposture.

CHAPTER X. God compels the Church of Rome to confess the Abominations of Auricular Confession.

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THE RELIGION OF EMERSON'S POEMS

An Interesting Essay in Literary and Spiritual Analysis.
by Andrew W. Cross.

About the year 1670, a solitary Jew occupied a lodging in one of the humble districts of The Hague. He had been expelled from the synagogue in disgrace, having been offered a pension of a thousand florins if he would outwardly conform to its ordinances. He declined, and for his honesty he was now an outcast, spurned by the children of Israel. The Sons of Moses, out of a bitter experience, have learned to hate him.

Time brought retribution. Spinoza wrote the first document in the science of the Higher Criticism. To Spinoza, the pantheist and pagan, the Christian world was largely a fiction. Spinoza was the last to be called pagan and atheist on account of adherence to this doctrine.

To-day Ralph Waldo Emerson is inevitably recognized, in church and school, as one of the strongest religious influences in American literature.

"No man," says Mr. Lowell, "young enough to have felt it, can forget, or cease to be grateful for the mental and moral nurture which he received from the writings of his high-minded and brave-spirited countryman. He arouses in us something which we are the better for having awakened. . . . he speaks always to what is highest and least selfish in us."

Yet "refreshingly pagan" is what the North American Review, but a few decades ago, termed the doctrine of this man.

Emerson was the Spinoza of New England. The old anchors of faith were dragging; many of the gospel ships were hopelessly drifting over the seas of religious controversy, dismantled and helpless.

Many anxious eyes were turned away from the broken hawser to scan the dark heavens in search of a guiding star to lead them home.

Amid the elusive meteoric flashes that illumined the sky, some of the prophets of books and eyes whose millennium would come with the discarding of buttons; and some declaiming against money, professing to live upon the revenues of the spirit, amid innumerable unsteady lights such as those, one fixed star gleamed brighter and brighter upon the horizon. In that night of doubt, the genius of Emerson led many a wandering, storm-tossed soul back to the harbor of Hope and Peace.

"O my brothers, God exists. There is a soul at the centre of nature and over the will of every man, so that none of us can wrong the universe. The whole course of things goes to teach us faith. We need only to obey. There is guidance for each of us, and by lowly listening we shall hear the right word."

His idea of God was saturated with the "hidden hypothesis of that atheist" Spinoza. Then, he was a pagan and a pantheist. Now, he is spoken of as a "theistic Christian."

The Higher Pantheism is apparent in nearly all the essays of Emerson. Speaking of nature he says, "It always speaks of spirit. The happiest man is he who learns from nature the lesson of worship. When a man has worshipped him intellectually, the noblest ministry of nature is to stand as the apparition of God. It is the organ through which the universal spirit speaks to the individual and strives to lead back the individual to itself." The same idea permeates his poetry also:

"Ever fresh the broad creation,
A divine improvisation
From the heart of God proceeds
As the bee through the garden ranges,
From world to world the Godhead changes."

As the sheep go feeding in the waste,
From form to form he maketh haste,
This world which glows immense with light
Is the inn where he lodges for a night.

He is the axis of the star;
He is the sparkle of the spar;
He is the haunt of every creature;
He is the meaning of each feature,
And his mind is the sky;
Than all it holds more deep, more high."

If discerning God's pure autograph upon the lily, if catching glimpses of his divine splendor in the sunset's glow, or hearing the throbbing of his mighty heart in the roll of the ocean's paganism; it is paganism of a charming sort. To Emerson nature was the harp through whose chords the fingers of the Great Musician strayed, breathing forth Elysian harmony to charm the souls of men into the temple of sweetest light, a harp whose strings trembled with their soul-thrilling revelation of the Infinite.

The voice of the Eternal was not a grand throbbing chord that died away in ages past, but a living symphony whose streamings of celestial music swell through the aeons of perpetual time.

"How strong intellects," said Emerson, dare not hear God himself, unless he speak the philosophy of I know not what David or Jeremiah or Paul. . . . They say with those foolish Israelites, 'Let not God speak to us lest we die; speak thou, speak any man with us and we will obey.' Everywhere I am hindered of meeting God in my brother because he has shut his own temple doors, and recites fables merely of his brothers or his brother's brother's God.

"Out from the heart of nature rolled
The burdens of the Bible old;
The word unto the prophet spoken
Was writ on table yet unbroken;

And not half so spry;
I'll not deny you make
A very pretty squirrel track;
Talents differ; all is well and wisely put.
If I cannot carry forests on my back,
Neither can you crack a nut."

In all times, in all things large or small,
From the flutter of a butterfly's wing
To the revolving worlds of the solar system—God is there.

Love works at the center,
Heart heaving away,
Forth speed the strong pulses
To the borders of day."

Emerson once said: "It has been decided that I cannot write poetry. Others have found it out, but I could have told them so long ago."

It is true that he is greatly famous as an essayist, but despite his modesty he has written enough verse of such a character to entitle him to a niche in the temple of poetry.

Ever it is a note of faith, ever it is a clear matin song of the dawn of the perfect day.

"Step by step lifts bad to good
Without halting, without rest,
Lifting better up to best,
Planting seeds of knowledge pure
Through earth to ripen, through heaven endure."

May it be ours to learn with Emerson, to learn with the prophet-poets of New England, to learn with all the noblest seers and seers that have trod this earth of ours and who have looked far away over the nethermost rim of the world to the golden age whose forebodings gleam through the gates of the grave, to learn with them

"What rainbows teach and sunsets show—
Verdict which accumulates
From lengthening scroll of human fate,
Voice of earth to earth returned,
Prayers of saints that hilly burned,
Saying: What is excellent
As God lives is permanent."

ANDREW W. CROSS.
Westfield, Mass.

SWEET IS THE THOUGHT.

When the day dawns and the sunbeams
Are gleaming,
Gilding the billtops and forests with cheer,
When through the valleys the soft light
Is streaming,
Sweet is the thought that the angels
Are near.

Refrain:
Angels are near us, ever they're near us,
Angels are near us, ever they're near us.

When the soft shades show the day is
Declining,
When the mild twilight's frail shadows
Appear,
Hushing the weary heart's cares and
Requiescing,
Sweet is the thought that the angels
Are near.

Why in despondency linger and languish,
Pensively fondling the sigh and the tear?
Let the word enter and soften thy anguish:
Sweet is the thought that the angels
Are near.

Sweet when in Springtime all Nature
Sings gladness;
Sweet when the leaves are all dying
And sere;
Sweet in life's sunshine, its storms and
Its sadness—
Sweet is the thought that the angels
Are near.

When the heart offers its purest oblation;
When the soul soars in pure visions
And clear,
In the glad hour of the heart's aspiration,
Sweet is the thought that the angels
Are near.

When the fair visions of earth are receding,
When its loved voices no longer we hear;
When the freed spirit seeks kindest leading,
Sweet is the thought that the angels
Are near.

JAMES O. UNDERHILL.
Hammond, Ind.

Josephus Not Reliable.

The reliability of Josephus, as an historical scribe, has again and again been called in question. The latest scholar to do this is the professor of Greek at Cornell University, Prof. Benjamin E. Wheeler, whose History of Alexander the Great, running through the monthly pages of the Century since the beginning of the year, is one of the most elaborate and thorough presentations of his subject ever penned.

The following quotation from the opening chapter of his seventh paper, in the Century for May, is especially pertinent just at this time, when popular historians are being weighed in the balance and found wanting, when so much that found expression just before and during the Dark Ages and since accepted without verification must be treated as mythical—this clean-cut statement of Prof. Wheeler, concerning disputed matters, is entitled to the most thoughtful consideration of all students of history:

"The Jewish writers, particularly Josephus, report that after the capture of Gaza, Alexander went to Jerusalem, was received by the high priest and offered sacrifice in the temple. The abridgement of this story in this history of the historians of Alexander, as well as of any mention of the Jews either by them or by the historians of the next century, coupled with the self-contradictions and improbabilities of the narrative, makes it unlikely that the story is anything more than an invention of the Hellenists of the first century B. C., who sought to establish in this way, as in others, an early connection with Greek history."

GEO. A. BACON.
Washington, D. C.

RUNNING COMMENTS.

Trenchant, Spicy and Interesting.

Several articles have appeared in recent numbers of The Progressive Thinker that have especially interested and impressed me, and seemed to set in motion the sluggish waters of my mentality, and obeying the promptings from within I feel to again ask space in the already crowded columns of the "best paper."

Beginning with March 4, I was particularly interested in the writings of Dr. Peabody, especially the closing part. The Doctor tells of his propensity for "fighting" and relates his experience in the vaccination war then on in San Diego. This interested me, for it called to mind a similar conflict in which the writer was engaged some years ago. I am not as old as the pilgrim brother by a good many years, and I am not quite sure that I am a "born fighter." It has been said that woman cannot fight, consequently she must not vote. But, women can fight, at least with tongue and pen, and many worthy battles, some of them long and long, have been waged by our humble self, and one of these encounters was along the vaccination line, and I have the proud distinction of being the first person in my own city to publicly protest against the accursed practice of polluting the life current of the human body with vaccine virus.

About ten years ago the battle was waged. The evening paper announced that the board of health had passed resolutions recommending that every scholar in our high school should be vaccinated. Two members of our family were then students in the school, and husband and I did not do as the board recommended. "Something must be done. Wife, it is for you to begin the battle," and nothing daunted I took my pen and wrote an article, and Mr. W. took it to the office about midnight that it might appear in the morning paper, which it did; and there also appeared an editorial calling me a crank of the deepest dye, and stating that no doubt I would be the first one to succumb to the dread disease, and the battle was on, and I was in the midst of the fray, armed to the teeth. The evening paper brought forth articles in defense of the practice, so long held almost as sacred as the worship of God. One other Spiritualist assisted me in writing one article, but again and again my pen was called into action, and no compulsory vaccination law was passed, and has not been to this day.

Dr. Peabody says he has fought against class legislation in the interest of doctors' trusts. So have I. A few years ago the people—no, not the people, but the voters of this district—were foolish enough to elect a preacher as state senator, and what did he do at once to distinguish himself but introduced a bill into the Legislature making mediumship, healing and otherwise, a crime, and he was one of the D. Ds., too.

And again it was thought in this home that something must needs be done to counteract or block the nefarious scheme of the Rev. D. D., and again my pen opened fire. An article for the home papers was written, calling the preacher to account, and then a letter was penned and sent to our assessor (a personal friend) calling his attention to the matter. The Spiritualists of the State took the matter up, petitions were forwarded, and the preacher's dirty scheme was thwarted. The bill died and was buried in the committee room; and a sense of gratification has been mine ever since for the part I had in the conflict.

March 11 contained, among many other good things, a magnificent address from that peerless speaker and medium, Mrs. Cora Richmond, to the Church of the Soul in Chicago, in February. It is not my purpose to review the lecture, but I was impressed with the centrality of the thought which seemed to be that if Spiritualists would hold the vantage ground already gained if they would not have the great truths that have been given them, taken from them and given to the world under other names and labels, then they (we) must be on the alert and make Spiritualism all-inclusive. And from some recent developments I have queried, just how far this all-inclusiveness could be carried and be called true Spiritualism. I have wondered if the all-inclusive idea, meant to imitate the work of the State, would not tend to develop a tendency on the part of some Spiritualists to pattern after forms and rituals and senseless ceremonies of a system of erroneous teaching that for fifty years Spiritualism has been battling, and the latest thing out in this line of orthodox theological mimicry is the introduction of the lottery scheme, on the part of some societies, in their efforts to raise money?

Test mediums as drawing cards seem to be no longer compatible with true Spiritualism, as some view it, but some people to "draw" seems to be considered necessary, and the lottery method, no doubt is considered more spiritual than having psychic demonstrations in public, at least it is more fashionably orthodox. Verily, Spiritualism is fast becoming all-inclusive.

March 18 contained one article that above all others interested me. It was from the pen of that able and veteran worker, Prof. J. S. Loveland, upon the Economic Mission of Spiritualism. It was a ringing article, full of noble thoughts. I read and re-read the grand thought of Spiritualism therein set forth. For many years the study of social, political and economic questions, as well as spiritual questions has been a part of our home discipline, and with sad hearts have we noted the decline of true government. We have noted the increase of millionaires on the one hand, and of paupers and tramps on the other; the centralization of wealth in the hands of the few means poverty and want for the many; and not only noted it but have tried in our feeble way with voice and pen to reach the thought of the people to impending dangers. Mr.

Loveland pictures a government which will "care for all, protect all and oppress none, nor allow of any oppression," and thinks it is within the province of Spiritualism to institute such a system of government. This would certainly be a noble work, but a herculean task it will be, and it is a question as to how we go at it? And my thought is to ask our venerable friend whose brain gave us the grand article in question to formulate a plan of action for Spiritualists to work from. A hint is given of a method of work when he queries: "Will Spiritualism assume the leadership of thought, and lead man out of slavery into liberty?" and also when he speaks of living and voting in accord with the principles of human brotherhood, but I am sure some definite plan of action would be helpful. Give us your storehouse of wisdom, my brother.

My special issue of April 29 was so replete with good things that it seems invidious to single out any one article for comment. Of course everybody read Ingessors on the Devil, and laughed at his cute and trite sayings (Ingessors, not the Devil's), and enjoyed the gems of thought that here and there shone forth resplendent in beauty.

Yes, everyone read Ingessors' speech on the Devil, and everybody must have read with interest and profit the message from the materialist friend, from the other realm, and some of us sensed therein the individuality of one well known in earth life, and admired the frank admission of his mistaken ideas when on earth.

And then there was Rev. Savage's Easter Sermon that no reader of The Progressive Thinker overlooked. As Spiritualists we are all glad that this eminent divine has come into the light. We are glad he had the courage of belief in the central truth of Spiritualism. We admire his manliness in admitting that as a minister of the gospel he did not know it all. Mr. Savage says he has never been able to call himself a Spiritualist, because, as that word is used popularly in the newspapers it would misrepresent him. Exactly. Newspapers in general do not represent the thought of intelligent Spiritualists, either. The newspapers have been, and many of them still are enemies of Spiritualism. Newspapers cater to popular favor, and therefore are bigots among editors and writers, and are bigots among readers. There are among preachers and among Spiritualists.

Mr. Savage, while saying many good things of Spiritualism, offers some criticisms as well, which is his privilege. He says, "Spiritualism as organized has been its worst enemy." Why, bless his dear soul, Spiritualism has never been organized. A few Spiritualists have organized themselves into associations, societies and churches, but Spiritualism is unhampered by organization. It has no creed, no code of laws, no leader whose word is law. Spiritualism stands the one unique system of thought that has no authoritative dictum. It has no person to worship—no Buddha, no Jesus, no Madame Blavatsky, no Mrs. Eddy; it has no pope, no prelate, no cardinals, no bishops, no high priests. It has its teachers, its instructors, its inspired and uninspired workers and helpers, but no authoritative council, synod or presbytery.

Again, Mr. Savage is loth to be known as a Spiritualist, because there are credulous people about who tell him that he will believe anything that is told them in the investigation or asking even for evidence. But credulous people are everywhere, and I know of no system of thought that has a greater number of them than that which he now addresses—the Christian, and I am safe in saying that with all the big stories that may have been told by some mediums; with all the absurd theories ever advanced by half-fledged Spiritualists or crazy minded mediums; with all the crazy, nothing one-half as noble, as the highest of the human mind has ever occurred, over all the terrestrial globe would in itself be a physical impossibility." Dr. Briggs, in fact, looking upon Biblical history as a whole, describes its primitive sources as "mythologies, legends, poems, laws, and historical documents, and the use of the historical imagination." The danger line to which such a characterization logically leads him is clearly defined in the following extract:

The virgin birth of our Lord, and the story of the incarnation as attested in the gospel of the infancy in Matthew and Luke, are more exposed to the mythical hypothesis than any others in the gospels. It is represented that the virgin birth is unknown to the primitive gospels of St. Mark and the logia of St. Matthew; or to the epistles, even when they urge the doctrine of incarnation; or to the gospel of John; that the sources used by our Matthew and Luke are poetic in form and in content, and of unknown origin; that the description of the virgin birth as given by them conflicts with physical science and psychology; and that their story resembles the myths of other ancient religions.

That the Presbyterian church should have forced out of its communion a man holding and uttering publicly such views as these is not remarkable. It is remarkable, however, that he should have secured ordination to the deaconate of the Episcopal church, and that he should be now applying for ordination to the priesthood of the same church, with the approval of its most prominent bishops. How can a professedly orthodox church, whose creed is based upon the scriptures, elevate a man to its priesthood who deliberately transforms theology into mythology and makes the foundation of all churches the work of human hands? The Tribune, being a layman, solely engaged with sublimity affairs, would not presume to affirm or deny the higher and quite distinctive criticism as set forth by the learned professor. He may be right, but whether right or wrong, his place would appear to be outside of the church. A man with such a sailing chart might, as he might pilot the orthodox people into the realms of truth, whereas they are now floundering in the mire of superstition and ignorance.

TRUTH SEEKER.

The heart that remained true to itself never yet found the universe faithless to it.—Carlyle.

pute. Think of all the bloodshed, cruelty, torture, misery, suffering, degradation, debauchery, poverty, shame, fear, of all the ignorance, superstition, fear, of the millions of cramped, dwarfed, stunted, blinded, enslaved souls—think of all this as the result of fraudulent claims of Christianity. The false claims of the church would fill volumes. One stands aghast at the terrible spectacle, and with all the mares and blemishes that may deface the name of Spiritualism; with all the fakery and freaks of humanity that may attach themselves to Spiritualism, as barnacles to a ship, yet, its record is spotlessly white and pure compared with that of the Christian church.

Mr. Savage declares that fraud in Spiritualism has been a hindrance to its progress; and yet Christianity has thrived and grown fat on the same diet. The more people it can delude and ensnare the greater its prosperity and popularity. "It makes a difference whose ox is gored."

Mr. Savage admits the part he played in the years gone by, in false teaching regarding this great spiritual truth, and I know of no better way for him to atone for the wrong done in misleading those who looked to him for light and knowledge, than to espouse the cause that now he believes to be true.

Now, I trust no one will accuse me, because of the foregoing, of condoning fraud in Spiritualism. No! It is to be deplored that anyone sailing under the pure white banner of Spiritualism will so demean himself or herself as to take advantage of the credulity of people in their desire to know of a truth, if a man die shall he live again? I am well aware that in speaking the truth regarding the gigantic, glided fraud handed down from age to age, I shall call down the everlasting condemnation of the tenderfooted Spiritualists, upon my head, but as Mr. Ingessors says, "Some one ought to tell the truth," and maybe some time in the future I may tell the readers of The Progressive Thinker why and how I came to dare to be truthful. CLARA WATSON.
Jamestown, N. Y.

DR. C. A. BRIGGS.

How He Tinkers the Bible.

FOR HUNDREDS OF YEARS THE BIBLE HAS BEEN TINKERED AND REVISSED, AND YET THE JOB HAS NOT BEEN COMPLETED.

The New York Sun has taken the pains, says the Chicago Tribune, to analyze the latest volume of Dr. Charles A. Briggs, "The Study of Holy Scriptures," and catalogue the myths, legends, fables, and narratives of imagination which the professor has discovered in its pages. Generally speaking, Dr. Briggs finds that many of the books of the Bible are anonymous, others are pseudonymous, while still others, like the Pentateuch, are but compilations of historical and traditional legends.

Coming to particulars, Dr. Briggs declares that the intermarriage of the daughters of men with angels, and the adventures of Samson and his myths, and the stories of Ruth, Jonah, Esther, and Daniel are works of the imagination. The reported repentance of Nineveh, he says, is incredible, and the whole book of Daniel was "written as historic fiction in 163-165 B. C., with the use of various earlier documents." The deluge, he says, is "an ancient legend describing a prehistoric event," for "there is no indication that since men appeared upon the earth any universal and simultaneous inundation of so extraordinary a character as to overwhelm the highest mountains, has ever occurred." Over all the terrestrial globe would in itself be a physical impossibility." Dr. Briggs, in fact, looking upon Biblical history as a whole, describes its primitive sources as "mythologies, legends, poems, laws, and historical documents, and the use of the historical imagination." The danger line to which such a characterization logically leads him is clearly defined in the following extract:

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TRUTH SEEKER.

The heart that remained true to itself never yet found the universe faithless to it.—Carlyle.

DENOUNCES CREEDS.

Reasons for the Paucity of Men's Names.

"Why Men Don't Go to Church" was the topic of a sermon preached by the Rev. Sidney Herbert Cox, in the Lee Avenue Congregational church. He gave as reasons the introduction of machinery, the failure of moral growth to keep pace with the increase in material wealth and the failure of the church to adapt itself readily to new conditions.

"Take the denominational year book as a guide," said Mr. Cox. "In every state, out of every ten communicants only three are men. Less than five percent of the men of New York are Protestant communicants; and five percent is considered a very meagre scattering vote at election periods. With even that small percentage it is hard to get out more than half of it at one service. The same is true of church prayer meetings, the Sunday-school teaching forces and the religious summer conventions."

CAUSES OF THE DEFECTION.

The introduction of machinery, Mr. Cox said, had produced physical results almost beyond comprehension. It had resulted in the contraction of agricultural employment. Four men could now do the work it once took fourteen to do, and the other ten men must seek a new means of livelihood. Extension of manufactures was a second result, and the railroad had generated a restless spirit. The growth of cities was a result of the growth of manufacturing. In less than a century more than four hundred cities have been built, some of them being among the greatest in the world. These results meant that a revolution was going on in methods of government, trade and education, and, because of these, in religious development also. The speaker continued:

The growth of morals has been less than the material increase of wealth, and hence some are fearful of religious degeneracy. The moral simplicity of agricultural life has been exchanged for the fast pressure of city gaiety and cosmopolitan character. The competition for good crops has created discontent with simple homes and simple manners. Our future is veneered, and so are our manners. Extravagance is no longer a fault, and economy is a blue law that should be banished. Debt is an element of fashionable life, and the spiders of trade are ever canvassing to entangle the flies of society in the deadly meshes of time payment and exorbitant interest.

DECLINE OF MORALITY.

Mr. Cox declared that family morality had suffered from the compulsory influence of city habits. Marriage was often a merry gambol, in which the chances were extremely risky, but which could be speedily annulled by a rapid divorce. He spoke, also, of the mania for dress and for shallow amusement, and of the haste of wealth, which was a burning fever, and then considered the failure of the church to adapt itself to changed conditions. He said:

Men of its theology is unreal. Men are told to gaze at the cross, and yet the cross is bare. We have covered the grave of Jesus with flowers, instead of burying in it our selfishness and greed. Iron clad creeds have been held up for men to accept, and have proved inoperative, impractical, often hypocritical. The pulpit has proclaimed what it has not itself believed, and truer prophets outside the church have spoken the living word of God to suffering humanity.

Until very recently the church has held an unsocial attitude. It has cried from its dingy doorways, 'Come in and be saved,' and when the cry has been unheeded it has not cared to go out and seek and save the lost, as did its founder. It has tried to worship God without serving men.

One thousand lodges exist in Manhattan as a protest against the unsocial, unnatural habits of the five hundred ecclesiastical organizations of the island only some of which are churches. Literature, education and philanthropy, once guided and controlled by the church, have gone outside to a wider and more humane platform.

HOPE IN THE FUTURE.

The preacher said that no one in particular was blamed, but that all were responsible. Men had left the church and the question was would they come back and was there hope for the future. He said there was hope. The wrongs of one social organism would ultimately themselves cause a reaction. A renascence of faith had already begun. He continued:

The awakening of women to their power and privileges, the vast movements and opportunities now beginning to be used by young people, the freedom of education, the liberty of the pulpit, heresy trials being a farce—these forces are making for a simpler, truer, nobler, more human and more divine church, into which men will again press and through which our social salvation shall be achieved by the power of Jesus working through the self-sacrifice of men."—New York Herald.

THREE GOLDEN GATES.

If you are tempted to reveal
A tale some one to you has told
About another, make it pass
Before you speak three gates of gold,
Three narrow gates—first, "Is it true?"
Then "Is it needful?" In your mind
Give truthful answer, and the next
Is last and narrowest, "Is it kind?"
And if to reach your lips at last
It passes through these gateways
Three,
Then you may tell the tale, nor fear
What the result of speech may be.
—Ex.

He who has most of heart knows most of sorrow.—Baldy.

It is by studying little things that we attain the great art of having a little misery and as much happiness as possible.—Johnson.

A poem in five cantos. "If a man die, shall he live?" is fully answered. By W. S. Barlow, author of "The Yarn of the Yarn." **Voices. Price 50 cents.**

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SATURDAY, JUNE 3, 1899.

HANGS ON A FEEBLE THREAD.

Just now the religious world is felicitating itself on the pretended discovery among the ruins of ancient Corinth, of a portion of a lintel stone under which it is "possible" Paul "may" have passed, and sectarians are in ecstasies on account of it.

In the absence of any proof, save what passes for Paul's Epistles, and The Acts, believed by many to be a Middle Age forgery, that Paul ever lived and preached, and wrote, it is of course a delight to find any corroborative evidence that such a person ever had a being.

American explorations are now going on in the ruins of Corinth with the hope of learning something of its ancient inhabitants; for it was sacked by Alaric about the beginning of the 6th century.

A director of those explorations—Rufus B. Richardson—in the April Century Magazine, wrote, telling of his discovery:

"It was rather startling to find, on turning over a block of marble found at a depth of about ten feet, an inscription of Roman times, rudely cut and broken at both ends, running: 'Synagogue of the Hebrews.' The thought arose, and would not down, that this stone was a part of the very synagogue in which Paul 'reasoned' every Sabbath and persuaded the Jews and the Greeks," when he continued there a year and six months, teaching the word of God among them.

"The block was elaborately carved on one side, with a row of dentils and higher bands of moldings both above and below it, and had undoubtedly formed a part of a fine entablature of a building in the older city destroyed by Mummus (Mummus destroyed Corinth 146 years before our era, so if that inscribed lintel was part of a Jewish synagogue it is not very probable Paul passed under it); but in the synagogue it had been used as the lintel of a door. Its show side, with the elaborate carving, had been turned downward, so that it could be seen by looking up, as one passed through the door, while the inscription was cut in the edge now brought to the front, which, being plain, was well fitted for the purpose.

"We have not been able to identify any of the walls found near by with the synagogue from which the block came, although we may subsequently give it such a setting; nor can we say with certainty that the inscription is not later than the time of Paul. But the probability is the other way, and it is at least not unlikely that he passed under this very block. We have found nothing more closely associated with him."

The great discoverer of that lintel is not sure but the inscription was made later than the time of Paul. He thinks it "probable" it was the other way, and it is no "unlikely" Paul passed and re-passed under that identical stone.

"Great God, on what a feeble thread hang heavenly things!" Do we wonder at Christian delight?

THE GREAT UPHEAVAL.

Each day adds to the evidence that this country is passing through an overwhelming religious revolution. All the dailies teem with accounts of preachers denouncing their creeds, and their parishioners cheering them to the echo, when they proclaim from their pulpits their revolt, and give reasons why they cannot preach such God-dishonoring dogmas any longer.

The Illinois General Congregational Association, late in session at Kewanee, was convulsed by Rev. Dr. Carr, of Stillman Valley, who denounced in severe terms the teaching of the professors in the Chicago Theological Seminary of that denomination. Rev. Dr. Mackenzie replied in a ten minutes' speech in behalf of the Seminary. Says the report:

"The Doctor defended the professors in stirring language, which was received by the association with stormy applause. Dr. Carr wanted to reply, but was not given an opportunity."

The grand revolution against the pagan teachings of orthodoxy is so profound and wide spread, it seems almost monotonous to report the action of even great religious representative bodies. The idea of the gathering means in Havanna, is in point: "First a speck in the distant horizon, then a cloud, then the sky is filled with pinions." Such is the progress of Liberal thought in this age of great mental enlightenment.

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FREE THINKING EPISCOPALIANS.

All our readers will be interested to learn that Rev. Charles A. Briggs, D. D., whom a professor in Union Theological Seminary, and a distinguished Presbyterian divine, expelled a few years ago from the ministry for heresy, was ordained a priest of the Protestant Episcopal Church of America, in the Pro-Cathedral, Stanton avenue, New York, on the 14th of May, by Bishop Potter. Though a general invitation was extended to the large audience, many of whom were clergymen, for objections to his ordination, or statement of impediments if any were known, yet all were silent, and the ceremony followed with laying on of hands by Bishop and Presbyters, thus imparting to him the Holy Ghost; then they ate the Lord and drank his blood, just as savages are wont to eat the heart of a powerful enemy that they may partake of the dead man's qualities and become strong and warlike as he was. Says the report:

"A presentation of the Bible, was made to the candidate for ecclesiastical honors; then the Nicene creed was read to him, which he approved; then an anthem was chanted, followed by a recessional, and the ceremonies closed."

Prof. Briggs has made no renunciation of the heretical views he promulgated in his book, a "General Introduction to the Study of Holy Scripture." As neither the officiating Bishop, his many assistant clergy, nor a large lay representation who were present at the ordination, took any exception to the professor's inculcations, teachings which had expelled him from a Presbyterian pulpit, it is well enough to see what was offensive to the one, and was welcomed by the other. We can only outline a very small portion of his ideas scattered through his book, and for the sake of brevity shall not confine ourself to his identical language, save where denoted by quotation marks. He said:

The Bible "is not the word of God, in the sense that every word, sentence, and clause is the word of God."

The Pentateuch is a compilation of poetry, genealogy, history, tradition, law, etc., collected from eastern literature. Ruth, Jonah, Esther and Daniel are works of the imagination, and the exploits of Samson are legendary. Quoting him verbatim:

"The book of Daniel belongs to the group of prose literature which may be called historical fiction. . . . The valleys of Biblical truth have been filled up with the debris of human dogma, ecclesiastical institutions, liturgical formulas, priestly ceremonies, and casuistic practices. Historical criticism is digging through this mass of rubbish. . . . The prevalent dogmatic theories of the inspiration and infallibility of the Bible have been undermined in the entire range of Biblical study, and it is a question in many minds whether they can ever be so constructed as to give satisfaction to Christian scholars."

"We are obliged to admit there are scientific errors in the Bible, errors of astronomy, of geology, of zoology, of botany, and of anthropology. In all these respects there is no evidence that the authors of these sacred writings had any other knowledge than that possessed by their contemporaries. They were not, in fact, taught by the Holy Spirit any higher knowledge of these subjects than others of their age."

"We have seen that there are historical mistakes in holy scripture, mistakes of chronology and geography, errors as to historical events and persons, discrepancies and inconsistencies in the histories which cannot be removed by any legitimate methods of interpretation."

"The Christian religion has been influenced much more by Buddhism than Buddhism has been influenced by Christianity."

We read and weep: "The virgin birth of our Lord, and the story of the Incarnation as cited in the Gospel of the Infancy in Matthew and Luke, are more exposed to the mythical hypothesis than any other in the gospels. It is represented that the virgin birth is unknown to the primitive gospels of St. Mark and the Logia (word, or account) of St. Matthew; or to the Epistles, even when they urge the doctrine of the Incarnation; or to the Gospel of John; that the sources used by our Matthew or Luke are poor in form, and in content; and that the origin, that the description of the virgin birth as given by them conflicts with physical science and physiology; and that their story resembles the myths of other ancient religions."

These are all random and disconnected passages extracted from Prof. Briggs' book. Ideas in strict harmony with the positions occupied by The Progressive Thinker, and now substantially indorsed by the Protestant Episcopal of America; for Prof. Briggs' views are well known throughout the world, because they were not uttered in a corner. Such is the trend of religious thought with all thinkers everywhere.

ARCHAEOLOGICAL.

Some years ago we gave a very full account of the ruins of Nippur, situated on an ancient canal, connecting the Euphrates with the Tigris, some one hundred miles north of the Persian Gulf. The explorations were made by Prof. Hilprecht, under the auspices of the Pennsylvania University. Evidence was furnished that ten thousand years have passed since the city was in full life. Researches were suspended a few years ago because of the financial depression. News comes that operations are to be resumed under the direction of Prof. H. on the lowest part of a temple to Bel, with the view of settling some disputed points. Those ruins alone sweep away every remnant of Hebrew mythology.

NOT WANTED IN RUSSIA.

Russia seems to have tired of the Armenians, 20,000 of whom fled to that country to escape Turkish tyranny, so a list of these fugitives has been made out, and they have been ordered to take a speedy departure from the Russian empire. Riots have followed in districts where the Armenians reside. Soon we shall be startled with accounts of violence, destitution and suffering scenes untroubled in Asia Minor when the Kurds were reputed the aggressors. We expect if the truth was known, these Armenians do not make a very desirable population in any country. They rose in rebellion against the rule of the Sultan, and got badly punished, just as they will in Christian Russia unless they submit to the constituted authority.

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LET THE FIGHT GO ON.

Reports from Rome represent Protestantism as making terrible inroads on Catholicism in the city of its birth. Last week we gave the statement of an eminent divine of England, who said one-third of the men of Italy are Atheists. It is probable that assertion should be received with great allowance; for fool-preachers don't seem to distinguish between an Atheist, an Agnostic, and an Infidel. Then there is another class of those bipeds who cannot discriminate between a Theist—a believer in one God—and those who reject Jesus as a part of the Godhead.

"The Tablet," a Catholic organ in English, published in Rome, said recently:

"It cannot be denied that a disastrous future is in preparation, and that the second decade of the 20th century will see a large part of the Roman population Protestant."

A Jesuit organ enters into detail, and says in substance, for we greatly condense:

"Protestants in England and America are employing indirect methods to make converts, even using gold to advance their interests. They lavishly bestow their wealth on the poor, teach the children in their schools, colleges and workshops, pay their way in boarding houses, places of recreation, and at gymnasiums, so as to gain religious control of the youth. The American Methodists have more than twenty resorts for proselytism in the city. Worse than all, girls attending boarding schools are compelled to attend Protestant instruction and worship, and even read their Bible and hear it explained in a sense vastly different from the Catholic belief. Whole families become apostate because a boy is kept without charge in those schools."

Dean Swift told us that—

"A flea has smaller fleas to bite 'em," and so it is realized in all the churches. They profess to adore the same God, to worship the same Jesus, and all pretend to eat his flesh and drink his blood, so as to be like him; they aspire to the same heaven, and are trying to escape the same hell; but all are engaged in a general warfare one with another in a regular Kilkenny cat fight, and the hope is that the contest will go on until, like those felines, nothing will be left of their cruel dogmas but tails and claws.

PRESBYTERIANS AND SUNDAY.

The Sunday question was a cause for grief and earnest discussion with the General Assembly of Presbyterians, in session in Minneapolis as we write. Sunday newspapers came in for a share of censure, railroad travel on Sunday in their estimation is just horrible, sacrificing the souls of three millions of working men; while the godless golf-player and the "cussed" baseball player, each came in for ministerial damning, with threats of criminal prosecutions, the preachers to act the part of informers. Church members, young people's societies, Sabbath schools, State Legislatures, the National Congress, each is implored to safeguard the American Sabbath. Pastors are urged to special diligence to prevent anti-Sabbath legislation.

Is it not just possible these churchmen have forgotten a general principle of law, that a state or Nation enacting a law has the sole power to enforce it? The federal government through its own courts enforces the laws of Congress. State courts enforce the laws of state legislatures. The police courts enforce the ordinances of municipal corporations. If God enacted a Sunday code, God is the party injured when his direction is disregarded, and God is the party to enforce his law and inflict the penalty for its breach.

It is an outrage, a usurpation of authority, for civil rulers, finite at that, to attempt to enforce an infinite law; just as it would be for a petty police court to attempt to enforce the laws of Nations or of Congress.

And human legislation in aid of Almighty power is paralleled by the pope's decree, prohibiting the comet from coming nearer the earth, to the injury of churchmen.

JARRING SECTARIES.

It seems that Banquo's ghost will not down at any man's bidding. Every attempt in that direction meets with failure.

Garrett Biblical Institute, a Methodist college at Evanston, is now in the throes of labor, because of "the higher criticism." The president of the Institute, Rev. Dr. Little, seems ambitious to head off the advanced thought of Rev. Dr. Cadman, of whose advanced views we made mention in these columns quite recently, and which seem to have taken deep root among the professors of the Evanston school—where young men are fitted for the Methodist ministry.

It was in the Chicago Training School for City, Home and Foreign Missions, while the Ministerial Association was in session, Rev. Dr. Munhall, from Germantown, Pa., gave a discourse on "The Integrity of the Scriptures," designed as a reply to Dr. Cadman's Biblical Criticism. The report says:

"The Doctor scored the higher criticism, scolded the Methodists for laxity in theological teaching, and said he knew of no historical professor who scoffed at the attitude of implicit faith in the Bible, and were avowed followers of the modern school of criticism."

To these remarks President Little replied:

"I have impressed our professors of Old Testament exegesis with the idea that they must not be committed to any new view. But the criticism cannot be overlooked. Even Bishop Merrill, the wisest man in Methodism, directs me so far as that."

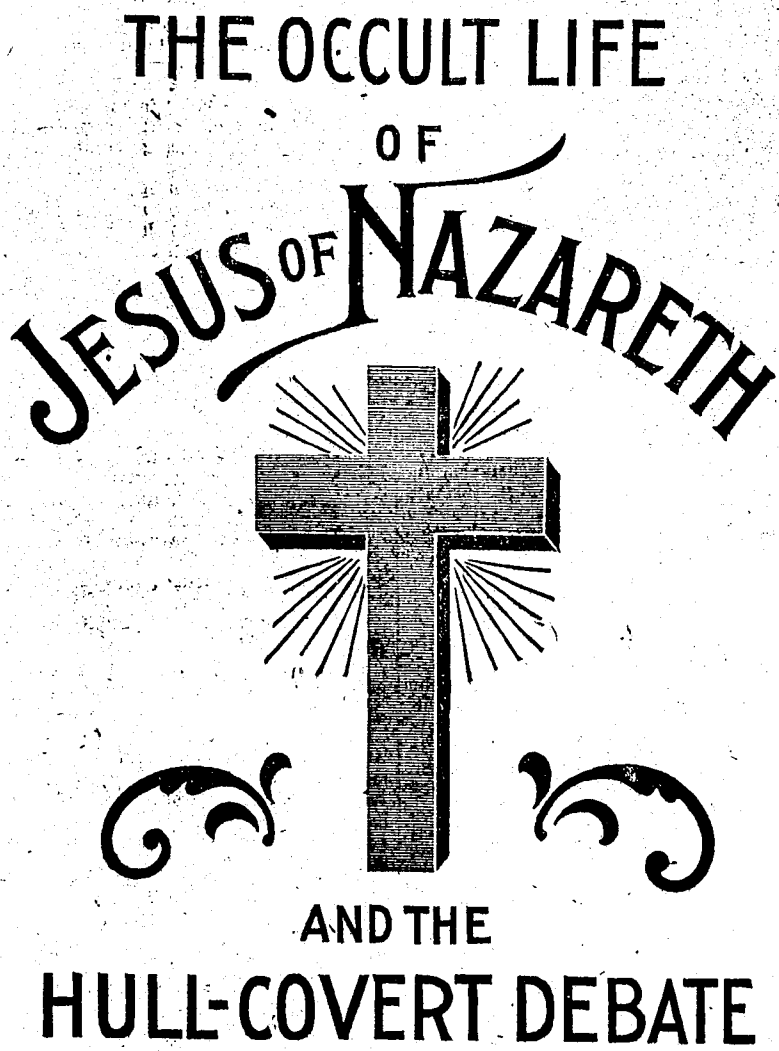
"Dr. Little declared that any professor at Garrett who taught heretical doctrine would be dismissed. In answer to this some one in the back of the room shouted that he had heard a professor of Garrett read a paper supporting the higher criticism, and Presiding Elder J. M. Caldwell, a Methodist preacher at the Evanston school whom he had been unable to use as a supply in churches without pastors, adding a criticism of a Presbyterian divine that 'the young man was as bad as Robert Ingersoll.'"

And then: "Bishop Merrill declared the Bible to be a divine work, though imperfect in transcription and translation had crept into it and there was some haziness about the authorship of books."

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The Progressive Thinker one year and the Occult Life of Jesus (including the Hull-Covert Debate) \$1.25. The twenty-five cents only pays a little more than the postage and the expense of mailing. The price of this work to the trade is \$2. This book will constitute our main premium for the remainder of 1899, and up to May 30, 1900. It is very valuable. It will hold your attention throughout, and will teach you a much needed lesson. The postage on the above book, which we prepay, is thirteen cents; hence it is almost a gift to our subscribers.

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The Occult Life of Jesus (including the Hull-Covert Debate), Art Magic, Ghost Land and The Next World Interviewed (four exceedingly valuable books) only \$1.25, when accompanied with a yearly subscription to The Progressive Thinker. The aggregate price of these four books is \$6.25. In order to assist you in forming a Spiritual and Occult Library, these books are furnished at less by far than their actual cost. We are only carrying out the Divine Plan, inaugurated only by The Progressive Thinker. There are thousands of Spiritualists who take no Spiritualist paper, and this inducement is offered, in order that they may commence forming at once a Spiritual and Occult library. The postage on the above books and expense of mailing is about 45 cents, hence you are almost receiving them as an absolute gift.

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The Occult Life of Jesus (including the Hull-Covert Debate), Art Magic and Ghost Land, only one dollar when accompanied with a yearly subscription to The Progressive Thinker. The postage on these books alone, which we pay, is thirty-five cents, and if you have brains to think, you can readily see that you are getting them at less than cost, we paying in hard cash the shortage.

Take Due Notice

A year's subscription to The Progressive Thinker must accompany all the orders for the books, and no attention whatever will be paid to requests to modify the rule. The fact that you had just subscribed for the paper (and thousands have) and did not know of this offer, we wish to state that it will be inexpedient for us to change our plan and do business otherwise. Each one, whether on our subscription list or not, when desiring the above books, must send a year's subscription. There will be no deviation from this rule.

Examine Carefully.

Read over all the above offers very carefully, and then commence forming a Spiritual and Occult Library. Of course no one can compel any person to buy books, even if furnished at less than cost. Some prefer to remain in ignorance and darkness, hence their case is almost hopeless, and we expect no response from them.

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Thus far The Progressive Thinker's premiums have visited about 15,000 families, a larger number of books disposed of probably than by all the Spiritualist papers and liberal book stores combined in the United States during the time. Thus any one can see the good work we are doing for the cause of truth.

Clubbing Rates—Ten or More Subscribers.

For only ONE DOLLAR and thirteen cents, The Progressive Thinker will be sent one year, and also the Occult Life of Jesus (including the Hull-Covert Debate). The 13 cents will only pay postage on the book, which is a gift to each subscriber. The one who gets up the club of ten, will be entitled to the paper free, and also the book, which is a very expensive gift, elegantly bound and printed, and should be read by every Spiritualist in the United States.

A PROMINENT PHYSICIAN.

What He Thinks of Our New Premium Book He Is Free to Express.

Franklin, Neb.

Please permit us to announce the opening of the Southwest Nebraska and Northwest Kansas Spiritualist camp-meeting, at Franklin, Neb., July 21, closing August 6. Speakers engaged are: Will C. Hodge, C. H. Moody, Prof. W. C. Bowman, and others. Test and slate-writing mediums will also be engaged. Correspondence with those wishing to engage with camps desired. Address: D. L. HAINES, Sec'y, Franklin, Neb.

Forest Park, Kansas.

The Spiritualists will hold a camp-meeting in Forest Park, June 27 to July 3 inclusive. Board and lodging at reasonable rates in the park. Those wishing to bring bedding and provisions. Admission to the park and lecture hall free. Will C. Hodge, Mrs. Lull and others will lecture and give tests, during the meeting. All are invited to attend. T. C. Deuel, president, Wallula, Kansas. Mrs. B. Henderson, corresponding secretary, Lawrence, Kans.

Indiana Camp.

The Indiana Camp-meeting opens at Chesterfield, July 20 and closes August 28. The speakers engaged are B. P. Underwood, Mrs. Eva Pfuntner, Prof. W. M. Lockwood, Mrs. Anna L. Gillespie, Mrs. Mary E. Lease, Moses and Mattie Hull, Mrs. Dr. Pierce and Mrs. T. C. Moore. For programs and particulars address Flora Hardin, Sec'y, Anderson, Ind.

Lily Dale Camp.

This favorite place of resort opens July 14 and closes August 7. For full particulars address the secretary, A. E. Gaston, Meadowville, Pa. The following intellectual lights will appear on the rostrum: Moses Hull, Mrs. Clara Watson, Mrs. Carrie E. S. Twing, J. C. Wright, Dr. W. W. Hicks, Mrs. L. H. Lyman, C. Hodge, Chas. Whedon, Mrs. Mary E. Lease, Rev. Morgan Wood, Swami Abhendra, Prof. W. M. Lockwood, Cora L. V. Richmond, J. C. F. Grumble, Anna L. Gillespie, Hon. E. D. Stark, Hon. A. B. Richmond.

Briggs Park Camp.

The camp-meeting at Briggs' Park, Grand Rapids, Mich., opens July 2, and closes July 30. Thos. J. Haynes, secretary, 182 Gold Street, Grand Rapids, Mich. Address him for particulars. The following named persons will take part in the proceedings: Hon. J. M. Jamison, Mrs. Marian Carpenter, and Mrs. G. W. Kates, Mrs. A. E. Sheets, Martha E. Root, Isa. Wilson Kayner, Carrie Fuller Weatherford, Margaret Gauld, Dr. J. C. Batdorf.

Nebraska Camp.

Opens July 14 and closes July 25. Address Paul S. Gillette, 411 N. 19th street, Omaha, Neb., for particulars.

Lake Brady, O.

Knowing that thousands of the Spiritualists of the country are anxiously awaiting camp season to open, and many of them being directly or indirectly interested in Lake Brady, I therefore take this way to say to the Spiritualists at large that the grounds are rapidly being put in shape for this season's business and that on June 1 both the hotel and grounds will be open for picnic and the public in general, and on July 2 the assembly meetings will begin and continue throughout the summer or until September 1. The programs are now in the hands of the printer and by or before June 1 will be ready for distribution. Any one wanting a program can get it by writing to Mrs. C. C. Bacon, Lake Brady, via Kent, Ohio. E. R. KIDD.

Island Lake Camp, Mich.

The Island Lake Camp, Mich., will commence Sunday, July 16, and close August 31. The hotel and grounds will be open to the public from the first of June. The following persons will take part: D. P. Dewey, Moses Hull, Miss Maggie Gauld, Mrs. Marian Carpenter, John D. Boyle, Anna L. Gillespie, Nellie S. Baade, Mrs. May C. Lincoln, Dr. J. M. Peebles. Mediums of all phases are cordially invited to visit our camp. For further particulars address the secretary, A. G. Brown, 266 21st street, Detroit, Mich.

Onset Bay, Mass.

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New Era, Ore.

The New Era, Oregon, Camp-meeting will this year be in session from July 8 to 24, on the grounds of the First Spiritual Religious Association at New Era. Prof. W. C. Bowman, of South Los Angeles, California, has been engaged as lecturer throughout the season. This "silver-tongued orator" is not without reputation in the northwest, and those who are privileged to hear him will not be disappointed.

That well-known and successful test



Camp-Meeting Directory.

Inquiries are coming to hand regarding the opening dates of the various camp-meetings. The secretaries will please inform us at once, and thus spread far and wide the names of their respective camps.

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New Era, Ore.

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OUR PROGRESSIVE THINKER

Ten Thousand Papers Examined Weekly for The Progressive Thinker, by the Chicago Press Clipping Bureau.

Articles on Spiritualism, Occultism, Psychic Force, Prophecy, Dreams and Remarkable Visions, Spontaneous Spiritual Phenomena, Apparitions, Etc., taken therefrom to Enrich Our Columns.

STORY OF A BRAIN.

It Had Two Distinct Owners.

CHARLES STERNING, AT TWENTY-FOUR, FORGOT HIS PAST COMPLETELY AND HAD NO MORE MENTALITY THAN A BABY. THEN WAS EDUCATED, FROM A B C TO RIFER KNOWLEDGE, AND FELL IN LOVE WITH HIS FORMER SWEETHEART - FINALLY MIND NO. 2 CEASED TO BE ACTIVE AND HE AWOKE TO MEMORIES AND LIFE EXACTLY WHERE MIND NO. 1 HAD CEASED.

This is the story of a brain that for twenty-four years was like the brain of any healthy young man. Suddenly its faculties faded. For a brief space of time the man was as a baby. Then the brain tissues, never before active, developed a new and opposite mentality.

Things in which the man had before excelled were difficult now; other things, once to his taste, became repugnant. His father, his sweetheart, were strangers to his eye.

Then, finally, the second mentality faded as the first had and the man awoke to his original consciousness. He recognized all his friends. Three months had meantime passed and yet it seemed scarcely as many hours.

All these facts are vouched for by Dr. Charles L. Dana, the great New York alienist and authority in nervous disorders, and published by him in a medical journal.

Dr. Dana's explanation of how these strange things happened is marvellously interesting. It is as though you called up 17th-ninth street on the telephone and the wires would work only as far as Fourteenth street.

The "centre of vision" in the brain is connected with the eye by a nerve. When you recognize anything a thrill goes along that nerve to one infinitesimal brain cell and awakens what is called memory. Interrupt that nerve and you can remember nothing of the past. But you can receive new ideas, new thoughts, new memories in brain cells never used. Mend that severed nerve and you can again remember anything that was stored away in the cells previously "cut off."

It was on November 19 that John Sterning, Jr., was found almost asphyxiated in his room.

The next day intelligence gradually left him. Eight days afterward he was taken to an asylum. The morning following he was quiet and sane. But mentally he was not John Sterning. He actually forgot speech and the meaning of words.

His parents came to see him. The proffered caress of his mother was met coldly, and he took refuge behind a chair.

Miss Freda Nelson, to whom Sterning was engaged, was sent to him. It was hoped that the sight of his sweetheart would bring him to his senses. He looked at her inquiringly.

"Don't you remember me?" Miss Nelson cried. Sterning understood her words no more than a baby could have.

Someone handed him a newspaper. He held it upside down.

The work of developing Sterning's mind was begun with an A B C primer and kindergarten methods. Progress was very rapid, and soon the young man could converse with the fluency of a ten-year-old boy. Everything—marriage, filial relations, government, sun, moon, stars—was explained. The first sign of a piano amazed him.

John Sterning No. 1 had been a disgracefully bad billiard player. John Sterning No. 2 quickly learned to handle a cue like a professional. Before his mental mix-up he disliked mechanics. Now he had the muscle sense of an artist. He sang and played on the piano and banjo.

Under his sweetheart's tuition he had become a devout Christian. The new Sterning was an curious feature. Although he did not recognize Miss Nelson, his fiancée, yet, after her frequent visits to him in the asylum, he learned to love her again.

Though as sane as the physicians who had him in charge, still there was no progress toward a recovery of his former mental conditions. So Dr. Dana determined to try hypnosis.

"When I signal," the doctor said, "you will awaken."

"You will then rub your eyes."

"You will then walk around the table."

"You will then open the door."

"You will then greet your mother."

"At eight o'clock in the evening promptly remember your past life."

The signal was given; the patient arose and followed the directions of the doctor to the letter.

His parents and Miss Nelson were very hopeful at this point, and the hour of eight was looked for with intense eagerness. At the hour the patient seemed to make a strong effort of memory. His face was tense and his friends watched him with deep anxiety. Suddenly the muscles of his face relaxed and he dropped back into his chair with a heavy sigh.

"Dr. Dana told me to remember something," he said, "but I can't do it."

The expedients of taking him to old scenes—his office, his room, his club—failed to awaken any sign of recognition. He regarded everything with interest—that was all.

There was no reason why he should be confined, and so he was given his liberty.

"It's strange," he said on the evening of February 15, "half my head feels numb, and pricking, just like a foot asleep."

Drowsier and drowsier he felt, and finally he had to be carried to bed. He refused to eat anything. About eleven o'clock he awoke. His father was in the room.

"Hello, father," he said. "What are you doing there? What time is it?"

"Eleven o'clock."

"Guess your watch is slow," said Sterning. "It was after twelve when I

A CASE TO STUDY.

Facts Demanding the Attention of Spiritualists.

VIBRATORY ACTION BROUGHT INTO REQUISITION TO MAKE OVER AN INDIVIDUAL—A LADY FORGOT HER PAST LIFE, HER DISGRACE AND THE MAN WHO WROUGHT HER RUIN—THOUGHTS WORTHY OF THE ATTENTION OF SAVANTS—WILL THE CALIFORNIA PHILOSOPHER TAKE NOTE.

A miracle of curing has just been wrought at Paterson, N. J. By the simple process of hypnotic suggestion, that mysterious power of one mind over another, concerning which so little is yet known by men of science, Dr. John H. McCoy, one of the foremost physicians of Paterson, has just brought back to reason the clouded mind of a young woman believed to be hopelessly insane.

The case is one which will attain a world-wide celebrity, for it is a step forward in hypnosis, and it opens vast possibilities in the treatment and cure of those unhappy of living beings, the inhabitants of the mad-houses of the land.

It comes with especial force at this particular time, when the health authorities of this city are striving to drive out of business human jackals who are enriching themselves at the expense of a credulous public by selling fake "cures," based on incantations and witchcraft—"Christian Science," mind cure, faith cure—call it what you will.

The case is regarded by medical men as one of the most remarkable applications of hypnosis ever made in this country.

The subject was a girl of good family. Through her confidence in a young man she brought disgrace on herself and her family and her grief unbalanced her mind. She was violently insane, and was committed to the General Hospital for the United States examination by a lunacy commission before being sent to an asylum.

Dr. McCoy is one of the visiting physicians of the General Hospital, one of the leading doctors of the city, and a student of hypnosis. He had practiced it on a limited scale and resolved to try its effect on the insane girl.

First he threw her into a hypnotic sleep. In that condition a subject is open to any suggestion made, and will after repetition obey it implicitly. Dr. McCoy determined to implant in her mind the suggestion that she forget her trouble and the man that caused it and everything connected with it.

Gradually the idea took root. The excited nerve centres grew calm, and reason resumed its sway, and at the end of four days the girl was in a normal frame of mind again.

But there was one astounding change. The memory of her disgrace and everything connected with it had been completely blotted out as if it never had been. She knew nothing about it and was her old happy self again.

She had forgotten, too, the man who had caused her sorrow. His picture was placed in her hands. She looked at it curiously, without the slightest show of emotion, and said she had never seen the face before.

She met him on the street and passed him as she would any other stranger. He presented her with a card, and she showed her. They aroused no recollection whatever. It was just as if the days of her sorrow had been cut completely out of her life story and the two severed ends brought together by some wonderful mental operation.

The girl is now at home and her family is delighted by the results accomplished.

Dr. McCoy will not talk of the case himself, but other doctors are not slow to sing his praises. The name of the patient is, of course, kept secret.

Production of absolute loss of memory is a phenomenon well known to all students of hypnosis. One explanation of it is that it is due to a contraction of the particular brain cells in which the memory of the event is located. This contraction is brought about by the hypnosis. It has rarely been tried in this country for medical purposes.

It is not absolutely certain that the memory of the girl in the present instance may not return. If it does, however, hypnosis may be used again and the memory again be eradicated.

Dr. McCoy's methods, as told by another physician, who was a witness of the operation, if it may be so called, were the late scientific ones used for producing "sleep suggestions of forgetfulness." They called for intense and exhausting mental effort on the part of the physician.

The young woman was first thrown into a deep hypnotic sleep. She proved to be an easy subject, her mind being naturally passive and subjective.

Having gotten her completely under his control, Dr. McCoy concentrated his mind on the necessities of forgetfulness, repeating these sentences many times: "Forget your trouble." "Discard all thoughts of evil from your mind."

"Cease to worry about anything."

After this had been repeated twice the patient became more tranquil. The name seemed to have grown faint and indistinct. They did not have the same poignant effect on her as before.

Then the doctor followed up his advantage. After employing the suggestions already used he began to enforce on the mind of his sleeping subject the fact that she was all right.

"You are quite well." "You have no trouble." "You are going home." These were the sentences he poured into her unconscious ears, and by the mysterious psychic power forced into her passive brain.

For four days these processes were repeated, and the last two days they were tried more than once. Then the patient was awakened and the doctors watched and waited to see what would be the result.

They were amazed to find the young woman apparently restored to reason, acting her mental self in all things, but one, that she had forgotten the excruciating circumstances which made her mad.

Men who have made a study and practice of hypnosis say that Dr. McCoy has discovered no new principle, but has accomplished his feat by the power of hypnosis, and that he has a greater brain than ever before done, and to transfer a greater number of suggestions to the brain of the subject.

The question of interest now is whether the cure will last. The medical fraternity will not permit the Paterson practitioner to hide behind his modesty, but will demand reports on the case in the medical journals of the interests of humanity and their great profession.—Chicago Journal.

This is a most remarkable case, illustrating in a marked degree the law of vibration, and showing that human nature can in a measure be changed.

HEAVEN ONLY KNOWS.

Mr. Francis:—Will you send to above address The Progressive Thinker for one year, and the three magnificent books you give us for the \$1 extra sent with our subscription. Heaven only knows how you manage to do it, but you do, and we bless you, one and all, for your helpfulness on all lines.

Paola, Kans.

tion he intended to vote for General Taylor for the Presidency.

While he was watching some men saw wood with a buzz-saw near his home he was struck in the back and came with a flying stick and knocked senseless. When he came to he had a curious expression on his face, like a person who had just awakened from a long sleep. He completely recovered all the powers he had lost, through the effects of the second blow on the head, and to-day made his first visit to Postoria, despite the fact that he has lived within a mile or two of it all his life.

Everything appeared strange to him, and his bewilderment on beholding the electric cars and telephones in operation was most laughable.

As he finally climbed into the wagon to return home he remarked that the world had got so far ahead of him that he was afraid he would never catch up.

—Chicago Tribune.

That memory is stirred up in the nerve cells of the brain, there can be no doubt. Paralyze any of the brain centers partially and at once memory becomes modified, or maybe totally lost.

Spiritualists everywhere should carefully study the wonderful phenomena produced by the central and peripheral nervous systems, and then they will know more of spirit control.

LUCRETIVS.

FORGETS HER NAME.

Evelina Hannah Curran Suffers a Remarkable Lapse of Memory.

Evelina Hannah Curran is the name of a young woman who is at the detention hospital unable to recognize the name as her own and unable to recognize her own father.

With the exception of a lapse of memory the girl, who is 18 years old and whose home is at 179 Paulina street, is to all appearances in the best mental and physical health. She converses intelligently on any topic not connected with herself, but despite her endeavors to remember who she is or anything about her life up to yesterday she is unable to recall a single circumstance.

The young woman was identified at 8:30 o'clock to-day by her father, John D. Curran, who was at the hospital from 5:45 o'clock begging for a chance to see whether the young woman was his daughter. During the time the suspense of the father was continued, his wife, the mother of the girl, was in a hysterical state at the home of friends at 411 West Monroe street, whither she had been taken last night.

Miss Curran was found unconscious in River Forest yesterday by C. A. Wilmet, a policeman of that village. She had left her home in the early morning and had wandered to the western suburb until she fell exhausted and unconscious under a tree on the banks of the Des Plaines river.

There was a pathetic scene in ward 3 of the detention hospital when the father entered this morning.

"Here is your father," the attendant told the girl, and she looked up pleased from the couch where she had been sleeping.

Her pleased look turned to one of bewilderment when she saw Mr. Curran. "I don't know you," she said. "You are not my father."—Chicago Daily News.

This is a very strange case, and is exceedingly difficult to explain, unless we assume that the brain's vibrations have so changed, that a reproduction of a certain thing desired to be remembered is impossible.

Dr. Boris Sids says: "People have been known to commit crime, and the following day have no knowledge of their acts. I had a case in Boston not long ago of a man who had the grip, and disappeared from home. Two weeks later he came to himself in New York. He had no knowledge of what he had done during those two weeks—absolutely nothing. And yet we from our investigation learned that he had been going about the city spending his money and performing no extraordinary act to indicate a peculiar state of mind. For two weeks he was another individual."

This by no means indicates spirit control. "It is interesting to know how such a condition of memory can come about. We will say for illustration that the bacilli of grip invading the nerve cells, the connecting processes of the brain, and the disconnection exists to so great extent, that the individual cannot collect his ideas, and in consequence loses knowledge of his identity. Therefore until the grip poison is eliminated from the nervous system the abnormal mental condition continues. In other cases of a similar nature, the poison comes from the presence of foreign bodies superinduced by a diseased condition of some sort. As is well known the interior of the brain is a mass of connective nerve fibres. There are three kinds: Projection, Commissural and Associative fibres. Let either class become diseased, and abnormal action will be the result, either insanity, forgetfulness, or loss of identity will follow."

LUCRETIVS.

"Religion as Revealed by the Material and Spiritual Universe. By E. D. Babbitt, M. D., LL.D." A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist.

Two papers, given in the interest of spiritual science, by Michael Faraday. Price 15 cents. For sale at this office.

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TAKE NOTICE.

The Occult Life of Jesus.

The Occult Life of Jesus (including the Hail-Cover Debate) is now ready for delivery. It is a splendid volume, of nearly 600 pages, and will create something of a sensation among all classes. The postage on the book costs us 13 cents, hence the reader can realize that he is getting the book far below the actual cost of paper, printing and binding, saying nothing of numerous other expenses connected with the publication of the work. It will be sent out to all of our subscribers for 25 cents, when accompanied with a year's subscription to The Progressive Thinker. The Occult Life of Jesus and The Progressive Thinker one year for \$1.25.

497

The above is the number of the present issue of The Progressive Thinker, right hand corner of the first page, corresponds with the figure on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

THE COMMENTS

ANALYZED BY W. H. BACH

A HISTORY OF BIG BIBLE STORIES AND OTHER WORKS.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth 50 cents; paper 25 cents.

DEATH AND THE AFTER-LIFE. "Stellar Key" is the philosophy of deduction to the revelations contained in this book. Some idea of this little volume may be gained from the following table of contents:—1—Death and the After-Life; 2—Scenes in the Summer Land; 3—Society in the Summer Land; 4—Social Conditions in the Summer Land; 5—Winter Land and Summer Land; 6—Language and Life in Summer Land; 7—Material Work for Spiritual Workers in Summer Land; 8—The Summer Land; 9—The Summer Land; 10—The Summer Land. This enlarged edition contains more than double the amount of matter in former editions and is enriched by a beautiful frontispiece, illustrating the "formation of the Spiritual Body." Cloth 75 cents. Postage 5 cents. For sale at this office.

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Twelve lectures, by Abby A. Jackson. This book should be read by every Spiritualist. Price 50 cents.

The To-Morrow of Death.

Future Life According to Science.

HEAVEN ONLY KNOWS.

Mr. Francis:—Will you send to above address The Progressive Thinker for one year, and the three magnificent books you give us for the \$1 extra sent with our subscription. Heaven only knows how you manage to do it, but you do, and we bless you, one and all, for your helpfulness on all lines.

Paola, Kans.

tion he intended to vote for General Taylor for the Presidency.

While he was watching some men saw wood with a buzz-saw near his home he was struck in the back and came with a flying stick and knocked senseless. When he came to he had a curious expression on his face, like a person who had just awakened from a long sleep. He completely recovered all the powers he had lost, through the effects of the second blow on the head, and to-day made his first visit to Postoria, despite the fact that he has lived within a mile or two of it all his life.

Everything appeared strange to him, and his bewilderment on beholding the electric cars and telephones in operation was most laughable.

As he finally climbed into the wagon to return home he remarked that the world had got so far ahead of him that he was afraid he would never catch up.

—Chicago Tribune.

That memory is stirred up in the nerve cells of the brain, there can be no doubt. Paralyze any of the brain centers partially and at once memory becomes modified, or maybe totally lost.

Spiritualists everywhere should carefully study the wonderful phenomena produced by the central and peripheral nervous systems, and then they will know more of spirit control.

LUCRETIVS.

FORGETS HER NAME.

Evelina Hannah Curran Suffers a Remarkable Lapse of Memory.

Evelina Hannah Curran is the name of a young woman who is at the detention hospital unable to recognize the name as her own and unable to recognize her own father.

With the exception of a lapse of memory the girl, who is 18 years old and whose home is at 179 Paulina street, is to all appearances in the best mental and physical health. She converses intelligently on any topic not connected with herself, but despite her endeavors to remember who she is or anything about her life up to yesterday she is unable to recall a single circumstance.

The young woman was identified at 8:30 o'clock to-day by her father, John D. Curran, who was at the hospital from 5:45 o'clock begging for a chance to see whether the young woman was his daughter. During the time the suspense of the father was continued, his wife, the mother of the girl, was in a hysterical state at the home of friends at 411 West Monroe street, whither she had been taken last night.

Miss Curran was found unconscious in River Forest yesterday by C. A. Wilmet, a policeman of that village. She had left her home in the early morning and had wandered to the western suburb until she fell exhausted and unconscious under a tree on the banks of the Des Plaines river.

There was a pathetic scene in ward 3 of the detention hospital when the father entered this morning.

"Here is your father," the attendant told the girl, and she looked up pleased from the couch where she had been sleeping.

Her pleased look turned to one of bewilderment when she saw Mr. Curran. "I don't know you," she said. "You are not my father."—Chicago Daily News.

This is a very strange case, and is exceedingly difficult to explain, unless we assume that the brain's vibrations have so changed, that a reproduction of a certain thing desired to be remembered is impossible.

Dr. Boris Sids says: "People have been known to commit crime, and the following day have no knowledge of their acts. I had a case in Boston not long ago of a man who had the grip, and disappeared from home. Two weeks later he came to himself in New York. He had no knowledge of what he had done during those two weeks—absolutely nothing. And yet we from our investigation learned that he had been going about the city spending his money and performing no extraordinary act to indicate a peculiar state of mind. For two weeks he was another individual."

This by no means indicates spirit control. "It is interesting to know how such a condition of memory can come about. We will say for illustration that the bacilli of grip invading the nerve cells, the connecting processes of the brain, and the disconnection exists to so great extent, that the individual cannot collect his ideas, and in consequence loses knowledge of his identity. Therefore until the grip poison is eliminated from the nervous system the abnormal mental condition continues. In other cases of a similar nature, the poison comes from the presence of foreign bodies superinduced by a diseased condition of some sort. As is well known the interior of the brain is a mass of connective nerve fibres. There are three kinds: Projection, Commissural and Associative fibres. Let either class become diseased, and abnormal action will be the result, either insanity, forgetfulness, or loss of identity will follow."

LUCRETIVS.

"Religion as Revealed by the Material and Spiritual Universe. By E. D. Babbitt, M. D., LL.D." A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist.

Two papers, given in the interest of spiritual science, by Michael Faraday. Price 15 cents. For sale at this office.

"The Indelibility of Ecclesiasticalism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

"Progression, or How a Spirit Advances in Spirit-life." "The Evolution of Man." Two papers, given in the interest of spiritual science, by Michael Faraday. Price 15 cents. For sale at this office.

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BIBLE MARVEL WORKERS.

Mahomet, the Illustrious
BY GODFREY HIGGINS, ESQ.

This work is one of the Library of Liberal Classics. No author was better qualified to write an impartial and honest life of Mahomet than Godfrey Higgins, who was conversant with the oriental languages, and read in conjunction with Gibbon's works. For sale at this office. Price, 25 cents.

QUESTIONS AND ANSWERS.

This department is under the management of
Hudson Tuttle.
Address him at Berlin, Heights, Ohio.

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

Julia A. Perkins: Q. Mr. Dawbarn in *The Progressive Thinker* says he states as a "fact" that "Death changes all vibrations to such an extent that the spirit organism becomes invisible to mortal eye," and also, "Therefore death also destroys all memories of earth life." If this is so, the communications given to Dr. Peabody by Mr. Lynn, and those constantly given, must be given to the "dead"?

A. Mr. Dawbarn has evolved a remarkable theory, and gave a brilliant elucidation of it. If it is true, everything taught by spirits in the past fifty years, or for that matter whatever they have taught in all the past is erroneous. The subject scarcely admits of argument, being a matter of fact. The spirits with whom I have communicated have invariably taught that they were identical the same as while here. The same personality continued right on into the next life. If the change is so great that memories are lost, why do they ever return? Would not one place be as pleasing as another; any chance acquaintance as near as the dearest earthly friend?

If this matter I can speak only as the spirits have taught, and their teachings have been so strongly opposed to the speculations of Mr. Dawbarn, that no reconciliation can be hoped for.

Q. L. Davis: Q. Is it possible for an inhabitant of the so-called continent of Atlantis to come and communicate with us?

A. The continent or island of Atlantis was a myth of the ancients, and received coloring in the ignorance of the Middle Ages. There is not the least evidence that it ever existed, on the contrary there is almost absolute demonstration that it never could have had an existence that ocean are among the shores of that ocean on the globe; that is the deep wrinkle in the earth's crust has remained, growing deeper by the contraction.

Admitting, however, that there was such a country, and the spirits of Atlanteans of sixteen or twenty thousand years ago exist, they would be too far removed to be able to enter into our mental sphere and converse with us.

S. I. Tenny: Q. (1) The Bible has a great deal to say about the promise of God to the children of Israel of a land flowing with milk and honey. Did they ever occupy that land?

(2) Were the ten tribes of Israel lost?

(3) Are the stories of the retreat through the Red Sea, and the captivity true?

A. (1) The land of Canaan was occupied by a people far in advance of the vagabond tribe of nomads, called the children of Israel. This people had splendid cities, cultivated the earth and the fine arts. God gave them the land of this people to the Israelites. He cooly divided it among them, and commanded them to conquer it, murder all the men and women and children, except the virgins, which they were to keep for themselves. This was done.

God divided the waters of the Jordan so that the swarm of murderers could pass over, and made the sun stand still so that the day could be lengthened, that more of this unoffending people might be slain. The butchers held the land.

The story of the Lost Tribes, of the Red Sea accommodating itself to making a dry road way, are myths coined to support myths. The whole twelve tribes of Israel, and their country were not of sufficient consequence to receive mention outside their own chronicles. A self-conceited, turbulent race they were, as credulous as children, as merciless as red Indians. Yet we are called to believe that these outlaws of the desert, are the ordained heirs of the only revelation that ever made to mankind, and that our welfare here and in eternity depends on our accepting it as absolutely true!

Walter Darrell: Q. Did the Infinite Jehovah create himself before he created the world?

"Subscriber": Q. A Theosophical friend asked me, "Which was first, the hen or the egg?"

A. These widely diverse questions came by the same mail, one from the East, the other from the far West, and involve the same principle. The last question perplexed the "wise men" of the ancient world. They grappled with it by the methods of what they called philosophy, which really was putting words for ideas and then proceeding to juggle with them. Evolution answers that the hen and egg mutually preceded each other until in the dim past the bird faded into the reptile, and again in yet more remote ages, the reptile sinks from higher to lower until at last in the primal age a being is reached which is a small sack of gelatinous matter—protoplasm—and this multiplies by dividing itself through the middle.

Which was first, the one cellular mass or the two after division? Still beyond, and it appears that there are masses of protoplasm, unorganized, that are living, and capable of becoming organized, but not even formed into an individual mass. The one in its obscure form is first. We may facetiously say this one is the hen from whose egg all living beings have come, or with the ancient, say, the one was the primal egg which has given birth to all.

The character of God has called forth the greatest attention, and properly, if it is believed that he has special relations to mankind as represented in the Bible.

If, however, it be said that he created the universe six thousand years ago, it is at once suggested, What was he doing during the vast period preceding? The trouble here, as with the hen and egg, is that the problem is erroneously stated. The accepted premises are false and deluding. It is taken for granted that the world, (i. e., cosmos), was created. It was not created, it was evolved. By what power? By that energy or power which is a part of Nature and cannot be separated therefrom. God and the universe are one. Whatever changes may have gone before or

will come, there is no division between the material that moves and the force that moves it. The question as presented is not a problem; it is a chimera of ignorance.

A. W. B.: Q. You claim that it is necessary for inspiration to have an education. How do you explain when spirits come and urge the medium to go on, that he does not need education to become a trance speaker?

A. The advice of spirits should not be taken unless reasonable, and they may not understand the situation as well as those they seek to benefit.

The correspondent mistakes the meaning in the answer to which he alludes. Education is not necessary to inspiration, but it is to its highest tide. It is not necessary that this education be received in schools or colleges. Education is the training of the mind to clearly receive and perfectly express ideas. Inspiration, or the sensitive state—mediumship—may be made most helpful in education. If the sensitive patiently cultivates his receptivity, and is not eager to exploit to public before the necessarily long and severe training. He cannot go before the public like a trumpet, to be spoken through. Such attempts have been dismal failures, except in a few rare instances apparently exceptional, but not so, because of the inherent endowment of the instruments employed. The great minds of earth have been receptive—sensitive—and the wisdom they have displayed has been inspired. They have become so by their organization and training. Having studied statecraft, the great statesman is prepared and does receive his best thoughts from departed statesmen. Through the sensitive preacher, preachers of the past find tongue. The man of science has skill and faithfulness, but beyond he receives impressions from those in higher sphere who have studied the special subjects to which he is engaged in attention. There is a sensitiveness of organization which makes the possessor an instrument, such as it is. This sensitiveness by culture becomes receptivity, the highest form of mediumship. This culture may be made, and often is, by education, and training the mind to concentrated efforts in special directions, and the recipient be unconscious of its possession. What a mighty force it then is possible for it to become when its laws and conditions are understood.

MOTHER AND THE VOICES.
Sweet voices of children we hear once again;
Sweet springtime and summer, sweet brooklet and glen;
Sweet faces, sweet flowers, sweet woodlands, sweet ferns,
In vivid succession each sweetly returns.

Sweet roses and lilies, sweet violets, too;
Sweet Williams and daisies, return fresh and new,
With mother's sweet visage that dwells in our souls
And makes life replete as memory unrolls.

Sad changes have come and have waited away,
New scenes have been noted with each passing day,
But brighter and grander that motherly face
Grows ever, as over our childhood we trace.

A sweet voice is calling us back to the time,
Back to the home-life, so sweetly sublime,
When fairy-like fancies illumined youth's brain
With idols and ideals we could not obtain.

No burdens, no worry, no clouds o'er the sky,
Nothing but sunlight and brightness, and why;
Oh, why do those voices so haunt us again,
And make us as children; make children of men?

Two voices—we hear them—they come o'er and o'er;
They speak through the zephyrs and old ocean's roar;
Sweet voice of the future, sweet voice of the past,
Both speak of my mother and love that will last.

The past speaks of mother with soul e'er in tune,
With love only mother's who sweetly commune
With loving small children can ever
And the voice is so sweet of that yesterday.

The voice of the future comes back to the soul;
Comes back as the ages of progress unroll;
Comes back from the land of the living out there
Where mother, still loving, is living somewhere.

Comes back from the silent and beautiful shore;
The Space of the Mothers, where
Enchanting with music of love's sweetest tone,
Unfolds into perfect—true motherhood's own.

DR. T. WILKINS.

First South-Side Society, Chicago
This society under the able and instructive ministrations of Mrs. Georgia Gladys Cooley, is pursuing the even tenor of its way and in many respects is a model Spiritualist meeting, alike creditable to its officers, speaker and Spiritualism.

Their platform is free from the objectionable features often noticed in our public meetings, and there is a harmonious blending of fact and philosophy which augurs well for continued success. Mrs. Cooley is not only a pleasing speaker, as a test medium is surpassed by none, giving her tests in a straightforward manner and reaching the minds and hearts of the people as few can do. Mr. Drullner, the efficient president, with other officers of the society, are determined to keep their platform clean, and the fact that Mrs. Cooley has been retained as their regular speaker for the third year, speaks well for herself and the society.

The musical part of the program, an essential feature of a well conducted meeting, is in the charge of Mrs. Frankie Cole, which is a guarantee of quality. A national spirit is always manifested at these meetings and all worthy workers are heartily welcomed.

I have always assumed the position that the philosophy and phenomena of Spiritualism must go hand in hand, and that without phenomena we can have no Spiritualism, and I am not in sympathy with a certain class who desire to eliminate phenomena from our public meetings when it can be presented in a creditable manner. I have not been asked to mention this society and their work, and have no desire to institute invidious comparison, but do most heartily wish there were more such meetings in Chicago.

WILL C. HODGE.

MEDIUM'S EXPERIENCE
In Genuine Spiritualism and in Fraud.

I am a private medium having a small income and so my work is gratuitous. It was my fortune to be thoroughly grounded in spiritualism, before I thought it possible to counterfeit in that direction. Living in a quiet, secluded town, I had met only three mediums for several years. Finally, we concluded to go to a camp-meeting. There I saw, to my sorrow, mediums obliged to compete with each other in order to keep the wolf from the door. So I said this can be obviated by people patronizing a medium liberally. Churchmen consider \$20 a small amount to pay as yearly subscription to a minister in order that he may give them spiritual food. How many people expend 20 a year on a medium or mediums? For shame, Spiritualists! You condemn your fellow churchmen for his lack of brotherly love. How much do you show to your mediums, who minister to your salvation? How much do you contribute for the distribution of your literature?

Mr. —, a genuine medium, said to me when I privately told him about the Fraud I saw he was practicing: "Well, Mrs. S., I was as honest as you, until 15 years ago when working at —, where Mr. — was also engaged. Everyone went to his public meetings, and to get readings of him, while I was losing prestige and could hardly make my living. Soon, I had been tricked and began to use the ballot test also, then I drew. I had to help the spirits along in order to make my living. The more I helped these spirits, the more I had to. This deception brought deceiving spirits until nothing could be relied upon."

Years ago a materializing medium held seances in our house. To me the work seemed genuine. I remember hearing the spirit say to me, early in the forenoon, the "first person to come out will be your mother and the fifth form will be your sister Julia." I told no one, so I might be convinced of myself, and that evening the first form came out and said, "Mother," and called me up, while the fifth called herself Julia. Years after, Mr. — confessed to me that it was all fraud and showed me how it was done. I was inclined to give up Spiritualism, but my better judgment prevailed. I reasoned thus to myself: It was the spirits of Mr. — who came and gave me the message and caused this Mr. — to come out and say those things at that time. We all have ministering spirits according to the plans of our spiritual unfoldment. Since Mr. — was a deceiver he was surrounded by lying spirits who watched for an opportunity to speak to me in order to assist their medium in his diabolical work. Furthermore, I had given predictions for years to people, that had been fulfilled, and this cannot be accounted as mind-reading. Besides, I had heard raps on my table before which I was sitting, on my table and around the room, and I told subjective mind could do this. Since only intelligent mediums could do this and I was alone in the room, then it must have been produced by invisible intelligences.

Instruction in fake materialization:
Sit close to a cabinet in a dark room; have some pieces of cloth fastened to your skirts, or in your stockings, openings in curtains at side of cabinet. With your right hand, which is next to cabinet, reach under your skirt and draw out this white cloth so that it will come out behind the curtain, then reach the cloth forward to front opening. As the white cloth or masked face and drapery appears at front opening, exclaim: "Here is some one," stoop forward as though to speak and slightly part the curtains with left hand holding the white cloth against the black; then speak from the corner of your mouth, next to cabinet, in a childish tone and say "Good evening everybody," answer her in your natural tone. Draw the cloth back out of sight, let it stand again at front opening. This time draw up and draw aside the curtain slowly with left hand, the same time raise the cloth as high as you can with right hand inside, and this you can do fairly well, since you are standing. You now have a tall form appearing, while you are outside of curtain. If you are examined, you can have a confederate to do this and to shove things under curtain. You can have a manager, stuffed under the back of his coat, standing in front of aperture. While you are behind the curtains in the cabinet, and he is looking at all managers do, you can carefully draw the paraphernalia from under the back of his coat through the front opening of curtain against which he stands. Come out stooped, which drapery will hide, for short people. Come out with black all over you and squat down on the floor. The black makes you invisible in the dark. Have a white cloth which has been painted with phosphorus in spots and dried in the air. Suddenly, fling this over your head so it will seem like a spirit trying to materialize, then stand up, letting it fall around you. Those mediums who are quick make the best experts at these sleight of hand performances. To dematerialize in sight of all, cover with black cloth quickly, then retreat to cabinet.

Friends, these are a few of the things I have witnessed and said nothing of before. Does it help our cause? No. Many people find out sometime that they have been fooled, and then think the whole thing is a humbug. Besides, I find it hard to sit for one hour, suddenly, for fear for one convinced that it is impossible for a genuine medium to get. Hence, the dissatisfaction among the masses with Spiritualism.

For two weeks I have been visiting my sister in California and I find the state has become so sick of frauds that it is vomiting them up, and we are losing many from our ranks. What shall we do? Patronize freely the mediums who are honest, if not so wonderful, and circulate our literature. "Freely have ye given, freely shall ye receive." And so shall we receive greater demonstrations.

MRS. A. SMITH.

THE CAUSE IMPDETROIT.
Spiritualism Gaining Ground.

Probably nowhere in the United States has there been such a leaning towards things pertaining to the occult and mysterious as right here in Detroit, Mich., and nowhere have they been lumped together to the extent that we have. At one time you just simply had to advertise you as a medium, a seventh daughter, a palmist, a fortune teller, or card reader, and it would seem the whole city would turn out to hear you, but that day has gone by; bitter experience has taught the people of Detroit to light shy of all strange and traveling mediums, until they find out who and what they are. While our home mediums were almost starving, though honest, the traveling fakir would come and reap a rich harvest, until our local press would get after them, exposing their little confidence game, when the police would make a raid and clear them out of the city.

Spiritualism here in Detroit owes a great deal to the local press for the good they have done in removing the burlesque atmosphere to Spiritualism. It is a dangerous once for the fakir to now, and yet another thing has brought reproach on our cause in this city, and that is undeveloped mediumship, like the fakir, they bring unjust criticism to the cause. Intelligent and refined people hearing the twaddle that comes from such mediums on the platform and in the circle, become disgusted and never again care to go further in their investigations. Many of these undeveloped mediums are brought before the public for selfish purposes by men and women who belong to no society, who care nothing for the cause, but only that they might make an easy living, holding meetings, charging ten cents at the door, getting such undeveloped mediums on their platform to become a laughing stock, paying them nothing for their services, only encouraging them to become conceited and imagine they are great mediums, and probably giving out the medium's address and name to the public, who are deceived by such mediums coming in contact with such consoling, and that evening the first form came out and said, "Mother," and called me up, while the fifth called herself Julia. Years after, Mr. — confessed to me that it was all fraud and showed me how it was done. I was inclined to give up Spiritualism, but my better judgment prevailed. I reasoned thus to myself: It was the spirits of Mr. — who came and gave me the message and caused this Mr. — to come out and say those things at that time. We all have ministering spirits according to the plans of our spiritual unfoldment. Since Mr. — was a deceiver he was surrounded by lying spirits who watched for an opportunity to speak to me in order to assist their medium in his diabolical work. Furthermore, I had given predictions for years to people, that had been fulfilled, and this cannot be accounted as mind-reading. Besides, I had heard raps on my table before which I was sitting, on my table and around the room, and I told subjective mind could do this. Since only intelligent mediums could do this and I was alone in the room, then it must have been produced by invisible intelligences.

Instruction in fake materialization:
Sit close to a cabinet in a dark room; have some pieces of cloth fastened to your skirts, or in your stockings, openings in curtains at side of cabinet. With your right hand, which is next to cabinet, reach under your skirt and draw out this white cloth so that it will come out behind the curtain, then reach the cloth forward to front opening. As the white cloth or masked face and drapery appears at front opening, exclaim: "Here is some one," stoop forward as though to speak and slightly part the curtains with left hand holding the white cloth against the black; then speak from the corner of your mouth, next to cabinet, in a childish tone and say "Good evening everybody," answer her in your natural tone. Draw the cloth back out of sight, let it stand again at front opening. This time draw up and draw aside the curtain slowly with left hand, the same time raise the cloth as high as you can with right hand inside, and this you can do fairly well, since you are standing. You now have a tall form appearing, while you are outside of curtain. If you are examined, you can have a confederate to do this and to shove things under curtain. You can have a manager, stuffed under the back of his coat, standing in front of aperture. While you are behind the curtains in the cabinet, and he is looking at all managers do, you can carefully draw the paraphernalia from under the back of his coat through the front opening of curtain against which he stands. Come out stooped, which drapery will hide, for short people. Come out with black all over you and squat down on the floor. The black makes you invisible in the dark. Have a white cloth which has been painted with phosphorus in spots and dried in the air. Suddenly, fling this over your head so it will seem like a spirit trying to materialize, then stand up, letting it fall around you. Those mediums who are quick make the best experts at these sleight of hand performances. To dematerialize in sight of all, cover with black cloth quickly, then retreat to cabinet.

Friends, these are a few of the things I have witnessed and said nothing of before. Does it help our cause? No. Many people find out sometime that they have been fooled, and then think the whole thing is a humbug. Besides, I find it hard to sit for one hour, suddenly, for fear for one convinced that it is impossible for a genuine medium to get. Hence, the dissatisfaction among the masses with Spiritualism.

For two weeks I have been visiting my sister in California and I find the state has become so sick of frauds that it is vomiting them up, and we are losing many from our ranks. What shall we do? Patronize freely the mediums who are honest, if not so wonderful, and circulate our literature. "Freely have ye given, freely shall ye receive." And so shall we receive greater demonstrations.

MRS. A. SMITH.

THE WARFARE OF SCIENCE WITH THEOLOGY.

I have just completed the reading of "The Warfare of Science with Theology," two volumes, by Andrew D. White, and I wish to express my appreciation of this great work. It is virtually an encyclopedia of the subjects named in the title. No library is complete without it. I would not part with these books for many times their cost if I could not get them again.

E. W. SPRAGUE.

QUESTIONS AND ANSWERS.

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Admitting, however, that there was such a country, and the spirits of Atlanteans of sixteen or twenty thousand years ago exist, they would be too far removed to be able to enter into our mental sphere and converse with us.

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Which was first, the one cellular mass or the two after division? Still beyond, and it appears that there are masses of protoplasm, unorganized, that are living, and capable of becoming organized, but not even formed into an individual mass. The one in its obscure form is first. We may facetiously say this one is the hen from whose egg all living beings have come, or with the ancient, say, the one was the primal egg which has given birth to all.

The character of God has called forth the greatest attention, and properly, if it is believed that he has special relations to mankind as represented in the Bible.

If, however, it be said that he created the universe six thousand years ago, it is at once suggested, What was he doing during the vast period preceding? The trouble here, as with the hen and egg, is that the problem is erroneously stated. The accepted premises are false and deluding. It is taken for granted that the world, (i. e., cosmos), was created. It was not created, it was evolved. By what power? By that energy or power which is a part of Nature and cannot be separated therefrom. God and the universe are one. Whatever changes may have gone before or

will come, there is no division between the material that moves and the force that moves it. The question as presented is not a problem; it is a chimera of ignorance.

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We will fill all orders for The Progressive Thinker containing the lecture by Col. Ingersoll, Rev. M. J. Savage and Mrs. Cora L. V. Richmond, at one cent per copy, to as many different addresses you may send in. One hundred copies sent to one address, 75 cents. 1,000,000 copies at least, should be circulated.

"From Night to Morn; or An Appeal to the Baptist Church." By Abby Judson. Gives account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place the hands of Christian people. Price 15 cents.

TAKE NOTICE.
The renowned Australian healer, Dr. Louis H. Freedman, will continue to receive patients until June 15. Parlor, 3152 Forest avenue, Chicago, Ill.

congruities. Price 25c.

ought, etc. B. Henry M. Taber. With a preface
Col. Robert G. Ingersoll. Cloth, \$1. A valuable
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shows the methods used by the Roman Church to exterminate those who reject its beliefs and claims. For sale at this office. Price 25 cents.

STUDIES IN SPIRITUAL THOUGHT.

The Burden of Spiritualism—Home and Heart Spiritualism
—Something Sweet to Think of—Some-
thing Sweet to Sing.

"Take up the white man's burden," sings Kipling in his famous poem. Spiritualism has a burden, but it is of a character analogous to that described by Jesus, "my burden is light."

For the meaning of Spiritualism, its message to man, is not a burden of darkness and despair, but it is glad tidings fitted to meet the wants of all humanity.

It is a great mistake, a great error, that seems to be made by many, who apparently think that the chief end and aim of Spiritualism is the materialization of spirits. Spiritualism is of higher and finer import—it means not the materialization of spirits, but the spiritualization of humanity. It means not so much the bringing of angels down from heaven, as the spiritual upliftment of man toward the angelic spheres.

It means not the mere satisfaction of the curiosity of the seeker of signs, the curious and wonders, but the cultivation of mind and heart in the refining things of spiritual thought, spiritual growth and unfoldment.

It means culture in the way of purifying the mind of the impurities and dross of a mere material plane of living and thinking.

It means the evolution of man upward from the grosser stages of life and thought, into the morally and spiritually refined and pure.

It means a leaving behind, a growing upward and away from the impure and morally beclouding things of earthly existence, into the brighter light and life of pure spiritual beings.

Signs, tests are good and useful for their place and purpose; many have used them, in various ways, but none should rest in them or on them. We should take them as evidences of a great truth; take them and go on. Use them as helps to a higher, more spiritual life.

For, after all, the burden of Spiritualism is to materialize humanity—not to materialize spirit forms, but to effect the greater work of spiritualizing human beings, that thus they may not need to bring spirits down to them, but may in spirit ascend and commune with dwellers in the purer spirit realms.

It is to quicken into activity that principle of spiritual life which shall impel to ardent aspiration and struggle toward highest, purest, most perfect ideals of moral and spiritual excellence.

Such is its higher aspect is the burden of Spiritualism. It can be nothing less than this, for less than this would fail to meet the demands and longings of the soul, which cannot be satisfied with less than the best, the perfect.

A quality of Spiritualism which fails to provide for the higher, purer instincts and longings of the spiritual nature, or fails in pure spiritual ideals, lacks the highest essentials necessary to the best unfoldment of humanity here and hereafter. To supply highest ideals, and to impel man into their attainment, such is the high mission, the sweet burden of Spiritualism.

HOME AND HEART SPIRITUALISM

In the forms of religion extant, none can have failed to observe that there are various grades or phases, kinds or qualities, as exemplified in the professions and in the actual lives of their adherents.

Some make little or no demonstrative outward show; they are quiet, never noising their religion, but apparently seeming to keep it within, never seeking to display their piety, or to profess before an unawakened world, yet live lives of high and noble spiritual deed and aspiration.

Others owning the same creed, are loud and demonstrative in profession, and abjectly poor in the essential elements of true heart and life religion. Their religion is profession and not of the life and soul.

Do we not find the same fact exemplified in the fold of Spiritualism? Is it not a fact that the Spiritualism of very many Spiritualists consists in what we might call a more phenomena-life, the whole thought being absorbed in matters of spirit-phenomena, while the great vital truths of the philosophy take no hold upon or within the heart and life? Tests, tests, tests—something done by spirits—all the while horizon of the mind; there is no outreach for the living, life-giving truths embodied in the spiritual philosophy, and no outreach of spiritual aspiration, and no reach of spiritual aspiration.

The whole thing all there is to their Spiritualism is phenomena, tests, tests, for the sake of the tests, and not as a means of spiritual growth and unfoldment.

Verily there is a better way, there is a larger benefit, a higher reality, a more useful purpose and use, that may be realized in, from and by, our Spiritualism, than the mere gratification of a desire for signs and wonders.

There is a principle in man that takes hold on which may receive culture in interior truth, and bring spiritual development, uplift of thought and the interior realization of a higher and finer plane of life—a life in the spiritual realm of thought.

Truly there is need that the soul plume itself here and now for the upward flight in the world beyond the mortal.

It must be there is advantage in now and here acquiring those spiritual attainments that will remain when the body of flesh is laid aside to return to its kindred dust.

It is entirely within our province to so cultivate our spiritual natures, that we shall enter into the possession here in this mortal state of spiritual qualities and adornments that will remain with us as an abiding part of our moral and spiritual of the spirit.

The "Silence Room" of the "Home Spiritual Thought Brotherhood" is a helpful

institution, as also is the Quaker meeting, where the "Friend" may sit for an hour in silent meditation, with his mind open to good spiritual influences from above.

But, in lieu of these, we may enter into the "silence room" within our own selves, individually, and join with angel "friends" in communion and concentration of thought that shall take hold on life eternal.

Even amid the busy, bustling throng we may enter into this "silence room" within, and enjoy refreshment of spirit gained from its sweet restfulness and peace, and receive strength for our needs. Brightest lights of illumination, and most precious uplifts of thought, aspiration and unfoldment, may come to us in these treasured moments of interior silence, which may prove the hour of our meeting with angels.

Feeling the need of help, feeling the goodness of strength and thought from the Unseen world above and around us, it is within our power to enter the closet of Silence within us, and send forth our thought, our desire, for light and strength from the spiritual powers in advance of us in spiritual perception and knowledge.

If so be that we can find it feasible, it is well to enter into a room where we shall be alone and not subject to interruption, for it will assist us in the concentration and inner stillness, conducive to mental and spiritual illumination.

But without the accessories of such room and place, we can withdraw our minds from exterior and worldly things and into the stillness of inner silence listen to the "still, small voice" of angel visitors come to help us with good uplifting spiritual thought.

SOMETHING SWEET TO THINK OF
There is much more in these oft-repeated and often sung words than is apparent on mere careless casual thought. To this under idea is one of the deep truths and abiding glories of true Spiritualism.

There is in Spiritualism a reality of life and beauty that appeals to the finer qualities of the soul of humanity, and touches and calls into quickened activity the poetic instincts and the mental and moral vibrations that unite in the harmonies of poetry and music, to give expression to our feelings and aspirations of great demonstrated fact that death does not end our existence as conscious intelligent entities—that we continue to live in spirit, after we have passed beyond mortal sight—that our friends and loved ones, though their mortal presence be hidden away from us, still live and can manifest their spirit to us in various ways—ways—all these things appeal to our inmost being, and to all the finer qualities of our mental nature, as "something sweet to think of," something to be pictured in the dust and sweetest colors of chaste fancy and framed in soulful settings of music, to cheer the heart and uplift to purest ideal mounts of aspiration.

Christianity—the accepted Christianity that is, with all its accretions of dogmatism, and the world work of monkish superstition and ecclesiastical forgery—has found much of its strength and its hold upon the mind of people, through its use of its psalm-christian song, its hymns and music. The beautiful and touching music has covered as with a mantle the hideous, horrible, inhuman dogmas inculcated in the words of the hymns. Music has been made to clothe the hateful forms of brutal doctrines, such as all orthodox churches teach, in its creeds. The church has been sung into the monastic schools and at church services. Is it not a great thing and a sweet thing—that Spiritualism can justly and truly claim entire freedom from these dark and horrible monstrosities of doctrine and dogma? That in all its features, qualities and characteristics; its teachings and everything that goes to distinguish it as a system, a philosophy, a cult, a spiritual way—a feature that does not furnish "something sweet to think of," and to be enfolded into a beautiful fabric of melodious music and soulful song?

While believers in total depravity, etc., are singing their horrid theology into the plastic, teachable minds of children, Spiritualists should feel moved by every principle of goodness, and humanity to sing the attributes of Spiritualism into the receptive minds of their own young. Let the seeds of Spiritualism be planted and cultivated into a rich ripe harvest as the young people mature in the full stature of noble manhood and womanhood.

SOMETHING SWEET TO SING.
Something sweet to sing in gladness.
Sweet to sing, sweet to sing.
Something to dispel our sadnesses,
Something sweet to sing.

Thoughts that breathe of pure delight,
Sunny morn dispels the night;
Turning darkness into light—
Something sweet to sing.

Something sweet to sing in sadness,
Sweet to sing, sweet to sing.
Thoughts that tune the heart to gladness,
Something sweet to sing.

Thoughts to help us day by day,
Thoughts to cheer us on our way,
Thoughts of good, in work or play;
Something sweet to sing.

Something sweet to sing in union,
Sweet to sing, sweet to sing.
Earth with angels in communion,
Something sweet to sing.

Thoughts that lift our hearts above,
Thoughts that angels' presence prove,
Ever near us in their love,
Something sweet to sing.

Thoughts to make life's burdens lighter,
Sweet to sing, sweet to sing.

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Thoughts to make life's pathway brighter,
Something sweet to sing;
Something full of sweetest cheer,
Making heaven on earth appear,
Thoughts of angels ever near,
Something sweet to sing.
JAS. C. UNDERHILL.
Hammond, Ind.

ABOUT MEDIUMS.

Answers to Some Important Questions.

Why do honest mediums have such poor financial success? I answer: First, many are naturally poor financiers. Second, mediums in their earlier development lose their individuality by becoming so negative, their forces being exhausted, they could not be positive enough to demand their own rights. We should seek power within ourselves, then we will be not only able to help ourselves but help others. Knowledge is power, but it must be soul knowledge, knowledge of thyself and thy own powers, and how to use them.

Do our thoughts affect us? Yes, every thought we send out returns to us again, therefore we should not think evil of another, for we suffer by it. Do not be deceived, whatsoever ye sow that shall ye reap. Our inspirations are the harvest of our aspirations. We may be haunted or harassed by our own vain thoughts. Good thoughts lift the soul out of the lower conditions; while evil thoughts degrade us and drag us down. Solomon said, "as a man thinketh, so is he." An individual may hypnotize himself by his thought. Anger may produce fits, yet it was thought that produced anger. Thought produces jealousy, and jealousy produces murder. So I would say to all, employ your mind in good thinking; think not evil of another for he will resent it and it will return as a boomerang, again to you.

Then again, we may have false aspirations. I will give a few causes and make it as short as possible. According to phrenology we have forty-two organs or faculties through which the mind works. The brain is not the mind but an organ of the mind. It is a workshop divided into forty-two apartments. If all our time is spent in one room, we are insane. We should seek to develop every faculty. Spirituality is an intuition by which we know the spiritual rights from material wrongs; also to see without eyes and hear without ears. But what will we get through our inspiration of intuition? That depends on our aspirations. Aspiration is a desire to attain to what we want. If self-interest and selfishness are very large, then the aspirations will all be selfish and for selfish purposes; for name and fame; but if acquisitiveness is large then the aspirations will be for money. If benevolence is large then it will be over-balance all selfishness and make us good and kind and loving. Then our aspirations will not be selfish, but for good, and our inspirations will be in accord. Ideality is taste and refinement. We need sublimity, to have love of grandeur and infinitude; we need firmness, to be precise; we need continuity, to have perseverance; we need hope, so as to have confidence; we need constructiveness, to build, to put together, to construct; we need language, to clothe our ideas; we need order, to have things right and keep right; we need time, to be prompt, and to say things in the right time; and we need time, to be in harmony; we need calculation, to be able to figure correctly; we need causality, to make us reason from cause to effect; we need comparison, so as to be able to weigh all matters, compare one with another and then render a perfect judgment; we need individuality, to assert our rights and hold our own and demand the same. We cannot be perfect unless all in tune, therefore we should seek to perfect each and every faculty, for spirit guides can only bring out what we have within us. Too many wait for the guides to do all. Dear readers, read and think for yourselves. How many Spiritualists are there who do not take a Spiritual paper? Some are so smart they think they cannot learn any more. I myself like controversy; it instructs me.

Do you know that there is a chemistry of mind? Why, there is a different chemical action through what we read, through the people we come in contact with, even our conversations are controlled by the character of the persons we meet; the great controversies we have been reading in The Progressive Thinker all have their effects.

If we all believed alike, we could not learn of another, if we always put together the same ingredients we would always have the same. Therefore when we read The Progressive Thinker we get a variety of thought; and there is soul and mental food for all if you will only partake of it.

I wish to say one word about the grand premium, The Occult Life of Jesus. I had the pleasure of reading that book several years ago. I was so animated over its contents, I sent far and near to buy the book, but I said I formed it had gone out of print. I was many times I would give ten dollars for the book. I am exceedingly glad to see it resurrected again, and I verily believe it will be a great boon to humanity.

I am in the field and bound to work. I still have plenty of Bible Stories to give away.

DR. DANIEL WINEGARDEN.
Mobile, Ala.

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The Occult Life of Jesus (including the Hullo-Covert Debate), Art Magic, Ghost Land and The Next World Interviewed (four exceedingly valuable books) only \$1.25 when accompanied with a yearly subscription to The Progressive Thinker. The aggregate price of these four books is \$6.25. In order to assist you in forming a Spiritual and Occult Library, these books are furnished at less by far than their actual cost. The authors make no charge for the vast amount of labor bestowed on these works, and which extended over many years. The publisher receives not a single cent for the great expense he was to (hundreds of dollars) in putting them in type and electrotyping the pages, and making them ready for the printer. That is why you are getting these intensely interesting books for almost nothing. We are only carrying out the Divine Plan, inaugurated only by The Progressive Thinker. There are thousands of Spiritualists who take no Spiritualist paper, and this inducement is offered, in order that they may commence forming at once a Spiritual and Occult Library, and thus keep in line with the advancing procession. The postage on the above books and expense of mailing is about 45 cents, hence you are almost receiving them as an absolute gift. These books are elegantly and substantially bound, and an ornament to any library. This Golden Offer will not continue, probably, very long. Send in your order at once. Don't be behind the times and lag in the rear, dismally ignorant of what is going on in Spiritual and Occult matters. Over 15,000 families are now enjoying the benefits of our magnificent premiums. Others cannot afford to remain in the rear. For further particulars as to premiums see 7th page.

Soliloquy Upon the Transition of a Dear Sister

Born again; yes, born again.
Not dead; not buried;
Born another time. Born a second time.

Born how?
Born into a new sphere; into the aerial sphere of Life. Not into a new life. 'Tis the very same life, after us as before the second birth.

Life never dies. Life is eternal, real life is from everlasting to everlasting. Life per se is unchangeable. However, change of environment evolves new manifestations. Not a new life, only a new body, a new ethereal material body. Incorruptible and invisible to normal vision. Wholly freed from flesh and blood; wholly freed from hunger, thirst, heat, and cold; free from all the pains that flesh and blood and bones are heir to. Forevermore free from doctors' pills, powders, pukes and pills. Free from the force of gravity. The new body is as obedient to will force as thought, and yet all life's attributes dwell therein in all their fullness. Born into the sphere where billions of other peoples dwell, and are plainly visible. Born into the sphere where dear parents dwell, where dear brothers and sisters dwell, and one nearer and dearer still. Into a sphere and mode of living that will last for aye, nevermore to be separated from loved ones. Oh!

What bliss. Bliss eternal. Think of it, ponder upon it and never weary awaiting the blissful moment when you, too, shall be born again, and immediately caught up and clasped in the arms of dear friends who are always waiting and watching for loved ones to come. GEO. M. RAMSEY, M. D.

Clokey, Pa.

THE CHRISTIAN BIGOT.

The Christian bigot from progress flies,
The "Blood of Jesus" blinds his eyes.
The truths of Science he cannot see,
But trusts all to the "Holy Three!"
He earnestly on Sunday prays,
Then cheats his neighbor the next six days.

With fulcrum "Faith" and "Bible" lever
He tries to stop the world forever.
To him it is a sin to think;
From research he will always shrink.
These two Bs are his stock in hand,
Believe, or else you must be damned!

O. C. BISHOP.

Those whose whole minds feed upon riches recede in general from real happiness in proportion as their stores increase.—Burton.

We are reformers in spring and summer. In autumn and winter we stand by the old. Reformers in the morning; conservatives at night.—Emerson.



CANNIBALS AND CATHOLICS.

How They Manifest Respect for the Dead.

I believe history bears out the statement that all nations and tribes of the human race have at all times manifested a feeling of respect, if not of reverence for the remains of the dead. The existence of the sentiment among the civilized and enlightened nations of modern and ancient times is unquestioned. In some of the lowest races of mankind it is not so manifest, although it is nowhere entirely lacking. The Fuegians, a type of the lowest races, and cannibals, with probably no belief in a beneficent deity and but slight if any notion of a future life, wrap the bodies of their dead in skins, place them on broken boughs in the woods, and cover them up with branches, or deposit them in caves, or in a canoe near the sea. Black is the color of mourning among this race.

The Andamans roll the body up into a tight bundle, bind it with strong creepers, and bury it, and after two or three months disinter it and paint the bones and divide them among the relatives, who carry them either for ornaments or for articles of utility. Sometimes, instead of burying they deposit the body in a tree on a platform of sticks. The Andamans manifest no notion of a Supreme Being or of a future state.

The Vedda leave the body unburied in the place where it dies, throw leaves and stones upon it and abandon the place, though some of the tribes bury their dead and mourn their loss. This race believes in spirits and have vague notions of a future life, but no idea of a Supreme Being. Instead of God they worship the spirits of their dead ancestors whom they regard as their guardians.

The Australians generally bury their dead in a sitting posture. Sometimes they are placed on a platform, sometimes in a tree, and sometimes, but rarely, burnt. The bones are frequently preserved. They sometimes practice cannibalism, and eat the flesh of dead children as a token of affection. They believe the spirits of the dead visit them in dreams, and eventually become "reincarnated" into "white fellows." The Australians manifest no belief in an active or passive benevolent power.

The Tasmanians burn or bury their dead, and carry the ashes or bones as charms, and sometimes they even throw flowers on the grave. They believe in a future life, resembling the belief of some of the natives of the New Guinea, and there are also evidences of a belief in reincarnation into "white fellows" or as stars; but there is apparently no belief in a benevolent Power in the universe.

The New Caledonians practice cannibalism, believe their ancestors are gods, and "dead man" is the common name for "god." They clip off the nails of the dead for relics, dress the body with a belt and shell armlets and bury it, leaving the head exposed above the ground and after about ten days twist off the head and preserve the skull and teeth as relics.

The New Guinea people bury their dead and at the end of a year or more the bones are taken up and put in the family tomb erected near the house or selected from natural caves. Some tribes believe the soul of the father at death goes into the son and the soul of the mother into the daughter. The same notion was prevalent among the ancient Hindus. There is some evidence of a belief among some of the tribes of New Guinea of a Supreme Being who rules over human affairs.

The Fijians practice cannibalism very extensively; have cannibal feasts at their dedications of temples, canoes, etc., and missionaries, shipwrecked mariners, kidnapped victims, slaves and even wives are eaten. The king, priest, or owner who is the greatest cannibal is the most deserving of honor. Fijians bury their dead, the bodies of chiefs and distinguished persons being deposited in small temples, and offer food to the deceased, showing the same respect to the body as when it was living. Wives of dead chiefs are strangled so that they may attend their lords in the other world. Aged chiefs are buried alive. The Fijians have an intense conviction of a future life and they believe that inanimate objects as well as men have spirits that live in a future world. They believe that the spirits of the dead reappear to the living, and that the spirit while in the body may leave it and make excursions "in the astral." They believe a Supreme God lives on a mountain and that many lesser gods exist to cause human ill and make themselves generally disagreeable. The greatest gods are the greatest cannibals, murderers, etc.

The Sandwich Islanders perform funeral ceremonies in secret, bury the body in natural caves, burn, or throw it

into the sea. Chiefs and priests are buried in a horizontal posture, and the common people in a sitting posture. Provisions are buried with the body or placed daily for some time over the grave. The bones of distinguished persons are preserved with superstitious reverence. These Islanders believe in a future life and have a vague notion of an active beneficent Power, but their gods for the most part are malevolent from whom their king and principal chiefs are supposed to have descended. They venerate relics of departed men, and regard the spirits of departed relatives as tutelar agents.

The Santals, Kares and Nagas, hill tribes of India, having no idea of a Supreme Being, are careful to dispose of their dead by interment or cremation and with tokens of respect. The Kalmucks, a central Asiatic race, with no clear idea of an active benevolent Power as Creator of the universe, leave the dead body exposed on the surface of the ground, throw it into the water, under a heap of stones, or earth, into a thicket, or burn it, as they may determine upon consulting their sacred books.

The Bushmen of Africa, having "apparently no idea of an active benevolent Supreme Power," bury their dead and "the deceased is always spoken of with veneration."

The Hottentots, confused in their notions of a Supreme Being, substantially bury the corpse in the mantle worn by the deceased during life and take it, not through the door of the hut, but through a hole made in the side of the hut for the purpose, and deposit it in the cleft of a rock, a hole made by wild beasts, or in a grave made by the purpose.

Among the Bechuanas, another African race, some of the tribes of whom are cannibals, substantially the same method of sepulture is practiced. The Kaffirs, possibly cannibals, "doctrine of a belief in a God as Creator and Ruler of the world," paying adoration to departed spirits, bury the bodies of their departed chiefs and persons of distinction, but leave the bodies of common people exposed to the bush to be devoured by hyenas, which animal they consider sacred.

And thus might the list be extended, but it would be given to show that even those savages who are not above the cannibal stage of existence and who have little or no idea of a Supreme Being, are sufficiently impressed by the fact of death to regard the remains of human beings with some degree of respect if not with feelings akin to sacredness.

The picture at the head of this article, which is a reproduction of a kodak snap-shot taken on the spot, illustrates the respect and veneration of the late Roman Catholic authorities of Havana, Cuba, for the remains of the dead whose friends and relatives had been too poor, or for some reason or other had failed, to pay the annual charges for burial space in the "consecrated ground" of Cristobal Colon Cemetery.

Failing thus to meet the mercenary demands of the church the bones are disinterred, coffined and all, and thrown in a heap back of a wall, and there exposed to the gaze of heaven whose touch, unadorned by the polluting touch of any priest of Moloch or Mammon, let us undoubtedly believe, is ample to receive in all peace and loving kindness the sacred spirits of all who bear the form of human kind.

A. M. GRIFFEX.

The Two Offerings.

A man who tottered under many years met beside a grave a maiden who was fair to look upon. He stooped to place across the little mound a wreath, and as he rose she put a bunch of fragrant flowers beside his offering.

The old man looked at her, and there was wonder in his eyes. "My son lies buried here," he said. Tears trembled on the maiden's drooping lashes, but she was silent.

"His grave," the old man said, "was here a score of years ago you were born, and yet you come to decorate it, and you weep above him as one who mourned a brother or a dear one."

The maiden twined her fingers together and looked down at the little stone whereon was carved the name of the hero who had gone.

"To decorate his grave," she said at last, "because he was your son."

"Yes," the white-haired man replied, "he was my son, and he died for the cause that was near to my heart."

"And I put flowers upon his grave," the maiden said, "not that he was my father, not that he was my brother, not that he was my lover, but because he was all three and more to me. I am the spirit of the new Memorial Day."

Then she drew closer to the man, upon whom she rested many years, sought to take his hand, when, lo! she found that it was without substance. He was the wraith of Sectionalism, and at her touch he vanished.

As the sun went down the beautiful maiden stood weeping at the grave of the hero, alone.

STUDIES IN SPIRITUAL THOUGHT.

The Burden of Spiritualism—Home and Heart Spiritualism—Something Sweet to Think of—Something Sweet to Sing.

"Take up the white man's burden," sings Kipling in his famous poem. Spiritualism has a burden, but it is of a character analogous to that described by Jesus, "my burden is light."

For the meaning of Spiritualism, its message to man, is not a burden of darkness and despair, but it is glad tidings fitted to meet the wants of all humanity.

It is a great mistake, a great error, that seems to be made by many, who apparently think that the chief end and aim of Spiritualism is the materialization of spirits. Spiritualism is of higher order and finer import than the materialization of spirits, but the spiritualization of humanity. It means not so much the bringing of angels down from heaven, as the spiritual upliftment of man toward the angelic spheres.

It means not the mere satisfaction of the curiosity of the seeker of signs, tests and wonders, but the cultivation of mind and heart in the refining things of spiritual thought, spiritual growth and unfoldment.

It means culture in the way of purifying the mind of the impurities and dross of a mere material plane of living and thinking.

It means the evolution of man upward from the grosser lines of life and thought, into the morally and spiritually refined and pure.

It means a leaving behind, a growing upward and away from the impure and morally beclouding things of earthly existence, into the brighter light and life of pure spiritual beings.

Signs and tests are good and useful for their place and purpose; many have need of them, in various ways; but none should rest in them or on them. We should take them, accept them for their full value as evidences of a great truth; take them and go on. Use them as helps to a higher, more spiritual life.

For, after all, the burden of Spiritualism is to materialize humanity, not to materialize spirits, but to effect the greater work of spiritualizing humanity, that thus they may not need to bring spirits down to them, but may in spirit ascend and commune with dwellers in the purer spirit realms.

It is to quicken into activity that principle of spiritual life which shall impel to ardent aspiration and struggle toward highest, purest, most perfect ideals of moral and spiritual excellence.

Such in its higher aspect is the burden of Spiritualism. It can be nothing less than this, for less than this would fail to meet the demands and longings of the soul, which cannot be satisfied with less than the best, the perfect.

A quality of Spiritualism which fails to provide for the higher, purer instincts and longings of the spiritual nature, or falls in pure spiritual ideals, lacks the highest essentials necessary to the best unfoldment of humanity here and hereafter. To supply highest ideals, and to impel man into their attainment, such is the high mission, the sweet burden of Spiritualism.

HOME AND HEART SPIRITUALISM

In the forms of religion extant, none can have failed to observe that there are various grades or phases, kinds or qualities, as exemplified in the professions and in the actual lives of their adherents.

Some make little or no demonstrative outward show; they are quiet, never noising their religion, but apparently seeming to keep it within, never seeking to display their possessions in what profession before an applauding world, yet live lives of high, pure and noble spiritual deed and aspiration.

Others owning the same creed, are loud and demonstrative in profession—and abjectly poor in the essential elements of true heart and life religion. Their religion is profession and not of the life and soul.

Do we not find the same fact exemplified in the fold of Spiritualism? Is it not a fact that the Spiritualism of very many Spiritualists consists in what might well be called a phenomena-life, the whole thought being absorbed in matters of spirit-phenomena, while the great vital truths of the philosophy take no hold upon or within the heart and life? Tests, tests, tests—something done by spirits—fill the whole horizon of the mind; there is no outreach for the living, life-giving truths embodied in the spiritual philosophy, and no outreach of spiritual aspiration, and no outreach of spiritual attainment.

The whole thing, all there is to their Spiritualism, is phenomena, tests, tests, for the sake of the tests, and not as a means of spiritual growth and unfoldment.

Verily there is a better way, there is a larger benefit, a higher reality, a more useful purpose and use, that may be realized in, from and by, our Spiritualism, than the mere gratification of a desire for signs and wonders.

There is a principle in man that takes hold on spiritual truth; there is that in man which may receive culture in interior truth, and bring spiritual development, uplift of thought and the interior realization of a higher and finer plane of life—a life in the spiritual realm of thought.

Truly there is need that the soul plume itself here and now for the upward flight in the world beyond the mortal.

It must be there is advantage in now and here, that acquiring those spiritual attainments that will remain when the body of flesh is laid aside to return to its kindred dust.

It is entirely within our province to so cultivate our spiritual natures, that we shall enter into the possession here in this mortal state of spiritual qualities and adornments that will remain with us as an abiding part of our moral and spiritual equipment in the higher life after the spirit.

The "Silence Room" of the "Home Silent Thought Brotherhood" is a helpful

institution, as also is the Quaker meeting, where the "Friend" may sit for an hour in silent meditation, with his mind open to good spiritual influences from above.

But, in lieu of these, we may enter into the "silence room" within our own selves, individually, and join with angel "friends" in communion and concentration of thought that shall take hold on life eternal.

Even amid the busy, bustling throng we may enter into this "silence room" within, and enjoy refreshment of spirit gained from its sweet restfulness and peace, and receive strength for our needs. Brightest lights of illumination, and most precious uplifts of thought, aspiration and unfoldment, may come to us in these treasured moments of interior silence, which may prove the hour of our meeting with angels.

Feeling the need of help, feeling the goodness of strength and thought from the Unseen world above and around us, it is within our power to enter the closet of Silence within us, and send forth our thought, our desire, for light and strength from the spiritual powers in advance of us in spiritual perception and knowledge.

If so be that we can find it feasible, it is well to enter into a room where we shall be alone and not subject to interruption, for it will assist us in the concentration and inner stillness, conducive to mental and spiritual illumination.

But without the accessories of such room and place, we can withdraw our minds from exterior and worldly things and in the stillness of inner silence listen to the "still, small voice" of angel visitors come to help us with good uplifting spiritual thought.

SOMETHING SWEET TO THINK OF
There is much more in these oft-repeated and often sung words than is apparent on mere careless casual thought.

And this under idea is one of the deep truths and abiding glories of true Spiritualism.

There is in Spiritualism a reality of life and beauty that appeals to the fine qualities of the soul of humanity, and touches and calls to quickened activity the poetic instincts and the mental and the vibrations that unite in the harmonies of poetry and music, to give expression to the feelings and aspirations of heart and soul.

The great demonstrated fact that death does not end our existence as conscious intelligent entities—that we continue to live in spirit, after we have passed beyond mortal sight—that our friends and loved ones, though their mortal presence be hidden away from our sight, are still living and manifesting their spiritual presence in many ways—these things appeal to our inmost being, and to all the finer qualities of our mental nature, as "something sweet to think of," something to be pictured in the finest and sweetest colors of chaste fancy and framed in soulful settings of music, to cheer the heart and uplift to purest ideal mounts of aspiration.

Christianity—the accepted Christianity that is, with all its accretions of paganism, and the world work of much superstition and ecclesiastical forgery—has found much of its strength and its hold upon the mind of people, through its use of its pagan-Christian song, its hymns and music. The beautiful and touching music has covered as with a mantle the hideous, horrible, inhuman dogmas inculcated in the words of the hymns. Music has been made to clothe the hateful forms of brutal doctrines, such as all orthodox churches teach in their creeds. The creeds have been sung into the mental and moral nature of children, in Sunday-schools and at church services. Is it not a great thing that a sweet thing—that Spiritualism can justly and truly claim entire freedom from these dark and horrible monstrosities of doctrine and dogma? That in all its features, qualities and characteristics; its teachings and everything that goes to distinguish it as a system, a philosophy, a cult, a spiritual and substantial fact, there is not one point or feature that does not furnish "something sweet to think of," and to be enjoyed in a beautiful fabric of melodious music and soulful song?

While believers in total depravity, etc., are singing their horrid theology into the plastic, teachable minds of children, Spiritualists should feel moved by every principle of goodness, and humanity to sing the attractive, sweet and reasonable things of Spiritualism into the receptive minds of their own young people; thus will the seeds of good be planted and cultivated unto a rich ripe harvest as the young people mature in the full stature of noble manhood and womanhood.

SOMETHING SWEET TO SING.
Something sweet to sing in gladness.
Sweet to sing, sweet to sing.
Something to dispel our sadness,
Something sweet to sing;
Thoughts that breathe of pure delight,
Sunny morn dispels the night;
Turning darkness into light—
Something sweet to sing.

Something sweet to sing in sadness,
Sweet to sing, sweet to sing.
Thoughts that tune the heart to gladness,
Something sweet to sing;
Thoughts to help us day by day,
Thoughts to cheer us on our way,
Thoughts of good, in work or play;
Something sweet to sing.

Something sweet to sing in union,
Sweet to sing, sweet to sing.
Earth with angels in communion,
Something sweet to sing;
Thoughts that lift our hearts above,
Thoughts that angels' presence prove,
Ever near us in their love,
Something sweet to sing.

Thoughts to make life's burdens lighter,
Sweet to sing, sweet to sing.

Thoughts to make life's pathway brighter,
Something sweet to sing;
Something full of sweetest cheer,
Making heaven on earth appear,
Thoughts of angels ever near,
Something sweet to sing.
JAS. C. UNDERHILL.
Hammond, Ind.

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Answers to Some Important Questions.

Why do honest mediums have such poor financial success? I answer: First, many are naturally poor financiers. Second, mediums in their earlier development lose their individuality by becoming so negative, their forces being exhausted, they could not be positive enough to demand their own rights. We should seek power within ourselves, then we will be not only able to help ourselves but help others. Knowledge is power, but it must be soul knowledge, knowledge of thyself and thy own powers; and how to use them.

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Soliloquy Upon the Transition of a Dear Sister

Born again; yes, born again.
Not dead; not buried.
Born another time. Born a second time.

Born how?
Born into a new sphere; into the aerial sphere of life. Not into a new life. 'Tis the very same life, after us as before the second birth.

Life never dies. Life is eternal, yea, life is from everlasting to everlasting. Life per se is unchangeable. However, change of environment evolves new manifestations. Not a new life, only a new body, a new ethereal material body. Incorruptible and invisible to normal vision. Wholly freed from flesh and blood; wholly freed from hunger, thirst, heat, and cold; free from all the pains that flesh and blood and bones are heir to. Forevermore free from doctors' pills, powders, pukes and blisters. Free from the force of gravity. The new body is as obedient to will force as thought, and yet all life's attributes dwell therein in all their fullness. Born into the sphere where billions of other peoples dwell, and are plainly visible. Born into the sphere where dear parents dwell, where dear brothers and sisters dwell, and one nearer and dearer still. Into a sphere and mode of living that will last for aye, nevermore to be separated from loved ones. Oh!

What bliss. Bliss eternal. Think of it, ponder upon it and never weary awaiting the blissful moment when you, too, shall be born again, and immediately caught up and clasped in the arms of dear friends who are always waiting and watching for loved ones to come.

GEO. M. RAMSEY, M. D.

Clokey, Pa.

THE CHRISTIAN BIGOT.

The Christian bigot from progress flies, The "Blood of Jesus" blinds his eyes. The truths of Science he cannot see, But trusts all to the "Holy Three!" He earnestly on Sunday prays, Then cheats his neighbor the next six days.

With fulcrum "Faith" and "Bible" lever

He tries to stop the world forever.

To him it is a sin to think.

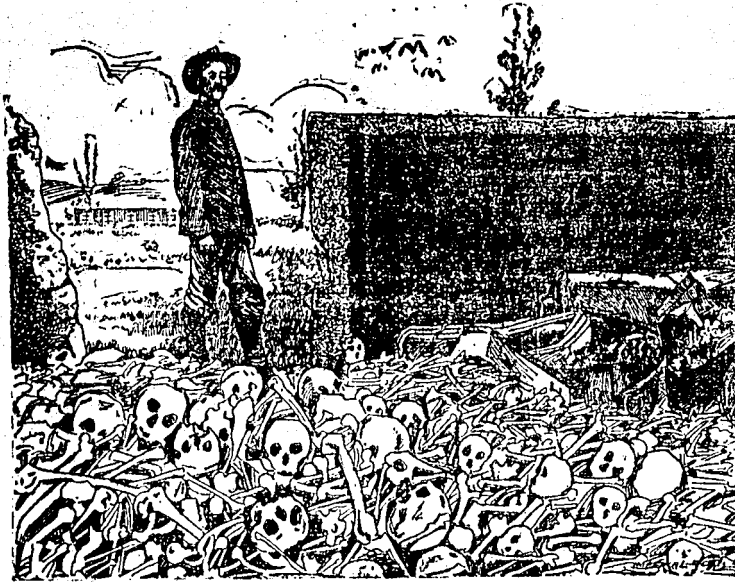
From research he will always shrink.

These two Bs are his stock in hand, Believe, or else you must be damned!

C. O. BISHOP.

Those whose whole minds feed upon riches recede in general from real happiness in proportion as their stores increase.—Burton.

We are reformers in spring and summer. In autumn and winter we stand by the old. Reformers in the morning; conservatives at night.—Emerson.



CANNIBALS AND CATHOLICS.

How They Manifest Respect for the Dead.

I believe history bears out the statement that all nations and tribes of the human race have at all times manifested a feeling of respect, if not reverence for the remains of the dead. The existence of the sentiment among the civilized and enlightened nations of modern and ancient times is unquestioned. In some of the lowest races of mankind it is not so manifest, although it is nowhere entirely lacking.

The Fuegians, a type of the lowest races, and cannibals, with probably no belief in a beneficent deity and but slight if any notion of a future life, wrap the bodies of their dead in skins, place them in a broken bough in the woods, and cover them up with branches, or deposit them in caves, or in a canoe near the sea. Black is the color of mourning among this race.

The Andamanians roll the body up into a tight bundle, bind it with strong creepers, and bury it, and after two or three months disinter it and paint the bones and divide them among the relatives, who carry them either for ornaments or for articles of utility. Sometimes, instead of burying they deposit the body in a tree on a platform of sticks. The Andamanians manifest no notion of a Supreme Being or of a future state.

The Vedda leave the body unburied in the place where it dies, throw leaves and stones upon it and abandon the place, though some of the tribes bury their dead and mourn their loss. This race believes in spirits and have vague notions of a future life, but no idea of a Supreme Being. Instead of God they worship the spirits of their dead ancestors whom they regard as their guardians.

The Australians generally bury their dead in a sitting posture. Sometimes they are placed on a platform, sometimes in a tree, and sometimes, but rarely, burnt. The bones are frequently preserved. They sometimes practice cannibalism, and eat the flesh of dead children as a token of affection. These people believe the spirits of the dead visit them in dreams, and eventually become "reincarnated" into "white fellows." The Australians manifest no belief in an active or passive benevolent power.

The Tasmanians burn or bury their dead, and carry the ashes or bones as charms, and sometimes they even throw flowers on the grave. They believe in a future life resembling this, but shorn of all its evils, and there are also evidences of a belief in reincarnation into "white fellows" or stars; but there is apparently no belief in a benevolent Power in the universe.

The New Caledonians practice cannibalism, believe their ancestors are gods, and "dead man" is the common name for "god." They clip off the nails of the dead for relics, dress the body with a belt and shell armlets and bury it, leaving the head exposed above the ground, and after about ten days twist off the head and preserve the skull and teeth as relics.

The New Guinea people bury their dead and at the end of a year or more the bones are taken up and put in the family tomb erected near the house or selected from natural caves. Some tribes believe the soul of the father at death goes into the son and the soul of the mother into the daughter. The same notion was prevalent among the ancient Hindus. There is some evidence of a belief among some of the tribes of New Guinea of a Supreme Being who rules over human affairs.

The Fijians practice cannibalism very extensively; have cannibal feasts at their dedications of temples, canoes, etc., and missionaries, shipwrecked mariners, kidnapped victims, slaves, and even wives are eaten. The king, priest or orator who is the greatest cannibal is the most deserving of honor. Fijians bury their dead, the bodies of chiefs and distinguished persons being deposited in small temples, and often food to the deceased, showing the same respect to the body as when it was living. Wives of dead chiefs are strangled so that they may attend their lords in the other world. Aged chiefs are buried alive. The Fijians have an intense conviction of a future life and they believe that inanimate objects as well as men have spirits that live in a future world. They believe that the spirits of the dead reappear to the living, and that the spirit who in the body may leave it and make excursions "in the astral."

They believe a Supreme God lives on a mountain and that many lesser gods exist to cause human ills and make themselves generally disagreeable. The greatest gods are the greatest cannibals, murderers, etc.

The Sandwich Islanders perform funeral ceremonies in secret, bury the body in natural caves, burn, or throw it

into the sea. Chiefs and priests are buried in a horizontal posture, and the common people in a sitting posture. Provisions are buried with the body or placed daily for some time over the grave. The bones of distinguished persons are preserved with superstitious reverence. These Islanders believe in a future life and have a vague notion of an active beneficent Power, but their gods for the most part are malevolent from whom their king and principal chiefs are supposed to have descended. They venerate relics of deceased men, and regard the spirits of departed relatives as tutelar agents.

The Santals, Karens and Nagas, hill tribes of India, having no idea of a Supreme Being, are careful to dispose of their dead by interment or cremation and with tokens of respect.

The Kalmucks, a central Asiatic race, with no clear idea of an active benevolent Power as Creator of the universe, leave the dead body exposed on the face of the ground, throw it into the water, under a heap of stones, or earth, into a thicket, or burn it, as they may determine upon consulting their sacred bones.

The Bushmen of Africa, having "apparently no idea of an active benevolent Supreme Power," bury their dead and "the deceased is always spoken of with veneration."

The Hottentots, confused in their notions of a Supreme Being, bury the dead, wrap the corpse in the mantle worn by the deceased during life and take it, through the door of the hut, but through a hole made in the side of the hut for the purpose, and deposit it in the cleft of a rock, a hole made by wild beasts, or in a grave made for the purpose.

Among the Bechuanas, another African race, some of the tribes of whom are cannibals, substantially the same method of sepulture is practiced. The Kaffirs, possibly cannibals, "constitute of a belief in a God as Creator and Ruler of the world," paying adoration to departed spirits, bury the bodies of their departed chiefs and persons of distinction, but leave the bodies of common people exposed to the bush to be devoured by hyenas, which animal they consider sacred.

And thus might the list be extended, but it would seem that examples enough have been given to show that even those savages who are not above the cannibal stage of existence and who have little or no idea of a Supreme Being, are sufficiently impressed by the fact of death to regard the remains of human beings with some degree of respect if not with feelings akin to sacredness.

The picture at the head of this article, which is a reproduction of a kodak snap-shot taken on the spot, illustrates the respect and veneration of the late Roman Catholic authorities of Havana, Cuba, for the remains of the dead whose friends and relatives had been too poor, or for some reason or other had failed, to pay the annual charges for burial space in the "consecrated ground" of Cristobal Colon Cemetery. Failing thus to meet the mercenary demands of the church the bones are disinterred, coffins and all, and thrown in a heap back of a wall, and there exposed to the azure of heaven, whose bosom, unobscured by the polluting touch of any priest of Moloch or Mammon, let us undoubtedly believe, is ample to receive in all peace and loving kindness the sacred spirits of all who bear the form of human kind.

A. M. GRIFFEN.

The Two Offerings.

A man who tottered under many years met beside a grave a maiden who was fair to look upon. He stooped to place across the little mound a wreath, and as he rose she put a bunch of fragrant flowers beside his offering.

The old man looked at her, and there was wonder in his eyes. "My son lies buried here," he said. "Tears trembled on the maiden's drooping lashes, but she was silent."

"His grave," the old man said, "was here a score of years ago you were born, and yet you come to decorate it, and you weep above him as one who mourned a brother or a dear one."

The maiden twined her fingers together and looked down at the little stone whereon was carved the name of the hero who had gone. "You decorate his grave," she said at last, "because he was your son."

"Yes," the white-haired man replied, "he was my son, and he died for the cause that was near to my heart."

"And I put flowers upon his grave," the maiden said, "not that he was my father, not that he was my brother, not that he was my lover, but because he was all three and more to me. I am the spirit of the new Memorial Day."

Then she drew closer to the man, upon whom rested many years, and sought to take his hand, when, lo! she found that it was without substance. He was the wrath of Sectionalism, and at her touch he vanished.

As the sun went down the beautiful maiden stood weeping at the grave of the hero, alone.

THE KING-BEE OF BACKSLIDERS

He Deserts the Bright, Cheery Highlands of Spiritualism, for the Desolate Realms of Darkness.

W. F. Jamieson Gives an Interesting Account of His Journey from Spiritualism to Materialism.

W. F. JAMIESON, THE MOST BRILLIANT OF ALL MATERIALISTS, IS ALLOWED SPACE TO RECOUNT THE INCIDENTS CONNECTED WITH HIS TRAVELS THROUGH SPIRITUALISM INTO THE REALMS OF HOPELESS MATERIALISM—HIS VIEWS WILL BE READ WITH INTEREST, ILLUSTRATING AS THEY DO, THE ERRATIC IDIOSYNCRASIES OF HUMAN NATURE.

(Conclusion.)

A few months later I met with another physical medium, a genial person, whose musical seances gladdened Spiritualists and converted skeptical materialists. At last he was detected in his trickery, and I found myself victimized.

Although I beat out opponents in the court trial, in spite of the fact that Senator Stuart was their attorney—a young lawyer and Lieutenant-Governor May were the victors on our side—yet my faith in dark circles received a severe blow. Still, I clung to the idea that there were genuine manifestations somewhere—where there is so much smoke there must be some fire. But when I was converted to Spiritualism, I was through its philosophy than its phenomena. I never have been in a dark seance. There may be dark circle phenomena produced by spirits of the departed of which I have no knowledge which I never witnessed, and which other people, more careful investigators perhaps, have witnessed, proving to their satisfaction that these phenomena are produced by individuals that once lived on the earth; but in every instance in which I had a chance to closely examine them they proved to be of the earth, earthy.

When spirit materializations were announced they seemed to be just what I needed. I held them as a triumph for Spiritualism—before I saw them! Our spirit friends, I thought would walk among us; talk with us; visit us; give infallible proofs of their identity.

Rappings, table-tippings, clairvoyance, inspirational speaking, were well enough, a feast furnished by the gods; but materialization—the coming out of Moses and Elias and the like—better than all the Jews that ever lived, our own dearly beloved relatives and intimate friends would appear in their own proper person; in their presence a doubt could no longer live. I read with avidity all the reports by eye witnesses I could find on the subject of materialization. With me it was only a question of time when I, too, would see and feel the beautiful bodies of the departed living; and hear, once again, the familiar voices of father, mother, brothers, sister. Mine would be the exquisite pleasure of again listening to my hands, and growing light for me.

At last, in one of my tours eastward, I visited Moravia, the Bethlehem of materialization, and at a pleasant lake-side retreat a few miles away, found Mrs. Mary Andrews, the materializing medium. I had had sittings with Slade, Foster, Boothby, Thayer, Blair, Kewlin, Hollis, Hardy, and many others; had slate-writings, rappings, pellets, drawings, photographs; live birds, canaries, doves, flowers by the bushel called the keys with locked keys, and the room of a room, as at Col. Case's, in Philadelphia, but into my possession. Yet the effect of all these phenomena was to sweep me on until I was in sight of the "barren peaks of Materialism."

Then it was that I felt the need of something of which there could be no doubt. The materializations I had already witnessed were a sore disappointment.

An agricultural writer of Iowa, an atheistic materialist, related to me in detail his visit to a materializing medium. On his journey to see the medium he was treated the whole subject as a joke until he found himself, he said, face to face with his own mother at the cabinet of the medium. "Ask me, if I am sure it was my mother! Don't I know my own mother? The last time I saw her face before coming to America was in England. The next time I saw her face was at Memphis, Mississippi."

That interview with my English friend gave me hope. I went, I saw, and came away saddened. I looked to materialization as the apex of the pyramid of proof! Yet it did more than all else to shatter fragments my confidence in Spiritualism, and I did not hesitate to affirm that the current phenomena (judging from what I had seen) is a snare, a fraud and a delusion; not that all mediums are frauds, as some materialists say Spiritualism is all fraud, although they themselves frankly admit and bemoan. Some portion not fraud may be termed delusion, a deception of the senses, a false judgment. All religions have been full of delusions. But he has investigated to little purpose who does not know there are genuine phenomena, such as somnambulism; epilepsy, even to the extent of a total loss of consciousness; trance, or ecstasy, hypnosis. All these forms a network between the human body and some power not yet fully ascertained, but which Spiritualists claim are clearly, unmistakably proved to be the product of spirits that once lived in fleshly bodies. All these phenomena I term "snare," a network. So, with my understanding of the meaning of the terms, "fraud, delusion, snare," I differ from most materialists; and I admit that the Spiritualists may be right in their claim that they have uncovered a genuine, uninterwoven web with fleshly bodies. I go still further and say I hope they are right.

Some of the most philosophical Spiritualists I ever knew have met me half way by admitting that all the genuine phenomena might be successfully counterfeited by such Hindu jugglers as I have seen perform their feats before a crowded auditory in Boston, and by Americans, like the Hermauns; but they naively add, There cannot be counterfeited a genuine. They have unhesitatingly declared that if all phenomena could be simulated; if all mediums should fail, yet Spiritualism would remain an eternal fact, like an undiscovered star in the remote heavens. I submit that this shows their unwavering confidence in Spiritualism—but confidence is not knowledge.

My attention has been called to the fact that several of the best scientific

minds of the age accepted Spiritualism, phenomena and philosophy, not on the basis of what they "do not know," but as a result of painstaking investigation. These critical minds, habituated to weigh, measure and reason—Wallace, Flammarion, Sir William Crookes, the latter named gentleman cautious about adopting the spiritual theory, but now a Spiritualist. Other scientists who are noted for their close tests, their supreme love of truth, also accept Spiritualism. As it satisfies them, I am told, it ought to satisfy me. I would seem so; but it does not. They may have had opportunities which I failed to obtain. Undoubtedly, too, they are better investigators than I am. I concede that I accept their testimony in relation to many scientific facts. Suppose, however, I doubt the facts? I get them first-hand, and he will do all he can to help me find them. I apply the same rule to the phenomena of Spiritualism. I must get the fact for myself. This is the ground which the Spiritualist occupies. He, like myself, does not accept "authority for truth, but truth for authority." Spiritualism, to be of more value than church history, as it ought to be, must appeal to present-day revelation, not to mere tradition. Testimony is valuable if it leads to investigation; perilous if it ends research.

For fifteen years before 1878 I was gradually compelled to give up phenomenal evidences, one by one, until nine-tenths were gone, and none but those who were bigoted found fault with my position; but when the remaining tenth slipped from my grasp I was at sea without chart, compass, rudder. I trusted phenomena and phenomena failed me.

Materialism is not as attractive a philosophy as Spiritualism. I did not accept Materialism because I preferred it. Preference had nothing to do with the matter. Many materialists prefer extinction. My preference is to live forever. If preference could settle the question then Spiritualism would become the conviction of the bulk of mankind. It does not base itself on mere desire, wish, preference, nor even belief; but upon absolute knowledge. "One grain of knowledge," say Spiritualists, "is of more value than mountains of belief."

On this point I agree with them. In my debates with Spiritualists I have been hoping, by coming in contact with Spiritualists and mediums, as well as through the reasoning of my opponents, that some clear demonstration might reach me; that with fact and unerring logic my doubts would be removed, my Materialism ground to powder under the weight of phenomena. I would thank them to do it; would like to trade my Materialism for something better. It is an elephant on my hands, and growing larger for me.

Perhaps this is a bear, after all, like the one that begged the Irishman: "Won't somebody help me let go of this bear?" When I became a Materialist and was challenged by Moses Hull to debate, I said, certainly. Since then I have had a debate of five nights in Unity church, Los Angeles, California, with Dr. N. F. Ravlin, a splendid man and able debater; G. H. Waser, Esq., a criminal lawyer and the founder of Liberal, Moral and Witty and versatile J. Clegg Wright in Cincinnati.

At last victory but truth do I seek debate. This was the prevailing spirit of all those controversies, except the one at Cincinnati. There the Spiritualists claimed a victory, and because I would not denounce Spiritualism as a fraud from beginning to end, several Materialists were mortally offended, and because of what they termed my concessions to the Spiritualists. As I am not a politician I have always excused the prerogative of a Freeman, to tell exactly what I think. As Thomas Paine said: "My own mind is my own country. When I began my work of several months in Cincinnati I said, 'This platform is free. On it I will express my convictions, asking no one to agree with me, but conceding to others the same right I claim for myself.'"

That announcement was applauded to the echo by those who imagined themselves mentally free, and they seemed to think, because they assert that they know "death ends all," that I, as a same speaker, was bound to do the same thing. Mr. Wright, I made the direct statement: "The Materialist who says 'death ends all' is unphilosophical, for how can any one know that? But this opinion, that 'death ends all,' has been attributed to me by many Spiritualists. The most I am warranted in saying is that death may end all. I do not know, and I freely say to you, I hope not. There is no subject on which I like to speak better than upon Spiritualism, and if, as Cincinnati Materialists assert, I am too polite to my opponents, actually calling them 'brother,' I trust I may always be an offender in this way. If those debates resulted in calling more attention to Spiritualism; if more people were led thereby to investigate its claims; if they made converts for it (all of which may be quite true) I do not begrudge the advantage to Spiritualism. But why have the Spiritualist societies availed themselves of the advantage? Have Spiritualists been called to the 'courage of conviction?' Have the societies? A thorough shaking up and sifting of all the phenomena of Spiritualism is the best thing that ever happened to humanity. I think the truth will come uppermost. Do you? This is why Spiritualists and Materialists should maintain a platform, free and broad as the expanded heavens, which would be an arena of polite polemics, where the Spiritualist could hit his or her foe against the Materialist theories appertaining to a future state of existence; where the Spiritualist could prove to mankind that there is nothing to conceal in the realm of truth, but much to discover. As the people love to hear both sides there is, indeed, no finer opportunity to bring Spiritualism to the front than public oral discussion; nothing which so clearly indicates to the public that a system which will do this courts investigation. It is this element of mental freedom which has given Materialism most of the prestige it enjoys. Oral debates would give Spiritualists a chance, time and time again, to show to mankind evidence that the impositions practiced in the name of Spiritualism are not Spiritualism, and that the real work of the opponents consists in squarely meeting

what the Spiritualists claim are the genuine evidences in favor of spirit communication. That narrows the discussion to a burning focus and convinces many, who are neither Spiritualists nor Materialists, that Spiritualism is truly what Christianity is not, a system which concedes the right to all to think wrong as well as right. If Spiritualists and Materialists were really unopposed would they not extend a world-wide invitation to every public speaker who has a message to bring and the genius to present it; to express his own opinion; to tell the truth as he or she sees it? Are not those Spiritualists who oppose free discussion as intolerant as orthodox Christians?

"The right of private judgment," taught by Martin Luther, has never been lived out by the Protestant world. Now, as in the past, urged by Spiritualist and Materialist alike, been daily practiced, like the prayers of the priest? No.

O Liberty! thou sphinx of the ages! even thy best friends do not comprehend thee! Thou true savior of the race! twin of truth mightier than any monarch! For love of thee millions of martyrs, multitudes of nature's noble men and women have perished. Art thou, glorious Liberty, after all the struggles to know thee, but a figure of the imagination of man? Is there no reality? Banish thee arrayed in the glittering splendor of truth, and life and death are all one, and human love itself, mockery. Inclosed in thy warm embrace oblivion itself is sunshine sweet, rather than immortality without thee, priceless friend of humanity!

Shortly after my wife's death, four years ago, I wrote to a very radical Materialist journal, "The Ironclad Age," whose editor, Lullie Monroe Power, had paid the debt of Nature. That article elicited letters from Freshwater friends, inquiring, "Have you become a Spiritualist?" I wish, heartily wish, I could have said to them all that I have; that I had found the perfect proof. Here is the letter:

FROM UNDER THE SHADOW.

Dear Mr. Power:—To my lonely Colorado home the sad news comes of the death of Lullie Monroe Power, one of the grandest, bravest heroines of this century.

From under the shadow of my greatest sorrow I send you, and your Pearl, my heartfelt sympathy. Death is so cruel—unless there is something better, that we yet know not of, to come after it. There ought to be an endless life brimming with happiness for such as Lullie Monroe Power. Is this life all? Is the struggle, the earnest work for others, which was her predominant characteristic of your wife, to bring no satisfaction to her heroic heart, save what she gained while engaged in the conflict; while maintaining great principles and inspiring others with nobler aims? Is there to be, for her, no calm retrospect of the battle fields of thought? No enjoyment of victories won over the hosts of superstition? No sweet contemplation of the triumph of Truth?

In my many years of diligent investigation and careful examination of so-called evidences in favor of future existence, I have been led to the unshakable conclusion that there is no present proof that we live after death. Nevertheless, I know that we know so little about origin and destiny, life and death; we know so little of the outlying mysteries of this stupendous universe; we are so deeply in love with nature, so beautiful, enchanting, divine, that it becomes would-be philosophers to get limits to life; to dogmatically declare that death ends all. If it does, then what a contemptible thing is life! Thrilled with it for a life's season; a taste, a sip of nectar to induce an unquenchable thirst—mockery of all mockeries!

But there are objects which we love with far more intensity than life itself, precious as it is. In many instances, truth, honor, liberty, patriotism. Here and there a fellow being is loved more than life. Your wife loved her son Eric more—would have willingly gladly, given her life to save his. And is this individual life, which countless millions yearn to retain, to cease with the last breath of the spirit? Grant that some are so constituted that they have a wish to continue conscious existence. Can they say they have no desire to meet those again who were dearer to them than their own selfish existence? What is love for? Is it born to die? Why admire traits; peculiar little ways of speech; manner; if all are to be swept into the boundless ocean of unconsciousness? Why should there ever be a Damon-Phrybas friendship if it, too, must cease to be? Why worship our kind if angelic, which is well as is that of the inevitable outcome? Are we born to be extinguished? Just that? Is that sublime? What an ending to the glory of the human intellect! What a conclusion for great deeds, noble achievements!

It is not only possible, but highly probable, according to the dictum of science herself, that life is not confined to this world. We yet do not know much, if anything, about life; but we are learning. The probability is that millions of worlds, glittering in the heavens, are populated by intelligent beings. Gradually the discovery has come to us, through science, that this universe, as far as we can ascertain, teems with life. Our earthly chemistry has already shown that, in strictness, there is no death.

If, with all our progress, we know so little about the physical worlds whirling around us, and nothing at all of no other inhabitants, if they are blessed with them, is it logical to make our ignorance the measure of an affirmation, by positively asserting that there are no inhabitants there? True, we have received no communication from them, and perhaps not from a spirit world. But do we not know, practically, as little about physical worlds beyond our solar system as we do about a spirit realm?

To say the least, the probabilities are as great that Lullie Monroe Power still lives as that she is extinguished; and if we must be content with theories for awhile longer; and if preference should have any influence, I prefer to think this true-hearted woman has triumphed over death itself.

I freely concede that some may be in possession of a knowledge that I have not, which justifies them in saying they know she lives.

I am gratified, rather than otherwise, that we are not warranted in asserting

that this earthly existence is the beginning and the end of life. There are more things in the universe than are "dreams" of in our philosophy.

To Mr. Shropshire—Permit me to say I have shown throughout me a Spiritualist in the first instance, not the phenomena alone, but the philosophy as well.

You ask: "Have you discovered that all these phenomena are explicable on some other theory than that of Spiritualism?"

"Discovered" is too large a word. While the phenomena have not given me positive proof that we are to live again after we breathe our last on earth, I concede that some phenomena may be produced by reported human spirits, and I frankly say that there are phenomena in my own experience, and that of others, which are not, thus far, explicable on some other theory than that of Spiritualism. I do not know their cause. Much of the phenomena is a "tangled web," a snare, if you please, forming an "entangling alliance" with some power yet unthought of. This by no means calls in question the sweet by-gone honor of the medium. I think the Spiritualist mediums and speakers are as truthful as the Christian clergy—begging the mediums' pardon for paying them so doubtful a compliment.

Mr. Shropshire asks: "Will you be kind enough to explain them all in such clear and unambiguous terms that you can all understand them?"

"That is a larger contract than I would make with any mortal. Spiritualism has been in the world for fifty-one years, and all the journals, and all the speakers, and all the mediums have been unable to explain all the phenomena of Spiritualism 'in such clear and unambiguous terms that we can all understand them.'"

The burden of proof rests upon the Spiritualists. They affirm that spirits are the cause of these phenomena. If all the phenomena could have been explained in such clear and unambiguous terms that we can all understand them, it probably would have swept the churches and Materialism out of existence, and I would have been happy to say "peace to their ashes." If that could have been done fraud would have been separated from fact.

I have nothing better now than the calm reflection that if death ends all it will be as sweet as sleep—although it is not pleasant to think we will not awake in the morning. If the great central thought of Spiritualism is true, what a glorious morning that will be! How rayurous the welcome by friends that earth could not bury!

W. F. JAMIESON.
Southwest corner Freeman avenue and Dayton street, Cincinnati, Ohio.

THE SUNDAY BUSINESS

Ministerial Effort Relating Thereto.

The Fort Wayne Ministerial Association is endeavoring to put a quietus on Sunday baseball and Sunday et ceteras. At its last meeting it issued its usual annual proclamation on the subject to which the Fort Wayne Journal replied as follows:

"THE ADDRESS OF THE MINISTERS. The Ministerial association in its address to the people of Fort Wayne seeks not only the enforcement of the laws, but co-operation in discouraging 'Sunday amusements,' Sunday excursions, Sunday newspapers and all unnecessary Sunday work."

The ministers might have gone farther, with equal justice, and inveighed against Sunday driving, Sunday bicycle riding, Sunday stereopticon exhibitions, Sunday soda water drinking, in fact they might as well prescribe rules for human conduct, as they were wont to do in certain New England colonies years ago.

We are not going to offer an excuse for the publication of a Sunday newspaper, for having made it a potent auxiliary of the pulpit, we are constrained to believe that it gives greater voice to the word of God than the Ministerial association can hope to secure without it, and we feel that it is equally effective in influencing human conduct for good.

Whether Sunday newspapers have come to be a public necessity is a question for the people to decide—it rests entirely with them—and the fact that the circulation of the Sunday paper exceeds that of any other daily in the week is not a conclusive proof that they do not regard its coming to their homes as an infraction of the sanctity of the Sabbath.

We do not believe that many people in this country are engaged in unnecessary work on the Sabbath, but conditions have arisen and are constantly arising that make the pursuit of certain avocations necessary, and these conditions carry with them a greater demand for labor, giving a wider scope to human activity without inflicting any wholesome influence upon Christian civilization.

But the ministers offer no suggestion to the great army of men and women who are free to observe the Sabbath day as their conscience prompts. A great and overwhelming majority of them have few of the comforts of home, the great bulk of the common people have none of them, and as is to them a day of recreation, as well as a day of rest and prayer, who will define it as proper Sabbath recreation?

If all the people owned high geared, soft cushioned carriages, high stepping horses, they might easily satisfy the Ministerial association in imitating the Sabbath diversions of some of their parishioners, and atone for their sins by contributing to missions for the redemption of the heathens.

And a great many of the common people are solving the question of Sabbath rest and recreation on the bicycle, long of God's sunlight and the open air, taking their religion from nature as William Cullen Bryant did.

All the people, however, have not carriages and horses and bicycles, and they will naturally seek some other form of recreation, or provide some other form, for men cannot be made Christians by law, or church goers by ordinance, any more than they can be induced to regulate themselves in sackcloth and ashes by ministerial proclamations.

As was remarked by a wise and conservative statesman, it is a condition not a theory that confronts us, and the Ministerial association offers no solution of the problem, absolutely none, contenting itself with demanding the enforcement of the laws, and we do not object to that since nothing will so quickly result in a reconstruction of the states as their application to human conduct.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical and their psychical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the spirit world. It is written in the sweet spirit of a tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents. For sale at this office.

GOD.

[This wonderful poem was written by the Russian poet Derzhavlin. The Emperor of Japan has had it translated into Japanese, richly embroidered in gold and hung up in the temple of Jeddo. It has also been translated into the Chinese and Tar languages, written on appropriate pieces of rich silk and suspended in the Imperial Palace of Peking.]

O Thou eternal One! whose presence bright
All space doth occupy—all motion guide;
Unchanged through time's all devastating flight,
Thou only God! there is no God beside.

Being above all beings! mighty One!
Whom none can comprehend and none explore,
Who all'st existence with thyself alone,
Embracing all—supporting—ruling o'er,
Being whom we call God—and know no more.

In its sublime research, philosophy
May measure out the ocean deep—may count
The sands of the sun's rays, but God! for thee
There is no weight nor measure; none can mount
Up to thy mysteries. Reason's bright sparks,
Though kindled by thy light, in vain would try;

To trace thy councils, infinite and dark;
And thought is lost ere thought can soar so high,
Even like past moments in eternity.

Thou from primeval nothingness did'st call
First chaos, then existence. Lord, in thee
Eternity had its foundations; all
Sprung forth from thee—of light, joy, harmony;
Sole origin—all life, all beauty here,
Thy word created all, and doth create.

Thy splendor fills all space with ray divine;
Thou art, and wast, and shall be—glorious, great!
Life-giving, life-sustaining potentate,
Thy chains the unmeasured universe surround,
Upheld by thee—by thee inspired with breath;

Thou the beginning with the end hast bound,
And beautifully mingled life and death;
As sparks mount upward from the fiery blaze,
So suns are born, so worlds spring forth from thee;
And as the spangles in the sunny rays
Shine round the silver snow, the pagantry
Of heaven's bright army, glitters to thy praise.

A million torches lighted by thy hand
Wander unwearied through the blue abyss;
They own thy power, accomplish thy command,
All gay with life, all eloquent with bliss.

What shall we call them? Piles of crystal light?
A gorgeous company of golden streams?
Lamps of celestial ether burning bright?
Suns lighting systems with their joyous beams?
But thou to them art as the noon to night.

Yes, as a drop of water in the sea,
All this magnificence in thee is lost!
What are ten thousand worlds compared to thee?
And what am I then? Heaven's unnumbered host,
Though multiplied by myriads, and arrayed
In all the glory of sublimest thought,
Is but an atom in the balance weighed,
Against thy greatness—is but a cipher brought.

Against infinity! What am I then? Naught.
Naught—but the effulgence of thy light divine,
Pervading worlds, hath reached my bosom, too;
Yes, in my spirit doth thy spirit shine
As shines the sunbeam in a drop of dew.

Naught! but I live and on hope's pinions fly,
Eager towards thy presence; for in thee
I live, and breathe, and dwell; aspiringly high
E'en to the throne of thy divinity;
I am, O God, and surely thou must be!

Thou art directing, guiding all, thou art!
Direct my understanding then to thee;
Control my spirit, guide my wandering heart;
Thou' art an atom midst immensity,
Still I am something, fashioned by thy hand!

I hold a middle rank twixt heaven and earth;
Close to the realm where angels have their birth,
Just on the boundaries of the spirit land.

The chain of being is complete in me;
In me is matter's last gradation lost,
And the next step is spirit—Deity.
I can command the lightning and am dumb
A monarch and a slave; a worm, a God!

Whence came I here? and how so marvelously
Constructed and conceived unknown?
This clod
Lives surely through some higher energy,
For from itself alone it could not be.

Creation? yes, thy wisdom and thy word
Created me, thou source of life and good;
Thou spirit of my spirit, and my Lord!
Thy light, thy love, in their bright plenitude,
Filled me with an immortal soul, to spring
O'er the abyss of death, and bade it wear
The garments of eternal day, and wing
Its heavenly flight beyond this little sphere,
E'en to its source, to thee—its author thou.

O thou ineffable! O vision blest!
Thou' worthless our conception all of thee,
Yet shall thy shadow'd image fill our breasts
And wait its homage to thy deity,
O God! Thine now my lowly thoughts can soar
Thy seek thy presence, Being wise and good,
Midst thy vast works admire, obey, adore,
And when the tongue is eloquent no more,
The soul shall speak in tears of gratitude.

"Success, the Key that Unlocks It." By Nancy McKay Gordon. 45 pages. Paper, 25 cents. For sale at this office.

SCIENTISTS' VIEWS.

They Do Not Accept Materialism.

To the Editor:—I am reading with unusual interest the current account in your valuable and truly liberal paper, of the reasons for renouncing Spiritualism upon the part of a man who, in a debate, converted to it one of our present champions of the cause, Moses Hull. Thus far I have failed to observe any reasons. Brother Jamieson is probably reserving them for the last chapter.

I fully sympathize with Mr. W. F. Jamieson in the matter of doubt and skepticism. Show me the Spiritualist who is not ever and anon doubtful and skeptical as to the absolute reality and verity of the experience upon which he relies for his knowledge of a future existence, and I will show you a man who is not only unappreciative of the wonderful character of his experience, but who has, as Ingessoll would say, stopped growing; who is no longer influenced by the law of evolution.

Amidst a vast amount of fraud which disgusts no class of persons more than Spiritualists themselves, they have gathered a few nuggets of truth, a few experiences which it is simply impossible for them to explain satisfactorily to themselves upon any other than the Spiritualistic hypothesis. These experiences may be extremely limited in number and far between. The lightning of Spiritualistic truth does not strike many times in the same place, but when it does strike it counts; it makes an impression that lasts. I have received a few such lightning strokes, the impress of which I have tried to effect by Thomas J. Hudson's "duality of mind," or, more correctly, "consciousness," etc., but I did not succeed. I am now trying Dawdard's vibration theory, but with no better results thus far. My present position is that if all who advocated Spiritualism from 1848 up to the present moment should renounce it, I would not be able to do so conscientiously and honestly.

It at least seems peculiar that Brother Jamieson should leave Spiritualism for Materialism, when so many prominent men are leaving Materialism for Spiritualism. Even Huxley, Tyndall and Spencer refused to be called Materialists. In the Fortnightly Review, November, 1886, in replying to Mr. Lilly's article therein, Huxley writes as follows: "Mr. Lilly's third thesis runs that I put aside as unverifiable everything which cannot be brought into a laboratory and dealt with chemically, and again I say and, unfortunately, have never given the slightest grounds for the attribution to me of the ridiculous contention that there is nothing true outside the bounds of physical science. Mr. Lilly says that 'with whatever rhetorical ornaments I may gild my teaching, it is materialism.' If I believed that I had any claim to the title of Materialist, as that term is understood in the language of philosophy and not in that of abuse, I should not attempt to hide it by my gilding. But to repeat what I have more than once taken pains to say in the most unadorned of plain language, I repudiate as philosophical error, the doctrine of materialism. It seems to me pretty plain that there is another thing in the universe, to-wit: Consciousness, which I cannot see to be matter or force, or any conceivable modification of either, however the phenomena of consciousness may be connected with the phenomena known as matter and force."

Thus wrote the great scientist Huxley who was neither a Spiritualist nor a Materialist. The same is equally true of Prof. Tyndall, as shown by his "Belief address," and of whom Mr. Herbert Spencer, in speaking of his death, said: "Prof. Tyndall was much more conscious than physicists usually are, that every physical action, pursued to the end, brings us down to metaphysics and leaves us face to face with an insoluble problem."

Spencer, in speaking of himself, says: "I have had to rebut the charge of materialism times too numerous to remember, and I have now given the matter up. It is impossible to give more emphatic denial or assign more conclusive proof than I have repeatedly done. I cannot prevent them. Practically they say, 'It is convenient to us to call you a Materialist, and you shall be a Materialist whether you like it or not.'"

It is not true, then, that our great scientists are all Materialists, even though many of them are agnostics. We do not know much that we would like to know, much that at present, it seems impossible to know. But there is so much that is and can be absolutely known that the refusing to believe in materialism or the idea that death ends all that we can positively assert the fact of a future existence. When Brother Jamieson successfully explains my personal experiences upon any other than the Spiritualistic theory, I too will renounce Spiritualism, but for now Materialism.

H. V. SWERINGEN.

A LITTLE LAD'S ANSWER.

Our little lad came in one day
With dusty shoes and tired feet;
His playtime had been hard and long,
And in the summer's scorching heat.
"I'm glad I'm home!" he cried, and
hung

His torn straw hat up in the hall,
While in the corner by the door
He put away his bat and ball.

"I wonder why," his amiable said,
"This little lad always comes here,
When there are many other homes
As nice as this and quite as near?"
He stood a moment deep in thought,
Then, with a love light in his eye,
He pointed where his mother sat,
And said: "She lives here; that is why."

With beaming face the mother heard;
Her mother heart was very glad,
A true, sweet answer he had given,
That thoughtful, loving little lad.
And well I knew that hosts of lads
Are just as loving, true and dear;
That they would answer as he did:
"This home, for mother's living here."

—Christian Advocate.

BOOK REVIEWS.

Driftwood. By Adelle L. Ballou, 1170 Market street, San Francisco, Cal.
A volume of poems by one whose name was formerly quite prominent in the Spiritualist ranks, though less so in recent years.

Many of the poems relate to persons and incidents of the Civil War, and will be of especial interest to soldiers of the G. A. R. Among these are several memorial pieces.

While some poems breathe of patriotism and tender regard for fallen heroes of the war, others are sentimental and others rise into the realm of spiritualism.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price \$1. For sale at this office.

Memorial Oration by Col. Ingessoll. On Bovee Condit, delivered before the New York Legislature, May 9, 1883. Price, 4 cents. For sale at this office.

Molecular Hypothesis of Nature; The Relation of Its Principles to Continued Existence and to the Philosophy of Spiritualism. By Thomas J. Hudson. Paper, 25 cents. For sale at this office.

IMMORTALITY. A poem in celebration of the death of a friend. By W. S. Barton, author of "Voices." Price 10 cents.

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ALL ABOUT DEVILS.

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SATURDAY, JUNE 10, 1899.

DO NOT WAIT!

If you desire to do anything for Spiritualism, do not wait till you die.

Spiritualists often ask what you can do to aid the cause they love, and while they wait time passes and they say they will leave a handsome amount to aid in some way. We have this advice to all such, drawn from a large number of instances which have furnished object lessons and enforce it. Whatever you may wish to do, do not put it off until after death. The will of a Spiritualist made in favor of Spiritualism, has been shown time and again to have no rights the heirs are bound to respect. We have in mind the latest instance, of an aged lady, who for forty years had been an ardent Spiritualist. When falling sick she drew up her will and after ample provision for her grandchildren, (she had no children living), she thought she would add the cause she loved by a small bequest. Speaking to a friend she said she had such noble and generous grandchildren who would fully carry out her wishes.

Well, how did these "noble" grandchildren, after she had amply provided for them, carry out her desires? They consulted a lawyer who found that by a technicality they could escape devoting the sum so willed and divide it among themselves! What cared they for the wishes of their grandmother? They were able by law to sit down and divide their plunder, with less morality than highwaymen.

Andrew Carnegie is right when he says that while living is the time to do what one wishes done. He adds to "die rich is to die disgraced," and to practically fulfill this motto, after giving to public works nearly eleven millions of dollars, he has now retired from the business of making money, and engaged in investing in public use, the hundred millions placed in his hands, not as he believes for his own use but that of others.

We recall that the multi-millionaire of Cleveland, O., J. H. Wade, was constantly talking of giving a hundred thousand or more, to a spiritual temple or something else, and when he died he had a clause in his will giving five hundred, but the heirs were never called on to pay it, and that hundred thousand dollars built a pleasure yacht, and contributed to the vulgar pleasures as far from Spiritualism as the light from darkness.

Few have a million, or a hundred thousand, or a single hundred that they can devote without sacrifice to any cause, yet there are many who have a smaller sum, a single dollar only perhaps. Now do not wait for the great amount to gather in your hands, or the great occasion to come, but look around and see what you can do with the mite you have. You can subscribe for a spiritual paper for some friend you know will be interested; you can send the Lyceum paper to some child; you can order a book for one whose attention is awakened; you can help some needy one who is struggling with adversity and misfortune. You may never know how greatly the recognition, the sympathy, the thought that there are those who feel for them affects those whom you assist, aside from the value of the assistance.

IT IS DOOMED.

Judge Ladd, in his late "Commentaries," p. 170, says:

"So late as 1875 several Catholic journals of Italy, Spain and Belgium, joined by some priests, clamored for the restoration of the Inquisition, and asserted that without force the church was doomed."

He who looks back upon the history of the church, and sees the instrumentalities it employed to gain power, and to hold it when it became the dominant religion, cannot do else than agree with the Catholic press and priests that the church is nearly doomed. It will struggle on for a time, but so soon as scientific knowledge becomes universal the superstition of today must take its place with other discarded religions founded on ignorance.

TOO INTELLIGENT.

"The Japanese are skeptical. They are dominated by materialism. They have no moral gods. If they adopt Christianity it is not for the novelty, but for study."

So declared Rev. T. W. McNair, a returned missionary from Japan, before a Presbyterian audience, a few days ago. The misfortune is, the Japs are too intelligent to believe in a virgin-born God, and one so feeble as to die on a cross at the hands of mortals. Eliminate those hazy notions from your creed, gentle churchmen, else rely upon the restraints of the torture-chamber, or similar methods of violence, to gain converts to your ridiculous faith.

THE QUESTION OF THE HOUR.

Among the multitude of new books lately thrown on the market there is one entitled, "Why Men Do Not Go to Church," by Rev. Cortland Myers, of the Baptist Temple, Brooklyn, N. Y. The author tells his readers in the introduction:

"Why men do not go to church is one of the burning questions of the hour. Its fires force their way into the heart of every earnest Christian. * * * There are many problems which need the mathematics of heaven for their solution, but none more than the absence of men from our churches. * * * More than one-half of the inhabitants of this country do not attend our churches today. * * * There are millions of men in this country who have no connection whatever with the Christian church."

That is a lugubrious representation for a churchman; but we believe it strictly true. It does not matter what remedy the desponding preacher proposed to employ to overcome such an array of stubborn facts. The cause of that decline is the engrossing question, and though uninvited, The Progressive Thinker will venture an opinion why it exists, and—

1. The people have lost faith in the church. As they look about them they see churchmen, as a general thing, not one whit better morally, socially or religiously than those outside the church. They are no more kind or generous to the poor, and have less regard for humanity, unless associated with them in the church, than those they designate "the world's people." The penitentiaries are overflowing with professed Christians, as are the insane asylums. Seek any of the great retreats for invalids whose diseases are traceable to drunkenness or licentiousness, and not only laymen but clergymen are found in large numbers, making up a great majority. And the fruit of the gallows is overwhelmingly Christian, products of the Sunday-schools. With such an array of generally conceded facts, common to every observer, the church is of no value as a reformatory agent, and it is not patronized on that account.

2. Those who read know that the world's sages, philosophers, reformers, educators, inventors and scientists in every age were and are outside the church. Their greatest obstacles to success were churchmen who have done everything in their power to retard the wheels of progress. He has not half an eye who is not conscious of these facts. And governments which have risen above despotism have been outgrowths of freethought. The United States led the way with nearly every one of its early statesmen antagonizing a virgin-born God. France followed in the same direction. The leaders in the great revolt against Turkish rule in Greece, when it gained its independence, were called as Infidels. So with Italy, with Garibaldi in the lead, in their revolt against Vatican rule. Those countries the most despotic, rulers and people, are as old as civilization, for which Christianity is entitled to no credit, save in their adoption. That these have been prejudicial to national and individual growth, and have retarded instead of advancing human happiness, is known to all independent thinkers.

3. Education has loosened the hold of the church on the masses. The people have learned that Christianity is only a revised edition of ancient paganism, that existed hundreds, if not thousands of years before the birth of its pretended Christian founder. They find all the dogmas, rites, ceremonies, symbols, practices, sacred days and holidays claimed to be peculiarly Christian, are as old as civilization, for which Christianity is entitled to no credit, save in their adoption. That these have been prejudicial to national and individual growth, and have retarded instead of advancing human happiness, is known to all independent thinkers.

4. The present age is too intelligent to be frightened into goodness by priestly threats of a sulphurous and eternal hell, and purgatorial fires. They served their purpose so long as the clergy could keep the masses in ignorance; but that day has gone by in America. And since cannibalism is now looked upon with horror people have no ambition to go to church to feast on the body and blood of a crucified God. Even excommunication from the church has lost all its terrors.

5. The whole machinery of law was formerly used to compel attendance on the church. This aid having been withdrawn, the people are now at liberty to remain at home on Sunday, to rest, get acquainted with their families, or acquire general or scientific knowledge, and the senseless ravings of a publisher do not disturb them in the least.

6. And lastly: It is conceded there has been no period in the history of the race when knowledge was so universal as now; nor any age when less respect was entertained for the church, when crimes were less common, disease was under better control, or man possessed greater freedom; though the clergy, and their tool, the church, have less influence than in any former age, so what the church has lost humanity has gained.

VAUDEVILLE IN CHURCH.

Vaudeville, that is a variety show, low or high according to the tastes catered to. Every kind of performance is introduced that will "draw," from tight rope to a team of acrobats, and skirt dancers. A Coney Island church caught on to the idea, and advertised a "mock wedding." The mock bride, groom, best man, bridesmaids and clergyman, all not exceeding eight years of age! There was a crush in attendance, for nothing allures the perverted idlers more strongly than weddings, unless it be funerals. But what can be said of a church claiming marriage to be a divine sacrament, prostituting it to the base purpose of drawing the crowd, making it a spectacle and a mockery! Perhaps it will be replied that the end justifies the means, the crowd coming to see the show, listen to the sermon. Well, that sermon must transcend the ordinary run of discourses to repay the fearful cost. The preachers have been and are constantly wailing over the decadence in the morality of the people, shown in the disrespect for the marriage vows, but no one has ever disgraced it more, or dragged it in the very cesspool of obloquy. There are three things in which the clergy once had exclusive privileges; births, weddings and deaths. The glamour and superstition which invigorated them has greatly disappeared, and their office is almost perfunctory, yet at a mock wedding with priest is a drawing card, why not introduce a mock funeral, with atrocious circumstances of suicide or murder? The church could not hold the crowd, and the preacher might take the occasion as an object lesson on sin and general depravity. It is not often one has a chance to preach a "murder sermon," and a mock one would be better than none.

WOMEN IN REBELLION.

Let the woman learn in silence with all subjection, but I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.—1. Tim., 2:11, 12.

Paul insisted in several of his epistles that women should be silent, learn of their husbands at home, and not act the teacher. Churchmen have witnessed with sorrow the invasions the sisters have made in the church fold, even entering the pulpit and teaching their husbands instead of remaining silent as instructed, and learning of their lords. The self-appointed apostle's instructions have been shamefully disregarded.

At this time a bolder grievance, and so wide spread it amounts to a general insurrection: "The National Peace Commission, representing all the Great Powers, are now in session at The Hague, at the request of the Czar of Russia, to devise methods in alleviation of the evils of war. A praiseworthy act on the part of his august majesty, and creditable to all the nations represented in that peaceful assemblage. If Christianity had been what its partisans claimed, such measures would have been inaugurated more than fifteen centuries ago, when it first dominated the nations, instead of waiting for peace societies to be organized by Infidels, and a public opinion to be formed by pen and press under their guidance, exposing the horrors of war, waged by Christians against Christians.

The women, restrained and kept silent by the popular and pious Paul, saw by the popular and pious Paul, saw the horrors of war, and engaged in deadly strife! Their homes were consumed by flames; their children were slaughtered or led into slavery; but they could only weep, and groan, and suffer, and remain faithful to apostolic teaching!

Another age has come! The Infidel to the church is abroad in the land! The women defy Paul. They disregard priestly instruction; they are in rebellion on the pulpit. They have scaled the heights of injustice. They have voiced the views of every Liberal in every land, by sending up millions of petitions, representing eighteen powerful nations, demanding measures be taken at once to secure the future peace of the world. The Progressive Thinker bows to each signer of those petitions in gratitude, and thanks them in behalf of its one hundred thousand readers. We quote a cablegram from The Hague of May 25:

"Madame Solenska, in famous peace advocate of the cause of the woman's peace crusade, to-day presented M. De Staal, president of the conference and head of the Russian delegation, an illustrated album containing the text of the resolutions in favor of peace adopted by meetings represented by several million women."

"The album is accompanied by an address 'in the name of the women of eighteen nations,' saluting the conference, assuring the delegates of the faith of the memorialists in the results of its labors, begging that the hopes of the people may not be deceived and that the conference will decide that the evils of war can be cured."

Paul, you are a back number, an antiquated fossil, of no value save from whom to learn of the pernicious teaching of early Christianity.

FALSE BY IMPLICATION.

This is the period of the year when the great religious conventions are in session, and their official reports are telling of the progress of their work, and what they have in contemplation for the ensuing year. That at Minneapolis, voicing Presbyterianism, is doubtless the fullest of instruction, because it is one of the oldest of the Protestant churches, John Calvin being its founder.

Rev. Arthur J. Brown, of New York, Secretary of the Board of Foreign Missions, in the course of a short speech, made this interesting statement in that Assembly:

"The scattering of machinery all over the world is one way of advertising Christianity."

It is true the mechanical machinery of the West is used to show in the Orient the astonishing advances which have been made under the benign influences of Christianity; but care is taken not to credit these products of human genius to their real inventors and manufacturers—the Infidels and scientists of modern times.

Through all the centuries while the church held complete sway, the inventors of those ages were engaged in devising and the mechanics in constructing instruments of torture. It was then the arts languished. Knowledge was interdicted, and true science was unknown. The fate of Bruno, of Galileo, of Vanini, of Servetus, tells the whole story.

When the power of the church to imprison and torture was lost, then genius was unshackled, arts sprang into being, the inventor substituted the forces of nature in place of human muscle, manufacturing arms, the sciences flourished, though each new discovery, each substitute for human labor, was opposed by the church as in conflict with the decree of heaven that man should gain subsistence by the sweat of his brow. Said the learned Dr. Whewell:

"There are three stages which characterize every new invention or discovery. First, The church says it is absurd. Second, It is against the Bible. Third, We always know it was a fagot to enforce obedience; then the church could regain its waning power. That which was used in an age of general ignorance to make Christians, is still used to perpetuate its existence."

STILL NEEDED.

"I saw in one of our publications a book about Daniel Webster, showing that his life's work was but fables."

Such were the words of Rev. Dr. Birch, the informer and prosecutor of Rev. Dr. Briggs, in the Presbyterian General Assembly. He is doubtless on the hunt for another heretic: "We will look after it," replied the chairman. Oh, for the torture chamber, where the church could regain its waning power. That which was used in an age of general ignorance to make Christians, is still used to perpetuate its existence.

SUPPRESSED.

The church party in England has triumphed against Sunday newspapers, so the News and the Telegraph had only an ephemeral existence. Pulpits in England are stronger than public opinion. A free and untrammelled press cannot retain a foothold in a country where the church is in partnership with the government.

A MANUSCRIPT BY JESUS CHRIST.

Again the ancient manuscript has been resurrected, and grown bold by past successes in forgery, this time the find is claimed to be written by Jesus Christ himself! Tremble, oh skeptic, and cease thy doubts! It comes in the nick of time to clutch forever the conclusions of Dr. Peebles, and "settle" the question he has eternally "settled." Dr. Brueselbach, said to be a "great German archeologist," is the man who discovered this priceless manuscript. Who he is no one knows, for he at once springs to greatness on the strength of his find. He found it in the ruins of Solomon's temple, on Mt. Moriah, or at least it was found there, he says. It is not in "good condition!" Well, after about 1900 years burial, no one would suppose a bit of goat skin would retain its grain and gloss. In fact its condition is so bad, it is scarcely decipherable, yet with care and restorative chemicals it has been read. The following passage will show its style, bearing in mind that it is from the pen of Jesus Christ:

"And with yet another stigma have they branded me, which is to be borne as a load of defamation by me, who in meekness suffer all manner of persecution. Behold! The treasure of God rests in my hands, and I stand alone; every one is against me. Every one distorts the words of my apostles, they tread me under their feet like dust and ashes. Darkness is round about me."

It strikes us that this passage is sufficient to show the utter mediocrity of the mind of Jesus, or the fraudulence of the manuscript. Such drivel from an incarnate God!

No wonder the most ardent acceptors of the manuscript pause before acknowledging such language worthy of the source claimed.

Every manuscript without exception thus "found" has in the end proven a fraud, and this one is not only the most audacious, but transparent. How weak the cause that clutches with such eagerness to such charlatanism! Yet a manuscript "discovered" two hundred years ago fared differently from one exploited at present. Now it falls directly under the search-light of criticism, reinforced by all the acquired knowledge of the ages. Then it fell on superstitious ignorance, and a designing priest-hood, the only learned class, and were eager to support anything that testified in their favor. Had this manuscript been "found," say during the 12th century, it might have become a part of the Bible and the salvation of souls made to depend on its acceptance.

AN INTERESTING VISITOR.

One of the most interesting events of the day is the arrival in Chicago, on May 17, from Bombay, India, by the way of London, of Rustum D. N. Wadia. Mr. Wadia is an educated Parsee, a graduate of the Bombay University, of the Bombay Law School, and a Barrister-at-law in the Inner Temple, London.

As an enthusiastic devotee of the faith of Zoroaster, the parent religion of Brahmanism, of Buddhism, of Judaism, of Mohammedanism, and of Christianity, and the first prominent Parsee who ever set foot on American soil, his visit is of opportune and important. The distinguished traveler was interviewed by representatives of the press at the Auditorium, a report of which appeared in the Record of the 19th. Says the report:

"He talked freely of conditions in India and of the purpose of his visit to this country, beginning with an enthusiastic eulogy of American railroads and American buildings and scenery. He said:

"Results of your recent war with Spain have created a very close connection with Great Britain, and everything that particularly affects England must necessarily affect India. I have come here for the purpose of studying your institutions, educational and commercial. In Chicago I shall have the pleasure of seeing Dr. Harper and others of the faculty of the University of Chicago. I will visit other colleges and universities in the United States, and in Washington I will call on President McKinley. When I return home I shall tell my countrymen as much as I can learn of the United States, and of the missionaries in India, but there is not much room for them. Nearly all the educated natives believe in God, but they are not Christians and do not believe in the Trinity."

"English rule? It is the best possible rule for India. Every Indian would rise against the Russian and it is therefore not feared that Russia will attempt to disturb British rule."

THE CONGRESSMAN IN ERROR.

The reader whose memory carries him back will smile a great big smile, when he shall read Congressman Geo. H. White's remark in the Minneapolis General Assembly of Presbyterians, who said during a brief speech:

"The church which was foremost in freeing the negro and first to educate him cannot, must not, leave him now."

Hon. Mr. White represents the great State of South Carolina in Congress, and we thank him for his appeal to the church to stand by and aid in protecting and educating the negro; but his commitment to the church for "freeing the negro" was gratuitous, and, worse yet, not truthful. Of all the churches of the North the Old School Presbyterians did the most to retard anti-slavery sentiment, at the head of which was the New York Observer. That church organ, in one of its May issues of 1855, referring to the doings of the American Anti-Slavery Society, the week before in Convention, said:

"If there is anything else in heaven or earth which these fanatics are disposed to denounce, it would be gratifying to know what and where it is."

That Convention had declared nearly all the religious denominations of America, including the A. S. M., among which were Missionary, Bible, Tract, Sunday School, Presbyterian and numerous other Societies and Boards of Foreign Missions, as in league and fellowship with the slaveholders of the South. The Observer went on to say:

"This resolution is submitted by a man (Wm. Lloyd Garrison) publishing a newspaper, in which he allows such blasphemy to be published from week to week, and the blood runs in the veins of the church. We suppose that among all the supporters of the resolution there are very few who believe in the existence of the God of the Bible."

OBEYED INSTRUCTIONS.

Rev. Solomon E. Hotema is a Presbyterian, lately preaching to the Indians in the Indian Territory. His father was a Presbyterian Elder. He was educated in an Eastern seminary, acted for a time as teacher, was subsequently in turn a county clerk, county judge, a representative in the legislature, a senator, and a district attorney. He is now a prisoner at Antlers, Choctaw Nation, held for murder—the killing of one man and two women. Asked why he perpetrated the crime, he replied:

"I took my authority from the book of all books, the Holy Bible. It says: 'Thou shalt not suffer a witch to live,' and I obeyed the command."

Rev. Hotema is reported to be a gentleman of good character. While waiting the halter, and a swing to glory, he spends his time reading the Bible, singing and praying, and will die a martyr to his faith in the "book of books."

MONEY IS THE NEED.

Said Rev. Arthur J. Brown, at the Presbyterian General Assembly:

"The field and the needs of the church are constantly increasing. We must have more money. Unless aid comes from Christian people the materialistic tendencies of this age of commerce will get such a hold on those coming under the influence of America and the European races Christianity will lose its foothold, never to be regained."

This is a very pessimistic view of the situation, but we dare not controvert its truthfulness. If Spiritualists and Agnostics could command one-tenth the money annually used by the churches to advance their views, in spreading Liberal literature, Hell, Devil & Co., would soon retire from the field, conscious their usefulness was past, and their services were no longer needed.

STRAW'S TELL.

Rev. Orelle Cone, of Lawrence, Kan., at an assemblage of ministers in Chicago, on May 23, read an essay wherein in "he held that the prophecies attributed to Jesus in the gospels wherein He spoke of His death and resurrection were interpolations of after ages. He compared several of the prophecies and declared they were contradictory."

When the time shall come that the clergy can express their honest convictions without the loss of their "livings," and be branded heretics, they will not only declare very many representations "interpolations of after ages," but they will go farther and show the original were written many centuries later than is claimed, and that all were doctored in the interest of conflicting creeds. The old maxim, "Straws tell which way the wind blows," has an exemplification in the daily expressions of the Independent preacher who dares proclaim his own honest convictions.

LEGISLATIVE SET BACK.

Our dear Christian friends who are always trying to secure restrictive legislation, in the interest of Middle Age barbarism, lately introduced into the Michigan Legislature, now in session, a bill prohibiting the giving of any manner of entertainment, either in or out of doors, on Sunday. A vote in the House the other day put a quietus on this attempt to abridge natural rights, and relegated the Sunday-sleepers and the soul-sleepers, instead of prosecuting and fining those who labor all the week and strive to get a little recreation and relaxation from burdensome care, while their persecutors are enjoying their accustomed Sunday morning cat-nap or afternoon siesta in a luxurious church pew.

PLENARY INDULGENCES.

A papal bull has lately been published announcing the first ordinary jubilee of Leo XIII's pontificate. The Pope promises plenary indulgence—that is "remission of the temporal punishment due to sins, exemption from purgatory, and absolution from the censures of the church and its penances,"—conditioned that faithful residents of Rome desiring such favors shall visit the four basilicas twenty times before next Christmas, make pilgrimages from abroad who shall make ten such visits, and attend the local churches.

Cheap enough. It is estimated 300,000 pilgrims will visit Rome during the jubilee, all of whom will be sure to avail themselves of this grand offer of exemption from corporeal and spiritual suffering for absolute guilt. Such was Christianity before it was modulated by the Reformation. Such it is now in the parent church; and such it will become again if Catholicism shall regain ascendancy, as it is striving to do, many Protestants insisting a revival of the old pagan faith, based on a multitude of gods, is preferable to modern thought resting on a scientific base.

DR. SPINNEY-LYMAN C. HOWE.

Dr. Spinney, of Reed City, and some fifteen others of Michigan, send a strong endorsement of the veteran worker, Lyman C. Howe, as the proper person to write the history of Modern Spiritualism. Mr. Howe's long connection with the cause, and his fine intellectual ability and sterling integrity, certainly constitute the required qualities to successfully perform this arduous work. To do the work properly would require his constant attention for at least two years, at a salary not less than \$1,200. It ought to be an easy matter to raise \$2,400 to carry this work to a successful conclusion; but the failure of Spiritualists generally to respond liberally in behalf of humanitarian work does not augur well in regard to the success of this movement.

"The Occult Forces of Sex." By Lois Walbrooker. Three pamphlets are embodied in this volume, in which questions of great importance to the race are discussed from the standpoint of an advanced social reformer. Price 50 cents. For sale at this office.

Wm. M. King writes: "I write to thank you for the valuable premium I received with The Progressive Thinker. —Art Magic. I find its contents very instructive and wish it could be placed in every home, for to my mind there is more genuine truth and good sensible reasoning in its pages than can be found in both the Old and New Testaments."

"The Great Roman Anacoda." By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Hortmann. It is good reading, and should be widely distributed, that poor man, who is enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

"Origin of Life, or Where-Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Split Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

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Camp-Meeting Directory.

Inquiries are coming to hand regarding the opening dates of the various camp-meetings. The secretaries will please inform us at once, and thus spread far and wide the names of their respective camps.

- Franklin, Neb.**
Please permit us to announce the opening of the Southwest Nebraska and Northwest Kansas Spiritualist camp-meeting, at Franklin, Neb., July 21, closing August 6. Speakers engaged are Will C. Hodge, C. H. Moody, Prof. Dunlop and others. Test and slate-writing mediums will also be engaged. Correspondence with those wishing to engage with camps desired. Address D. L. Haines, Secretary, Franklin, Neb.
- Forest Park, Kansas.**
The Spiritualists will hold a camp-meeting at Forest Park, June 27 to July 13 inclusive. W. C. Hodge, Mrs. Lull and others will lecture and give tests, during the meeting. All are invited to attend. T. C. Deuel, president, Wallula, Kansas. Mrs. B. Henderson, corresponding secretary, Lawrence, Kans.
- Grand Lodge, Mich.**
Commences July 21 and closes August 20. Speakers and mediums: Mrs. A. E. Sheets, Mr. and Mrs. G. W. Kates, Mrs. Georgia Gladys Cooley, Mrs. N. M. Russell, Mrs. Marian Carpenter, Dr. A. B. Spinney, Dr. J. M. Peebles, R. O'Dell, Edgar W. Emerson, James Riley, Mrs. Frances Ruddle, Mrs. Arthur Brewer, Mrs. Jean MacKenzie Nichols, A. B. Winans. For full programme address M. L. Phares, Secretary, Grand Lodge, Michigan.
- Indiana Camp.**
The Indiana Camp-meeting opens at Chesterfield, July 20 and closes August 28. The speakers engaged are B. F. Underwood, Mrs. Eva Pfuntner, Prof. W. M. Lockwood, Mrs. Anna L. Gillespie, Mrs. Mary B. Lease, Moses and Mattie Hull, Dr. Pierce and Mrs. T. C. Moore. For programme and particulars address Flora Hardin, Sec'y, Anderson, Ind.
- Lily Dale Camp.**
This favorite place of resort opens July 14 and closes August 27. For full particulars address the secretary, A. E. Gaston, Meadville, Pa. The following intellectual lights will appear on the rostrum: Moses Hull, Mrs. Clara Watson, Mrs. Carrie E. S. Twing, J. C. Wright, Dr. W. W. Hicks, Mrs. Harriet, Lyman C. Howe, Chas. Whedon, Mrs. Mary B. Lease, Rev. Morgan Wood, Swami Abhendra, Prof. W. M. Lockwood, Cora L. V. Richmond, J. C. F. Grumbine, Anna L. Gillespie, Hon. E. D. Stark, Hon. A. B. Richmond.
- Briggs Park Camp.**
The camp-meeting at Briggs' Park, Grand Rapids, Mich., opens July 2, and closes July 30. Thos. J. Haynes, secretary, 162 Gold street, Grand Rapids, Mich. Address him for particulars. The following named persons will take part in the proceedings: Hon. J. M. Jamison, Mrs. Marian Carpenter, Mr. and Mrs. G. W. Kates, Mrs. A. E. Sheets, Martha E. Root, Isa Wilson Kayner, Carrie Fuller Weatherford, Margaret Gaule, Dr. C. C. Batdorf.
- Nebraska Camp.**
Opens July 14 and closes July 25. Address Paul S. Gillette, 411 N. 19th street, Omaha, Neb., for particulars.
- Lake Brady, O.**
Commences July 2 and continues until September 1. Anyone wanting a program can get it by writing to Mrs. C. C. Bacon, Lake Brady, via Kent, Ohio.
- Island Lake Camp, Mich.**
The Island Lake Camp, Mich., will commence Sunday, July 16, and close August 31. The hotel and grounds will be open to the public from the first of June. The following persons will take part: D. P. Dewey, Moses Hull, Miss Maggie Gaule, Mrs. Marian Carpenter, John D. Boyle, Anna L. Gillespie, Nellie S. Baude, Mrs. May G. Lincoln, Dr. J. M. Peebles. Mediums of all phases are cordially invited to visit our camp. For further particulars address the secretary, A. G. Brown, 206 21st street, Detroit, Mich.
- Onset Bay, Mass.**
Onset Bay Camp, Mass., opens July 9 and closes Aug 27. The following list of speakers: Geo. A. Fuller, M. D. Mrs. Juliette Yeaw, Mrs. Kate R. Stiles, Albert P. Blinn, Mrs. C. Fannie Allen, A. E. Tisdale, Rev. T. E. Allen, Mrs. Sarah A. Byrnes, Mrs. Carrie F. Loring, Prof. W. F. Peck, Mrs. Carrie E. S. Twing, J. C. F. Grumbine, H. L. Russegg, F. A. Wiggins, Rev. W. W. Hicks, Mrs. Mary B. Lease, Miss Susie C. Clark, H. D. Barrett, W. J. Colville.
- Maple Dell Park, O.**
Maple Dell Park is located at Mantua Station, Ohio. It opens July 30 and closes September 3. Address D. M. King, Mantua Station, for full particulars.
- Vicksburg, Mich.**
The Vicksburg (Mich.) Camp will open August 5 and close August 28. For full information address Jeannette Fraser, manager, Vicksburg, Kalamazoo county, Mich.
- Lake Pleasant, Mass.**
Opens July 30, and closes August 28. Address H. Daily, president, Secretary, Albert P. Blinn, 603 Tremont street, Boston, Mass. Address him for circulars.
- New Era, Ore.**
The New Era, Oregon, Camp-meeting will this year be in session from July 8 to 24, on the grounds of the First Spiritualist Religious Association at New Era. Those desiring further information, and any mediums who expect to be present, may address the secretary, or Walter P. Williams, Salem, Ore.
- Illinois Spiritualist Camp**
Opens July 1 and closes August 1, at Camp Monroe, on the East side of Deep Lake, Lake County, Ill. For particulars, address G. V. Cording, president, Box 10, Lake Villa, Ill.
- Summerland Beach, O.**
Every arrangement for a

Ten Thousand Papers Examined Weekly for The Progressive Thinker, by the Chicago Press Clipping Bureau.

Articles on Spiritualism, Occultism, Psychic Force, Prophetic Dreams and Remarkable Visions, Spontaneous Spiritual Phenomena, Apparitions, Etc., taken therefrom to Enrich Our Columns.

REV. DR. SAVAGE SAYS

The Dead Come Back and Talk to Him.

HE DESCRIBES HOW WE SHALL LIVE IN THE NEXT WORLD—WE SHALL KNOW OURSELVES AND OUR FRIENDS—WE SHALL COMMUNICATE WITH OUR FRIENDS HERE—A POPULAR PREACHER'S DESCRIPTION OF SPIRIT LIFE.

New York has one clergyman—Dr. Minot J. Savage—who thinks that he has found an answer to the most troubling of all questions. After death, what? After death, where? After death, how?

Many and curious have been the attempts of man in all ages to answer these questions. Beyond telling us that after death there will be a resurrection and a judgment, and an eternal life of joy or of pain, the Bible has little to say on the subject.

Mahomet, in his day, and Swedenborg, many centuries later, declare they had seen heaven in their visions, and in their writings you can read what they claimed they saw. But it is all vague and cloudy—"such stuff as dreams are made of."

Elizabeth Stuart Phelps, too, in her book, "The Gates Ajar," has made an imaginative flight into the after life, and pictured heaven as she expects to find it. But unless some one shall come back from the dead and tell us, how shall we know?

The poet Byron's last words were: "Now to solve the great problem." He solved it, but only for himself. He never came back to tell what the solution was.

But Rev. Dr. Savage, who is co-pastor with Rev. Dr. Robert Collier, of the Church of the Messiah (Unitarian), on Park avenue, believes that the dead do come back. He believes that, in their spiritual bodies, some of them have come back to him personally and talked with him. "I have had," he says, "what purport to be hundreds of messages from the other side, and have never had one of them that was soundly orthodox."

Last Sunday morning he gave his congregation the benefit of his experiences as an explorer of the undiscovered country. Shakespeare calls the grave "the bourn from which no traveler returns," but Dr. Savage thinks that some travelers to that bourn have actually returned and lifted at least the hem of the curtain that veils the life that is beyond the life that is to us.

"I give you," says Dr. Savage, in defining what we shall be after the event which we call "death," has happened to us, "what seems to me rational thoughts regarding the future life, the fact of which I believe with perfect certainty. When we come to the last moment of life we shall find it not a horror and a pain, but a lovely sleep. Those who have the best light on this subject tell us that rarely is there any consciousness of suffering in dying. Let us, then, put away that one fear. Nor do I believe that there is any sudden and marked change immediately after death. Were I to die now where I stand, at my first coming to consciousness in the other life I should be just my simple self. I see nothing in the process of dying that should make any marked change."

"All our ideas on this subject," continues Dr. Savage, "are distorted more or less by the old theological speculations along this line, beginning with the supposition that there is a death line, the moment we cross which our destiny is fixed and we are either devils or angels henceforth forever. That I do not believe. I do believe that we carry with us into that other world our personal consciousness and the memory of what we have been here and of the friends we have loved. If I could be persuaded that I was to enter the other life and forget all about this one I would not give a fig for the possession of the future life. It would mean absolutely nothing to me. No, I shall wake from that sleep as I wake in the morning after my night of rest, conscious that I am I and remembering with love those whom I have loved here."

"Nor will it be a strange and lonely country that we enter there. When we come into this world we are expected and welcomed into arms of loving care. I cannot believe that our next step ahead in the universe is into something poorer. We shall find ourselves met by our friends who have gone before us. There will be no lonely or sad awakenings there."

"To the interesting question whether in the future life we shall have bodies, Dr. Savage says he thinks we shall. He says: 'What some people call pure spirit means to me pure nothing at all. There is nothing unscientific in the belief that the individual existences of the other life are embodied. There are states of matter so ethereal, as science fully recognizes, that some of our senses can appreciate us of them.'

"I believe that our friends in the other world may be ministering spirits to us in this world; not that they stay close by our sides all the time, but that they sometimes interfere to render us some signal service. There is a general belief that many people some time in their lives experience providential interpositions. I can't think of God in that way; that he would hear one prayer and turn a deaf ear to the heart cries of thousands. Rather I believe that these strange coincidences which sometimes happen by the interposition of our spirit friends. That is my theory of special providences. If I cry for help and the cry reaches to the other world some friend may come to my aid and my prayer is answered, though without the interference of God."

"As to occupation there, I believe (but I can't prove it) that the thinker takes with him his power to think and that the ranges of thought there are so vast as to seem almost impossible. Of course, it is all hypothesis in nature of that life. We are surrounded by mysteries on all sides, and sometimes get discouraged because we can find out so little. But suppose we could find out all in 1,000 years; no more questions to be answered, nothing more to be done. Why, we should all pray for final death to escape from the ennui. The mystery

that surrounds us is impenetrable, and it will increase as the universe goes on. I believe that the hope in immortal life is rational because in it I can study and think and advance for ever and ever, with no fear of ever getting through. 'That is the great hope.'

Many years ago, in Boston, Dr. Savage was a rationalist of the rationalists. His sermons were full of materialist philosophy. The natural was everything; there was and there could be nothing supernatural. Such was the drift of Dr. Savage's earlier preaching in Boston. Presently it became known that he was interested in Spiritualism, and was attending seances given by the more famous mediums of the Hub. He used to tell his friends that he only went as an open-minded searcher for facts, actual occurrences, if there were any; not at all as a convinced Spiritualist.

Later his pulpits quotations have, like those already quoted, shown him to be no longer a mere inquirer into, but a believer in all the more important claims of Spiritualism. His friends say there is no doubt that in the course of his experiences at Spiritualist seances, he encountered facts which he could not explain away except by admitting that the spirits of the dead, whom he had known in this life, had returned and conversed with him.

In a quite recent sermon Dr. Savage declared that he had talked with the late poet Whittier and knew that he, too, believed in the essentials of Spiritualism. Longfellow, too, he classified with him, and cited his famous line: "There is no death; what seems so is transition." Most of the poets, he thinks, have shared the Spiritualist conception of the life beyond this one.

"The other day," said Dr. Savage, "the papers contained a long account of the belief of Dr. Lyman Abbott and of Dr. Harris, who is his successor. Both believe all the essentials that Spiritualists believe, only were very careful to guard themselves against believing in such vulgar and foolish things as rappings on a table. For the life of me I cannot see what there is so foolish and degrading in rapping. If you are in one room of a hotel and I am in another, I am not so impolite as to go into your room without rapping to find out whether you are there or not. If some one from the other world is near me and wants to see me, is it so dreadful that he should call my attention by rapping? I have been asked as to the nature of communications from the other side. I've had what purported to be hundreds of them, and I say that they are pretty much on a level with my daily mail. I get some foolish and malicious communications, and again some noble and intelligent ones in my mail every morning. So I think with those who want to know if we can get rid of the old idea that the moment a man dies he is either a devil or an angel, we will see that this is just as it would be likely to be—the communications being on a level with things as they are now. If I should die now here in this pulpit I should not expect to be in the next moment more foolish or more wise than I am now."

It is evident from these declarations that Dr. Savage, the radical Unitarian, so radically agnostic that his name used to be coupled with that of the greatest living agnostic, Robert G. Ingersoll, who was once a great admirer of Savage, says that to give up the old orthodoxy for the vagaries of Spiritualism is merely to abandon one form of superstition and adopt another that is even grosser.

Dr. Savage is just now suffering from a severe attack of the grip. "I never before realized what an overpowering, persistent and painful thing the grip was," said he to an Evening World representative last evening at the Plaza Hotel. "Sometimes I feel comparatively well, and then a change comes the very next day and I have to take to my bed. I am quite run down from work, and may be compelled to take a rest, though I will not go so far away as to be out of call."

"I feel unequal just now to the effort of speaking of spirit influences of departed relatives and friends—I am in very poor condition—but I am pleased that the public is so interested."

"I have been sorely annoyed, however, by being continually misrepresented, with the result that I have been deluged with letters, denounced, assailed in newspaper editorials and made to appear generally as a very foolish man. My sayings have been grievously distorted."

"What I have said I stand by, every word of it—the result of my convictions. I have no fear of criticism or enmity because of what I really consider the truth or the brightening ways which lead to it."

Dr. Savage's ideas about the spiritual life and its conditions will be further and more fully stated in an appendix to a volume of his sermons that is to be published shortly. In this appendix the Doctor will give an account of his personal experiences with spirits whom he has met and conversed with in the course of his investigations. Such a personal testimony to the reality of spirit life will doubtless be read as eagerly as was Editor Stead's memorable collection of "Real Ghost Stories."

—New York World.

Dr. Gladden on Spirits.

"I believe in communication from the unseen. But of these, those which infinitely outrank all the rest are those which come from the Father of Spirits, the inspirer of all right thoughts. I believe that I may have communications from him every day. But they do not come through tin trumpets nor banjos thrumming in the dark. They come more silently than the zephyrs and the dew; they speak good thoughts within my mind and pure and holy affections in my heart."

"It may be, also, that those who love me in the world of spirits are able to communicate with me, but it will be in the same way as the Father of Spirits communicates with me, not by noises and apparitions in the dark; not by telling me what has become of my poodle dog or who stole my bicycle, but by suggesting purer and higher thoughts, by breathing hope into my spirit in moments of sorrow, by helping me to live the kind of life which ought to last forever."—Citizen, Columbus, Ohio.

IN DREAM LAND.

The Occult Forces at Work.

IN A VISION A MURDERED MAN'S WRATH IS SEEN TO STAB TO DEATH HIS SLAYER—KNIFE STOLEN BY THE GHOST—GRAND JURORS REFUSE TO INDICT THE ACCUSED.

Earling, S. D., May 27.—A nightmare from which the foreman of the Presho County Grand Jury suffered caused the release of Charles E. Casmer on a charge of murder at the May term of court, recently opened here.

The entire case has been a remarkable one. Frank W. Heide, the man whom Casmer was accused of killing, formerly lived alone with his partner, Tom Barber, on their cattle ranch north of here. Five years ago Barber was stabbed to death from behind. Heide admitted killing him, but claimed to have acted in self-defense. Though his story was doubted, he was dismissed for lack of testimony to controvert it. "That is the great hope."

Many years ago, in Boston, Dr. Savage was a rationalist of the rationalists. His sermons were full of materialist philosophy. The natural was everything; there was and there could be nothing supernatural. Such was the drift of Dr. Savage's earlier preaching in Boston. Presently it became known that he was interested in Spiritualism, and was attending seances given by the more famous mediums of the Hub. He used to tell his friends that he only went as an open-minded searcher for facts, actual occurrences, if there were any; not at all as a convinced Spiritualist.

Later his pulpits quotations have, like those already quoted, shown him to be no longer a mere inquirer into, but a believer in all the more important claims of Spiritualism. His friends say there is no doubt that in the course of his experiences at Spiritualist seances, he encountered facts which he could not explain away except by admitting that the spirits of the dead, whom he had known in this life, had returned and conversed with him.

In a quite recent sermon Dr. Savage declared that he had talked with the late poet Whittier and knew that he, too, believed in the essentials of Spiritualism. Longfellow, too, he classified with him, and cited his famous line: "There is no death; what seems so is transition." Most of the poets, he thinks, have shared the Spiritualist conception of the life beyond this one.

"The other day," said Dr. Savage, "the papers contained a long account of the belief of Dr. Lyman Abbott and of Dr. Harris, who is his successor. Both believe all the essentials that Spiritualists believe, only were very careful to guard themselves against believing in such vulgar and foolish things as rappings on a table. For the life of me I cannot see what there is so foolish and degrading in rapping. If you are in one room of a hotel and I am in another, I am not so impolite as to go into your room without rapping to find out whether you are there or not. If some one from the other world is near me and wants to see me, is it so dreadful that he should call my attention by rapping? I have been asked as to the nature of communications from the other side. I've had what purported to be hundreds of them, and I say that they are pretty much on a level with my daily mail. I get some foolish and malicious communications, and again some noble and intelligent ones in my mail every morning. So I think with those who want to know if we can get rid of the old idea that the moment a man dies he is either a devil or an angel, we will see that this is just as it would be likely to be—the communications being on a level with things as they are now. If I should die now here in this pulpit I should not expect to be in the next moment more foolish or more wise than I am now."

It is evident from these declarations that Dr. Savage, the radical Unitarian, so radically agnostic that his name used to be coupled with that of the greatest living agnostic, Robert G. Ingersoll, who was once a great admirer of Savage, says that to give up the old orthodoxy for the vagaries of Spiritualism is merely to abandon one form of superstition and adopt another that is even grosser.

Dr. Savage is just now suffering from a severe attack of the grip. "I never before realized what an overpowering, persistent and painful thing the grip was," said he to an Evening World representative last evening at the Plaza Hotel. "Sometimes I feel comparatively well, and then a change comes the very next day and I have to take to my bed. I am quite run down from work, and may be compelled to take a rest, though I will not go so far away as to be out of call."

"I feel unequal just now to the effort of speaking of spirit influences of departed relatives and friends—I am in very poor condition—but I am pleased that the public is so interested."

"I have been sorely annoyed, however, by being continually misrepresented, with the result that I have been deluged with letters, denounced, assailed in newspaper editorials and made to appear generally as a very foolish man. My sayings have been grievously distorted."

"What I have said I stand by, every word of it—the result of my convictions. I have no fear of criticism or enmity because of what I really consider the truth or the brightening ways which lead to it."

Dr. Savage's ideas about the spiritual life and its conditions will be further and more fully stated in an appendix to a volume of his sermons that is to be published shortly. In this appendix the Doctor will give an account of his personal experiences with spirits whom he has met and conversed with in the course of his investigations. Such a personal testimony to the reality of spirit life will doubtless be read as eagerly as was Editor Stead's memorable collection of "Real Ghost Stories."

Dr. Gladden on Spirits.

"I believe in communication from the unseen. But of these, those which infinitely outrank all the rest are those which come from the Father of Spirits, the inspirer of all right thoughts. I believe that I may have communications from him every day. But they do not come through tin trumpets nor banjos thrumming in the dark. They come more silently than the zephyrs and the dew; they speak good thoughts within my mind and pure and holy affections in my heart."

"It may be, also, that those who love me in the world of spirits are able to communicate with me, but it will be in the same way as the Father of Spirits communicates with me, not by noises and apparitions in the dark; not by telling me what has become of my poodle dog or who stole my bicycle, but by suggesting purer and higher thoughts, by breathing hope into my spirit in moments of sorrow, by helping me to live the kind of life which ought to last forever."—Citizen, Columbus, Ohio.

Spiritualism in Court.

An interesting trial for murder in which the claims of Spiritualism were presented in testimony for the defense, has just ended in a Presho County acquittal of the accused. Bertha Beilstein was charged with killing her widowed mother. There was no denial of the act, but the defense of insanity was made, and under this guise the facts and claims of Spiritualism were set forth. The family members were all sincere believers in Spiritualism, and Bertha Beilstein had an intuition—or thought she had—from the spirit land that the spirit of her dead father was lonely and sad, and so she conceived the idea that she would send the spirit of her disconsolate mother to join it. This is what she did, and why she did it.

The legal ground of defense was insanity, but her attorneys skillfully let it go to the jury in the double nature of insanity and Spiritualism, to have such effect as it might with individual members of the jury—evidently with success. The court followed this treatment of the case by the attorneys for the defense with instructions to the jury to acquit her if they found that when she committed the deed she was insane "from whatever cause." As to the sanity or insanity of one who accepts a mandate from God direct, or through a medium, to kill one whom personally he desires to live, the court left the jury to decide; and as no other evidence showing insanity was presented, it seems quite plain that to the jury, acting upon such a supposed order, was evidence of an irresponsible mind.—Columbus (O.) Post.

Dedication of a Church at Louisville, Ky.

The People's Spiritual church, on Clay street, between Market and Jefferson, was dedicated yesterday afternoon. While there are two other Spiritualist congregations in Louisville the People's congregation is the only one owning their place of worship.

George Heinsohn, one of the founders of the People's church, acted as master of ceremonies and made a dedicatory address. He was eloquent in explaining the obligations of Spiritualists and extended an invitation to everybody to join the church. He contended that a Spiritualist can consistently be a member of an orthodox church and all the better serve God by reason of faith in the Spiritualist phenomena. He declared that the Bible is full of Spiritualism and were it to be eliminated from it there would be nothing left but the bones of the dead.

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Anna E. Thomas, a recognized authority on Spiritualism, of Newport, Ky., was called on for some "manifestations." She imparted "various messages which persons in the congregation recognized as being intended for them." Mrs. Thomas displayed considerable emotion while receiving the messages. She first described the persons in the spirit world and then gave their names and messages. Among her visions was that of a street fight in which a policeman lost his life. She received a message from the policeman who wanted to talk to John O'Brien.—Louisville (Ky.) Commercial.

Spiritualism Defended.

John H. Knight in his reply to an orthodox minister's strictures on Spiritualism, said in his closing remarks: "The objections to Spiritualism are without foundation in reason. There are impostors and evil-minded persons who imitate our practices for evil purposes or for the purposes of gain, but the true character of the Spiritualist is in his closing remarks: 'The objections to Spiritualism are without foundation in reason. There are impostors and evil-minded persons who imitate our practices for evil purposes or for the purposes of gain, but the true character of the Spiritualist is in his closing remarks: 'The objections to Spiritualism are without foundation in reason. There are impostors and evil-minded persons who imitate our practices for evil purposes or for the purposes of gain, but the true character of the Spiritualist is in his closing remarks: 'The objections to Spiritualism are without foundation in reason. 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QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I can, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

J. T. D. Coupland: Q. During the past five years my wife, daughter and self have all had some phase of mediumship, yet after a short time it left us. How can we regain and retain the desired gift?

A. Your mediumship was occasional because only now and then you became impressed, arising above your ordinary state, and then falling back to it again. Not knowing how to cultivate this faculty, you had no means of attaining it except to wait its uncertain coming. The only means open to you is to form a family circle, as so constantly taught by The Progressive Thinker.

S. Gardner: Q. What is your opinion of elementaries?

A. I have earnestly sought to understand what was meant by the "elementaries," by the Theosophical Brotherhood, or what place they filled in the economy of being, but confess that I have hopelessly failed. They appear to have the same tangible existence as assigned to fairies and sprites. There are any spiritual beings who may be forced to come, and become servants, by incantations or any device whatever, is a dark superstition, which in its influence is evil and can only be evil.

Alaska: Q. In your reply to a question as to the city seen in Alaska reflected in the clouds, you seem to speak of it as an idle tale; are you quite sure?

A. In the brevity of these answers, it is not possible to enter into detail, or quote authorities to any extent. Nor is there space to discuss questions once answered. This is not done unless accuracy of conclusion is called in question. In Bushrod Washington's book on Alaska, which is from his intimate knowledge of the country and people unimpeachable authority, is the following passage relative to the ascent of Mt. St. Elias by an Italian prince named Luigi, and four attendants. They claimed to have seen the "silent city." Mr. James having investigated the subject when he wrote his Legends of Alaska, was of course interested, and wrote to personal friends, "one a United States army officer at Sitka, at the time, to ascertain the truth of this story about the city seen in the clouds. I learned through him and his family that it was altogether mythical, being only a village, having been vaguely thought to be somewhat like a city, with towers and minarets. Evidently some photographer invented this combination effect as a method of creating notoriety."—Page 355.

The last sentence has reference to the photographs of this "silent city," which carry with them the evidence of fraud.

Enquirer, Steubenville: Q. I have been looking into Christian Science. It seems to me there is a great deal in it, and you are unjust in your estimate of it as published in The Progressive Thinker.

A. There is a great deal in "Christian Science," "mental science," etc., and also a great deal out of them. There is the difficulty, for the Christian Scientists admit nothing outside their belief. There is no creed which so completely fills the mind with self-consciousness as that it is a part of God Almighty, and has no earthly use for advice or the opinions of any one.

This subject has been repeatedly discussed, and the following bit of poetry is recommended as admirably stating the case:

"I wish that I might truly be
A Christian Scientist.
Of all the sciences 'tis first—
The best upon the list—
Because, if you believe in it,
All trouble you have missed."
"For instance, if your pocket is
As empty as can be,
Make up your mind that it is full,
You'll own the treasury,
For when you can imagine funds,
Of paperdom you're free."
And should you hunger as you walk
Amid the city's din,
Make up your mind you're dining,
With your kith and with your kin,
On ruddy ducks and Burgundy
And toothsome terrapin.
"And if you have no clothing that
Will warm you when you freeze,
If so be you're shivering from
Your bald spot to your knees,
Pray summon up an utter—in your mind—
And be at ease."

"Oh, yes, it is a lovely thing
To be a scientist,
Who suffers not from trials or
From any present twist,
And just by fancy can remove
All trouble from his list!"

"Chronos," Melbourne, Australia: Q. Would it not be advisable, in consideration of the change of ideas made by Modern Spiritualism, to count time from its advent, thereby beginning a new era? With this change, the present year beginning March 31 would be A. 51.

A. This has been attempted and publications thus dated. The Free Thinkers have also made a similar attempt for their cause. However desirable to emphasize the movement, it will be seen by impartial reflection to be entirely impractical. If we would free ourselves from a chronology based on theological dogmas, it would be the most appropriate to date from the foundation of our republic government. This would be, however, received only by the people of the United States, without the slightest hope of other nations accepting it. Rome could date the years of her proud triumph from the foundation of the city, for Rome was the central figure of the world, and all nations were her dependencies. Her history was the history of the world for her time. Not so this country or any other. No common bond unites the nations. Each is crystallized in its own form. The present chronology has been long established and woven into the very minds of mankind. It is not an arbitrary provision

but is founded in the nature of things, and really is a part of the Roman system, which furnished the verification of all ancient dates, and comes to the present in its perfected form. To introduce a new system would not abolish the old, which would have to be preserved alongside the new to avoid confusion.

The revolutionists of France attempted to date an era of the world from their own enfranchisement and disunity failed, as all such local and partial attempts must fail. It would be as desirable for all Protestant sects to date time from the Reformation; the Presbyterians from Calvin's birth; the Lutherans from that of the "sleek monks"; the Methodists from Wesley's, as the Spiritualists from the first accredited rapping.

Any such scheme would be received by a comparative few, and scarcely make a discernible break in the great world system.

Student, Ponca City, O. T.: Q. Do all experimenters agree that the spirit does not leave the body and go to distant places, leaving a spirit guide to care for the body, and telepathically through that body describe what the distant spirit experiences?

A. They by no means agree. It has been constantly taught by the most trustworthy spirit communications, that the spirit can only leave the body at death, which is its separation. A person may become in a trance so sensitive that thought waves from great distances will be so vividly impressed as to carry the conviction that the spirit has traveled over this intervening space. Distance is scarcely considered by spiritual beings, for they are able to receive the thoughts of those in harmony across vast spaces, and hence to them they are present.

W. R. Henning: Q. (1) What am I to do to escape from objectionable spirit intelligences? (2) Is there any book on the science of vibrations?

A. (1) As has been repeatedly stated, mediumship should be cultivated as a positive faculty and not as a passive yielding to a dominant influence. If this is done, then the medium has power to select the controlling spirits, as he would the objects seen by his eyes, and the sounds received by his organs of hearing. If unable to avoid unpleasant sights or hearing discordant sounds, he can force himself into that condition wherein he will not be disturbed by them. No spirit can control a medium against his will and inclination, if he understands the supreme power of his own will.

(2) Prof. W. M. Lockwood's Molecular Hypothesis of Nature.

YOUNG PEOPLE.

Their Relation to Spiritualism and to the Churches.

I have for several years been agitating the need of young people being more prominently and forcibly allied with Spiritualism.

Lately there have been some efforts made to that end; but with only feeble response. Two distinctive organizations are at work, the Y. P. S. I., and the Y. P. S. U. Neither has succeeded, as yet, in any prominent way, to demonstrate any wide-spread interest in the ally of young Spiritualists. The older societies look upon it as an usurpation of their rights and intentions; and the young people are loath to take hold and create a power unto themselves. Have we no ideal no plans that are attractive? Shall we continue an unorganized class doing only desultory work for humanity?

Shall we develop utilities in the philosophy of Spiritualism? Or shall we only "convert" people by phenomena? Shall we make spirit communion superior to simply phenomenalism? Shall the aged only be attracted by their desire to know of "spirit life" or can we infuse a spiritual force into the lives of our youth?

We are well known that young people are not attracted in great numbers to the Spiritualists' meeting; but we also know that the young who do embrace the truth and are allied, are greatly benefited and become very enthusiastic. It is commonly said that children "take naturally" to spirit communion. We know that the little ones enjoy the circles and seances and lovingly "obey and respect" the spirits. The child-mind has "reverence," whilst the adult has "colossal metaphysical." Does this indicate a decadence or an expansion of soul power?

I incline to the idea that worldliness and selfish pursuits have warped the individual into a coarser expression of identity. The "intuitive" has been dulled by the exercise of "perceptible" faculties; and the person seeks for "external" manifestations and associations. The inherent spiritual force is held in abeyance by the external physical desires. Thus the young people ally with the things that are palpable by show, power, association and physical utility. It is the period of worldly joyfulness. These are not fed by spiritual forces playing upon the soul-powers, for the so-called sub-elf is yet dormant. This is seemingly contradicted by church statistics giving the periods of life between twelve and sixteen years as productive of larger numbers who ally with religious bodies. But, when more closely observed, we see the external inducements to the church, the product of religion rather than has the inherent religious nature expressed its ideals and convictions.

Then, to reach the youth, we need attractiveness and more prominent causes to induce agreeable associations. Devotionalism, prayers, sermons, religious ceremonies and ministerial exhortation would have never, alone, won the youth to the churches. What has done it? The associations of young Christians—notably the Y. P. S. C. E. and the Y. P. S. U.—around what did they rally? "Immortal salvation through Christ Jesus." Did they resort only to preaching this idea? No; they made it subservient to an externalism that caught the crudity within each youth—and they pandered to physical aspirations.

Christianity was carried into athletics and other fields of sport. The Y. M. C. A. rooms did not become religious training institutions, but rooms for games, athletics, entertainments, useful arts, literature and sociability. Religious services are a side issue.

I have just been in attendance of the International Y. M. C. A. convention, and am deeply impressed by their working machinery. And they have a strong hold upon money-bags by being a powerful agent to take boys and young men away from saloons, brothels and immoral places. They do that no use to deny it. There, what is their high ground? Plainly, to benefit young men and make a purer humanity.

As that is true religion, and the desire of all Spiritualists—who are yet impractical—why not "get a hustle on us" to share this good fruitage? Whilst looking at the Y. M. C. A. educational exhibit I felt keenly the lack of a

materialism extant that will educate the youth in useful arts and practical knowledge unblinded by a sectarian or even evangelical background. I ask liberal people as I asked myself: "Why can there not be devised some means to unfold the great human forces freed from a soul-slavery?" Governmental powers should be evoked, instead of the sectarian's strength.

But, however, in the present stage of the game I would urge the Spiritualists to secure some of the loaves and fishes and save some of the youth from false doctrines.

What is the Spiritualists' ideal? Purity for the sake of purity and not "fear of an angry God." Immortal life as a sphere of progression, rather than a plane of perfection—hence the positiveness of consequences and the impossibility of a vicarious atonement. The reality and closeness of spirit-life, with the personal contact of our arisen loved ones.

These are practical and attainable ideals.

We, first of all people, have taught the religion of the physical—have seen the necessity for body health and purity in order to develop the mental, moral and spiritual unto healthfulness.

We believe in deriving the benefits of a life in this world of matter before we seek the unfoldments in spirit realms exanimate themselves.

Why should we not rally the young and the aged upon the plan of the Y. P. S. I., which is all-embracing of these potencies?

There is a field for philanthropy in this idea—nay, there is more; a field of duty.

The Y. M. C. A. teach us enthusiasm and vigor. Witness their ability to secure money to erect edifices. It is because of a practical effort to benefit young men. See their energy in creating bed-houses, soup-houses, resorts, etc., for the indigent—particularly now for U. S. seamen.

Their religious and humane fervor led them to go to the soldier camps and to the fields of carnage with help and comfort—and now they have full religious rights in both army and navy. Their workers are in Cuba and Porto Rico, and on their way to Manila. To the latter place they have sent games and paraphernalia for amusements to catch the soldiers' allegiance, even including boxing gloves. They spent \$50,000 to work with and for the soldiers during the American-Spanish war. They can justly claim much good done—and also 6,000 "conversions to the cause of Christ."

What have the young Spiritualists done? Where are the practical fruits of the aged and old-time Spiritualists for humanity? While I pause for a reply, I also ask how long shall we remain idle and not induce the young to create a useful labor, in a practical sphere of effort for humanity? Why can we not at once set aside our own locality and join in one grand united effort to start a good work for suffering humanity in some populous center. Are we humanitarian, or are we selfish?

G. W. KATES.

STRIKING INCIDENTS.

In a Railway Man's Experience.

In the year 1880, I then being ten years of age, one day was running very fast, stumbled and fell on my face, striking the sand. I saw a light in oval shape about one foot long. This light began to take odd different shapes turning into landscapes and different scenery which was beautiful; then I saw people walking around. This scared me. I jumped up, ran home, fell in the doorway completely exhausted from my long run. Mother asked me what was the matter. I did not tell her. Many times after I heard voices and singing. At the age of sixteen I was employed on the Cairo Short Line Railroad, which ran from East St. Louis to Duquoin, Ill., a distance of seventy-one miles, as a news agent. While, and like most boys of that age, very wise in my own way. In getting on the train one day at Coulterville, I missed my hold on the hand railing and was quickly thrown between the moving train, my feet dragging the rails. I felt hands under my arms and I was safely lifted up and put on the steps. The brakeman saw me fall, and he ran as quickly as he could, but he stopped very suddenly as he saw me placed on the steps. I kept my strength until I got in the train, and fell in a seat nearly fainting away. I felt so weak I have often asked that brakeman what he saw, and he would throw his hands up and say: "For God's sake, Butch, don't ask me that." He must have seen the spirit that saved my life, for he turned as pale as death.

At another time, when I was a fireman on the Wabash Railroad, we were run a little hard, and I was called in the middle of the night to make a run to Danville, Ill. When I got to my locomotive I found the incoming train was late, so I lay down on the seat box of the engine to catch the sleep I could. The night was very dark, and I blew the cab-light out so I could sleep better. I had no more than got asleep, I heard a voice say: "Some one is taking your watch and chain!" This voice sounded very loud to me, and I woke up with a start and grabbed the watch and chain from the thief. He ran off in the dark, and I did not catch him.

Another time I was on the same road, but as a brakeman on a night run from Decatur to East St. Louis. I was sitting on the fireman's box, up in the corner, and fell asleep. I heard a whistle for brakes to stop. I was a little slow getting up, and the second call for brakes. I did not wait to get off of that box, but I fell off on my hands and knees, grabbed my lantern and ran up the toe coal pile in the tender and mounted the top of the first car. By this time the engineer had called for brakes the third time. I set the first brake. Just as I leaped, my feet were blown from under me. There was a strong headwind that night and we were making about thirty miles an hour. As I fell, my lantern was under me. The top of the cars were covered with ice. I was blown between the first two cars, struck the second car, and was knocked senseless. You can imagine my thoughts when I came to my senses and found myself on the top of the second car, reeling in agony with my right arm pulled out of joint from the shoulder. This was a wonderful manifestation of spirit power.

These are only a few of the many wonderful manifestations that have taken place in my life. But this letter may be too long now; I will write you again of some of the most wonderful miraculous escapes I have had in collisions and terrible railroad accidents. My escape from them and that I am yet in the material body, is a puzzle to me.

Dallas, Texas.

A. L. DRUM.

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THE HOME CIRCLE.

To the Editor:—The Home Circle Department is one of the very best of the many good features of your paper, and one in which I take great interest.

The home circle becomes more important and necessary as the paper carries on the good work of exposing the public frauds who do not hesitate to play upon the most sacred feeling of mankind for pay. Let the good work go on, if need be, till every public medium is driven from the rostrum or deception ceases.

Though I have had experience with many public mediums—the true and the false—I hardly think I should ever have become convinced of the continuity of life and the possibility of communion with the so-called dead, but for the evidence received in the family circle, where fraud and deceit can not corrupt and fakirs break through and steal of the work of the life beyond.

I have recently had an experience which properly belongs to the home circle department, and which I believe will be of interest and benefit to your readers.

In explanation I will say that my family consists of wife and seven children and wife's mother, who resides with us, and is a sensitive.

One of the children, little Marie, who occupied a very delicate, nervous, sensitive organization, passed out of the physical form on the first day of the present month, after a brief illness of four days, aged three and a half years.

Though of a delicate sensitive organization, she had been quite healthy during her short earthly sojourn, and up to the day before she passed out we anticipated no serious results; neither did the attending physician. In the evening before she passed away the following morning, while myself, wife and child's grandmother were caring for her, my mother who has been in spirit life for about fifteen years, and a little son who has been on the other side for about eleven years, came through the little one's grandama and told us they had come for Marie. Soon after she grew worse rapidly, and shortly before she passed out next morning they came again and told us she could not get well, and that it was best she should not, and she would be best cared for. Soon after she passed quietly and peacefully out and left us but the cross which we could only lay, tenderly away.

Our hearts are heavy for we miss her—oh! how we miss her none but those who have had like experience can tell; but we do not mourn as those who only have hope based upon faith without evidence, but we have the absolute positive evidence that little Marie is now in company of those who love and are able and willing to care for her.

How grand and comforting it is to know this great truth. It indeed robs the death of its sting and the grave of its victory. This knowledge was made possible through the home circle.

Montrose, Col. O. M. KBM.



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SHE SAW A HAND.

Writing On a Paper On the Floor.

To the Editor:—I thought I would write you a few lines to give you an account of a very remarkable phase of mediumship now being developed in the house of Mr. Geo. Bailey, in this city. Mr. and Mrs. Bailey have a daughter about sixteen years of age. About three months ago she came to her mother quite excited and told her that she had just seen a spirit writing on a sheet of paper lying on the floor. Her mother told her that she must be mistaken, that she must have imagined it, but she insisted and her mother sent her for the paper. She was rather loth to go, but her mother insisted and she brought the paper, which was covered with writing, and proved to be a very neat little poem. This has been followed by others almost daily. The most singular part is that the papers are found in all parts of the house and at all times, whether the young girl is present or absent. The paper is different from any they have in the house, and is furnished by the control. Mrs. Bailey procured a pad, but they would not use it. The writing is sometimes with pencil, sometimes with black ink, and sometimes with blue ink (of which there is none in the house). Sometimes the communication is written with pencil and the family names signed with ink.

I received one of the papers addressed to me, a copy of which I enclose. The writing is done with very light blue ink and is very sloping. She writes a bold round hand. The spirit control is a young girl; says she was born in New York, and calls herself little Bird. She has been seen by the medium.

The Spiritualists of Rochester are rather in the transition state just now. We are holding meetings regularly with the help of local speakers. Dr. Geo. A. Ferris, Mrs. Parkhurst and the Rev. Mr. Cook (formerly a Methodist minister) have kindly given us time from time to time for our services. The two or three disaffected members have withdrawn, and a better and more harmonious feeling is manifesting itself.

Our settled pastors have gone to pastures new, where I hope they may meet the success they merit. We are gradually reducing the load of debt incurred by the one man power in the management of the extravagant expenditure for the anniversary of 1898.

We have just had a great feast in listening to Mrs. Alfa Jahnke (the eloquent and accomplished daughter of Brother Moses Hull, of Buffalo) in her examples of elocution in which she is unexcelled as a teacher.

She also eulogizes Mrs. C. Fannie Allen, who is her townsman, every word of which I can highly endorse, having had the extreme pleasure of introducing her three times during the last thirty years to a Rochester audience, and I can safely say that her services as lecturer, improvisatrice and comedienne have rarely been equalled, and never surpassed, on a Rochester platform. I hope the time will come in the near future when we shall be blessed with her presence.

W. W. PARSELLS.

REST TIME SONG.

The Sandman comes with his old gray sack,
Filled with dust for the little one's eyes;
He sits it out with a lavish hand,
And he hushes the baby's cries.
The Sandman clasps in his wrinkled palm
The soft hands of my baby so fair,
And baby's frolic gives place to calm
As he yields to the Sandman's care.
The Sandman beckons the flying dreams
Bids the sweetest and fairest to stay,
And angels watch o'er that baby's rest
Till the dawn of the glad, new day.

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LUGUBRATIONS AND SCINTILLATIONS

BY DR. J. M. PEEBLES.

THE "LATEST LUGUBRATION OF THE PILGRIM"—THE VACCINATION FIGHT IN CALIFORNIA—THE BANGS SISTERS ENDORSED—THE VALUE OF SPIRIT TESTIMONIES—MEDIUMS DEFENDED—WHAT SPIRITS TEACH—ARE THEY SHILLS AND DEVILS—A MAN WHO LIVES IN TWO WORLDS WHILE IN THE BODY—IMPORTANCE OF CHOICEST MUSIC IN SPIRITUALIST MEETINGS.

Patrons of The Progressive Thinker will remember that the issue of April 15 contained nearly a page devoted to adverse criticisms of my late book, "The Christ Question Settled, or Jesus, Man, Medium, Martyr," the second edition of which has just been issued by the Banner of Light, Boston, Mass.

It was doubtless further noted that none of these reviewers grappled with the archaeological references, the Talmudic quotations, or the historical statements of the volume. They knew better. The positions taken in this volume are impregnable. While nearly the whole enlightened world—Christian, Mohammedan, Brahminic and Buddhist—considers the testimony of the New Testament with the Petrine and Pauline epistles proof sufficient of Jesus' existence, I took upon myself the Herculean task of proving it historic.

Invading upon me as president of the Anti-Vaccination League of the city, my mind was and continues to be centered more upon Jenner just now and his poisonous vaccine virus, than upon Jesus' existence, or his ethics.

California, he said to her lasting shame, has a compulsory vaccination law. It was passed by a doctor-louped legislature ten years ago, but remained a dead letter until last winter. Southern California, and especially Los Angeles and San Diego, know no winners, and are not a solitary case of smallpox in San Diego, a city of twenty-two thousand, but the doctors were hungry. Their coats were getting threadbare. Their wives wanted new hats and bonnets. Their furniture required retouching. Something must be done. If there was no saving, there could be no reaping. Ah! here it was—there are lymph farms, vaccine trusts, a compulsory vaccination law, and a growing number of lean, light-colored men. Must we use language such as severe and bitter relating to Mr. Coleman as ever felt from the latter's lips or pen. But that was his business—not mine. Of these two persons, Mr. Coleman is by far the most learned and profound.

When Sir William Crookes wrote a most charming note to the International Congress of Spiritualists convening last year in London, and when that white-haired, white-souled compeer of Charles Darwin, Alfred R. Wallace, cheerfully, bravely took the chair, delivering most masterly address upon the practical of Spiritualism, where—where was this much-praised Gerald Massey?

Echo! Prof. Buchanan, put down by the Arena as one of the world's twelve great men is abundantly able to defend his symposium portion of the book, "The Christ Question Settled." Not authorized, I did not in the editing, change a word of his contribution.

Speaking for myself in relation to this book's language, statements, and style, I have to say that I do not belong to the milk and water dispensation. I have no sympathy with any lullaby, "pink tea" words and expressions. In book-making I do not deal in vaporish and feathery generalities, nor in fluffy sentimentalities. Having an idea, I write it—or speak it—and if I wish to make it weightier, I preface it with good, solid, trip-hammer adjectives.

In the language of an old church father, once himself a pagan, to a sensitive, skin-thinned pagan, he said, "If the truth offend, be ye offended."

Highly as I esteem Brother Hull, our great debater, and much as it would delight me to accommodate him, I cannot conscientiously "expunge" one adjective from the book. I wrote it earnestly, conscientiously. I stand by it—stand by such phrases as "scolding atheists," "gall-dipped pen-strokes which uneducated materialists and a few Spiritualists strive to write and talk out of existence," Jesus, Josephus, Mohammed, Shakspeare, and other regal-souled characters, whose ringing, burning words have started and for centuries moved our world onward and upward. Yes, I stand by those words; and, if my body is not cremated, as I desire when laid in death, but lying as it may be, calmly enfolded amid flowers and wreaths of roses, put this book, "The Christ Question Settled," upon the coffin-lid as the last visible testimony of my soul's deep, conscientious convictions of the truth.

I repeated—and now repeating, I have to say that I abominate this hiding—this moral cowardice that shoots from behind a tree and then skulls off into the jungle out of sight—out of reach! This puts "Zeta" and "Sargis" and one other of this coterie of "unknowables" out of court. I must know my critic, or I will not notice him. If either of the above referred to personages will furnish their proper names, I will as promptly, as pleasantly, turn loose in that direction my ever-ready "pistol" and "bullet." They will find me a foe man worthy of steel. Truth is fearless.

Moses Hull's Criticism. Richly did I enjoy reading it. It was fair. He had the courage of his convictions. He is a man. Here's my hand, friend Moses, for all time, with a warm heart behind it. The praises and commendations of this book by Spiritualists, Liberalists, Unitarians, and even the orthodox "Outlook," had been so profuse and generous, pronouncing it "one of the most wonderful books of the century," to use Brother Hull's own words, that an adverse criticism—a dis-freeling, jarring note—was really refreshing.

Brother Hull thinks that the title page, "The Christ Question Settled, or Jesus, Man, Medium, Martyr," is misleading. Here we differ. Christ and Jesus are used interchangeably by nearly all writers. In so doing they lead the people astray. My object in the title page was to correct this very common blunder. Jesus was not Christed—that is, he was not spiritually illumined until the baptism in Jordan, nor did Gautama become a Buddha—a Christ—until the spirit descended upon him in India's evergreen forests. As there were in olden times lords many and gods many, so were there Christs many—"Saviors shall come upon Mount Zion," said the prophet. Jesus became a Christ—one of the Christs of the elder ages. As I see it, all those truly good and highly unfolded and spiritually-minded men and women, whether in Greece, Palestine, or beyond, were in reality Christs. Such divinely illumined souls to-day are Christs. In this book I was writing mostly of the Christ question of the first century and adjusting it in accordance with the continuity of history and law to the thought of this century. Words change, but principles do not. Symbols vanish, but truth is abiding.

Secondly, Brother Hull thinks that in this "able book," "The Christ Question Settled," there is a manifest desire on the part of W. E. Coleman and his associates to belittle and abuse those who differ from "us." Another serious mistake. We dealt mostly with theories. But touching this charge, Mr. Coleman, if he so chooses, can answer for himself. He is abundantly able. He is a profound scholar. His articles and essays relating to the origin of Christianity and the existence of Jesus, have never been met—never been overthrown, and in my honest opinion, they cannot be. Gerald Massey in trying to meet a fatal Waterloo. And by the way, in one of his little pamphlets, Mr. Massey used language such as severe and bitter relating to Mr. Coleman as ever felt from the latter's lips or pen. But that was his business—not mine. Of these two persons, Mr. Coleman is by far the most learned and profound.

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I weary with pessimism—weariness with illiterate flippancy—weariness with those pronounced opinions and that much-displayed intimacy with the more profound scholars, archaeologists, and savants of the ages; when said parties are absolutely ignorant of the results of their researches, and of the more recent and grand discoveries in Assyria, Babylonia, Persia, and Egypt.

At this late day, Brother Hull declares he never "endorsed Mr. Graves' book. The Sixteen Crucified Saviors."

But did he criticize it adversely? Did he ever point out any of its monstrous blunders? No! He never heard, saw, or read of W. E. Coleman and others did. In India I heard it criticized by an Aryan Brahmin, a Brahmin, until my face crimsoned. Holding it in his hand, "What falsehoods!" exclaimed this Mr. Shastri, concerning Buddha and Krishna. "Your Christ-God, Jesus, may perhaps have been crucified, but none of our gods were. What strange follies some of you western Secularists and Spiritualists exhibit in your books relative to our gods and our religion!" What could I say? And further, many of the Brahmin and Buddhist priests have in their possession the works of Haeckel, Darwin, Tyndall, Huxley, and other scientific literature. There are fine scholars, thinkers, and logicians in those Oriental lands. This must not be forgotten.

Third—"This book, 'The Christ Question Settled,' introduced a new 'medium'," etc., says my friend Hull. Emphatically it does. The students of the Talmud, of archaeology, of psychometry, of history, and of primitive Christianity required no spirit messages or "testimonies," but all Spiritualists and multitudes of Liberalists are not graduates from universities, nor have they access to that massive library in the British Museum. And so I gave them up-to-date testimony upon testimony, and message upon message, from the Talmud, the Talmudic references, the Jewish spiritual realms of being, and who neither lost their individualities, nor memories, nor moral attainments, nor interest in the truth, nor all worldly affairs, by crossing the crystal river, Death.

My critic thinks that if all these "messages had been relegated to the waste-basket, the book would have been much stronger." In this, we diametrically differ; besides, saying nothing of this involuntary skepticism, it is paying a very dubious compliment to the very best mediums of the world, such as Mrs. Beyer, Mrs. Lillie, Mrs. Richmond, Mrs. Underwood, Mrs. Piper, Mrs. Freitag, Mrs. Cooley, Mrs. Carpenter, Mrs. Twing, and many others with whom I am acquainted—a very dismal compliment to the controlling intelligences of Wiggins, Colville, Morse, Howe, Edgerly, Fuller, Duguid, M. A. Oxon, S. B. Brittan, and Andrew Jackson Davis; for the latter always spoke reverently of the inspired man of Nazareth, and of the testimonies and messages from the heavenly world through the higher developed intermediaries—especially independent clairvoyants; and yet, all their messages "relegated to the waste-basket!" Any such statement, advisory or mandatory, carries its own refutation, so far as it is allowed to wisdom.

As a fitting climax to this Mosiac criticism, Brother Hull says squarely, "Spirit testimony proves spirit existence—nothing more." This is an apt and a true statement to the Spiritualist lecturer and writer! "Spirit testimony proves spirit existence—nothing more!" A Roman Catholic could have said just as much and been still a persecuting, red-handed Roman Catholic. Catholics believe in spiritual phenomena and spirit obsession and have formulae for casting out "evil spirits." A Mormon could have said as much and been a Utah Mormon still, for they believe in spirit return and in spiritual gifts. And Seventh-day Adventists could have said as much and been Seventh-day Adventists still. But he believes in the reality of our spiritual phenomena. Elder Uriah Smith, of Battle Creek, once told me in his own residence that there were communicating spiritual beings all around and about us; but they were "the spirits of devils and demons of darkness"—"unclean spirits" mentioned in Revelation 16:13. An African Zulu, or an Australian bushman could have said as much as Brother Hull, for they believe that the unseen forces of nature are "spirits."

"Spirit testimony proves spirit existence—nothing more." Well, then, are these spirits saved, or are they spirits damned? Are they the spirits of Nature? Are they the spirits of the air, of the water, of the fire? Are they mere "shells" as theosophists teach? Are they restless unalloyed goblins, gnomes, elementals, elementaries, or wicked, haunting, demoniac spirits? Answer! Do our friends know each other over there? No answer! Is there progress over there? Our brother is silent for spirit testimonies, and spirit messages prove spirit existence—"nothing more." Thus saith Moses Hull. And is this the result—the harvest of over fifty years of Spiritualistic sowing? Shades of our heroes, martyrs, sages, and foot-weary pioneers, Robert Dale Owen, John Edmunds, Wm. Howitt, Father Pierpont, Wm. Denton, S. B. Brittan, Henry Kiddie, Prof. Hare, and others of whom the orthodox world were not worthy! and yet, whose names are written in heaven!

Shut up your seance-rooms, O mediums, the testimony of your spirit guides relating to their homes, capacities, aspirations, and spirit employments, count for nothing. Hang your harps upon the willows, O eloquent lecturers, Lyman C. Howe, Mrs. Lillie, Richmond, Cooley, Colville, Morse, Wiggins, and scores of others, for the cheering messages and blessed testimonies that drop like pearls, or stream in golden radiance through your sensitive organisms—messages that tell of recognitions over there, of renewed hand-clasps over there, of tender words of sympathy, of gentlest whispers of love, of blessed meetings of friends, of the soul's progress and unfoldment, of ravishing strains of melody, of angel glances, of great inventions, of gardens, of groves, of evergreen shores, of ever-murmuring rills, of ever-flowing fountains, of musical lutes, harps, and lyres, of mountain crowns with temples of wisdom, bright with perturbed light, of parliaments and congresses of seers and sages over there, and all planning in love divine as angels use, for the education of those unmeasured worlds that stud and glitter along the interstellar regions of infinity—these are these sublime teachings and testimonies afore with hopes and truths, and purest loves, are but deceptions to dazzle, empty bubbles, filthy rags, and dross! They count for nothing, for

spirit messages and spirit testimonies simply "prove spirit existence—nothing more." Thus saith our Moses. Death, there's your sting! Seventh-Day Adventists, there's your victory. If my critic is correct—then sit down, oh, fellow-pilgrims and weary toilers, by Babylon's cold streams and mournfully sing in minor tones, Brother Hull leading—"Hark! from the tombs," spirits—and "nothing more."

Personally, I have just as much confidence in the messages and testimonies of intelligent and well-identified spirits as I have in the testimonies of Moses Hull and others whom I most highly esteem. True, I have never known, that is to say, I have never seen—that spirit vested in mortality, known as Moses Hull. Feeling the face, the shell, the clothing is not seeing, the man. The physical eye is not the true criterion of knowledge. I know—I judge him by his fruits and by his psychic aura, just as I know and judge in-fuencing spirits. There is a higher tribunal of knowledge than the physical senses, namely, intuition, reason, subjective insight, and a cultured and mature judgment. Relying upon these, in connection with such phenomena as clairvoyance, clairaudience, trance, vision, and any other conscious mediumship, I know that these invisible intelligences around and above us, are something more than mere "spirits." They are spirits plus intelligence and wisdom—spirits once of earth in various states of development—the spirits of our loved ones gone before, the spirits of friends, of poets, statesmen, martyrs, gods, who coming either personally, or mediocrally through thought and soul-vibration, testify of mausoleum immortals, of friendships unending, of long unbroken homes of tranquillity, of beautiful homes of tranquillity, of superior facilities for acquiring knowledge, and of progress undreamed of in this world of mortal blindness and moral darkness. They testify of meetings and greetings over there, not only of familiar friends, but of teachers and travelers and saviors of the ages long ago—Confucius and Jesus, Socrates and Plato—an innumerable company, a trailing cloud of witnesses!—these are among the treasures of the messages, and true testimonies of spirits. And, instead of tossing them into the "waste-basket," I hold them as above all price—alike. Standing as I sometimes do upon the Mountain of Vision, contemplating the glories unspeakable, of that higher spiritual existence, I long to be there where brightest hopes never perish, fondest loves never vanish, truest friendships never falter, brightest stars never fade, where flowers never wither, and where the morning suns of progress and of ecstatic knowledge know no shadows, no settings. Hallelujah!

After fifty years and more of study of the occult and especially Spiritualism in North-lands, South-lands, and Oriental lands, I have to say that if the teachings and testimonies of spirits through such refined, sensitive organizations as Mrs. Lillie, Mrs. Cooley, Mrs. Richmond, Mrs. Jackson, Mrs. Brigham, Mrs. Freitag, Mrs. Young, Mrs. Wiggins, Morse, Colville, Emerson, Lyman C. Howe, Edgerly, and hundreds upon hundreds of other crystal-gazed mediums in this and in foreign lands, have not, in connection with our reason and highest judgment, reasonably and satisfactorily settled the following, viz.:

1. That man is a spirit now, and that this indwelling spirit is the center of life, consciousness, force, intelligence, will, and purpose.

2. That there is not only an unconscious, but a conscious and continual intercommunication between the visible and the invisible, and that the visible and the invisible are one and the same.

3. That the spirits, influencing and entrancing mediums, are the spirits of human beings once vested in mortality as we now are—our risen friends and ancestors, and right here with us, now.

4. That spirits identify themselves in the future world—know each other—knowing as they are known, in those higher spheres of substantial realities.

5. That progress is a privilege and a law in the spirit-world, as well as in this preliminary stage of existence; spirits there, through discipline, growing in knowledge and wisdom, approximating perfection.

6. That scientists, musicians, reformers, philanthropists continue their inspired pursuits in spirit life, teaching the brotherhood of all tribes, races, nations, and even of those unnumbered planetary worlds that glitter and stud the measureless spaces of immensity.

7. That spirits, divested of their earthly bodies (as well as mortals here) reap by virtue of immortal law what they have sown and what they are still sowing. I repeat—if fifty years of spirit investigation and research, of spirit communications and testimonies do not—have not—reasonably settled such statements as the above, and others of vast import, then "our Spiritualism is about as valueless as a rattling bundle of last year's cornstalks." "Spirits—and nothing more!" Bundles of cornstalks, and nothing more!

Do not infer from the above that I believe the spirits peopling the higher life to be infallible—nothing of the kind. They themselves do not profess to be infallible. There's but one infallibility in the universe, and that is A. U. M.; God, the absolute, the undefined, the Infinite. Spiritualism constitutes the foundation of all my knowledge of a future life—constitutes all the knowledge I possess of the conditions and vocations of that future life. And further, I am of the opinion that the consensus of spirit testimonies upon matters connected with that life are even more unitive and harmonious than are the descriptions and "testimonies" of Americans to-day, touching—say, the Philippines of the Orient, their origin, organizations, temperaments, social conditions, moral status, and capacities for self-government.

If ten men dropped down into Battle Creek to-day from New York City, an editor, a lawyer, a druggist, an artist, a chimney-sweep, a poet, a millionaire,

a pauper, a scientist, and a bootblack, were asked to describe the city; and if a stenographer were present to take down their descriptions—their "testimonies," what a pitiable "mash" and medley of testimonies we should have. But none would say, "People of New York—nothing more!" I put too much confidence in spirit testimonies and messages. If so, I certainly desire to be set right. I am no bigot—have no sect to support—no creed to uphold; but must say from my soul's depths, take from me spiritual phenomena—spirit messages and the accompanying philosophy and I am only comparable to a rickety old ship, off on a boundless ocean, engulfed in fogs, with neither chart nor compass. Rob me of whatever else you will, sir, but leave me Spiritualism! Its testimonies and messages from the loved ones, over there.

THE BANGS SISTERS. What Spiritualist has not heard of them? And by the way, there is just now a controversy going on in the columns of the London Light about the Bangs Sisters' merits and demerits as mediums. It matters little to me what the prejudiced, one-sided John C. Bundy said of them, or of many other mediums ten or fifteen years ago. It matters little to me how many wives Sallie had many thousands years ago, or whether Samson chased the foxes or whether the foxes chased Samson. I am inclined to believe the latter—as the more reasonable. But what are the Bangs Sisters as they are to-day? What of their mediumship?

I had never seen these ladies, so upon my return from California to Chicago, and after a delicious and most wholesome dinner at the hospitable table of J. R. Francis, of The Progressive Thinker, accompanied by that solid, sound-headed writer and lecturer, W. C. Hodge, whom I had met in London, I stepped into the seance room with one of the sisters. She handed me a pad, saying, "Write your questions, put them in an envelope, and seal it." She stepped out of the room.

I was now alone, save with the invisible presences I distinct felt. It was broad daylight, the sun shining into the room. I wrote my questions carefully sealed the envelope, and tapping the lid, Miss Bangs came into the room. She handed me several slates, saying, "Put your sealed letter between two of them." I did so, and then put rubber bands around them, and another slate atop of these, and a heavy rubber band around them all. While touching them with the tips of my fingers, the sun still shining brightly into the room, she said, "I see the letter I over your head." I see the name, Leonard—that was the name of a brother and the one to whom I had written in the sealed envelope. She saw other names and gave me clairvoyant testimonies and messages. They were beautiful. It was bright daylight all this time.

"They have answered your questions," she said. And now mark—this letter was sealed and never out of my hands. I put it between the two slates myself. I put the bands around the slates, and I never took my fingers from the slates until the writing was said to be done. The sun was still shining brightly into the room. I removed the rubber bands, opened the slates. Nothing was written on any of them. I opened the letter, and there were several well-written pages—beautiful messages from ascended friends. They not only answered my questions, but wrote of things that were not at all in my own mind. The advice was grand.

Now then, don't you dare tell me or even hint that the Bangs Sisters are not genuine mediums. And yet I perceive there are stupid, impudent, egotistical fools—hold on, Pilgrim—hold! Brother Hull will be after you for using strong language. I confess; and will cheerfully modify. There are positive, pugnacious thick-headed Secularists and illiterate, materialistically-minded Spiritualists who will invent a dozen or more of the silliest and most astounding miracles to get rid of the plain, simple, and natural facts that these genuine spiritual mediums are very excellent mediums, and the above phase of writing is very much like that of Mrs. Everett, of London.

A SINGULAR PHENOMENON. I am now treating a case psychically that much resembles the famous "Watsek" wonder, occurring in the Illinois family with which I am well acquainted. This gentleman had been pronounced insane at times and would have been in the lunatic asylum had it not been for his sturdy business qualities and his great wealth. It is a case of obsession, and more—it is a temporary transference or transmutation seemingly of another individuality into his body, he leaving temporarily, save by a silver electric chord of vital sympathy. Do not talk of the double. This is altogether different. It is rather he is two or more distinct personalities at times. The principal intruder insists that he is experimenting under higher intelligences and that his purposes are good. The legitimate owner of the body when in the spirit world richly enjoys it. He there gains much knowledge—but is impelled, he says, by wiser intelligences to again take upon himself the burden of mortality, his body. Once in it, though a little dazed at first, he enjoys his family, his children; but remembering enough of the superior conditions of the spiritual world, he feels dissatisfied with this world. He knows men at a glance—knows them, he says, all too well. He feels that his financial affairs are unsettled and that he has duties devolving upon him in this world, and wants the full and conscious possession of his own body all the time. He is not a Spiritualist. He never attended a seance—never read a Spiritualist book in his life, and yet is one of the best posted men upon the Spiritualistic philosophy that I have ever met.

"Where did you get your knowledge of this spiritual philosophy?" I said to him one day. Sniling, he replied, "I got it at the fountain-head—got it where it is lived, and truly practiced, and Spiritualists, as well as everybody else, had better go to practicing it right now and here." It is a very remarkable case—and interests me deeply, as do all these psychic and occult subjects, whether in this country or in India.

I am just in receipt of an elegantly bound copy of Mr. Longley's beautiful songs—fourteen or fifteen in number. How it would delight me to hear him sing them, for they are really soul songs, well designed for our meetings. And, by the way, how much we lack music, fine, harmonious, and uplifting music in our Spiritualist meetings. It is indispensable to success.

Just as I was leaving San Francisco, W. B. Nevill, formerly a Disciple preacher, handed me his new booklet—"The Car Conductor's Dream." It is racy, rich, and full of life thoughts. Just a few hours since I received by mail F. A. Wiggins' new and beautiful bound book entitled "Colony and Spicers." I have read but the first chapter, and that is admirable. Mr. Wiggins is winning golden opinions all around, both as a speaker and a public test medium.

No more camp-meeting engagements! Have been officially invited to fourteen of them this season—the last two being Lake Pleasant and Maple Dell. I have to say that I am engaged to fire and cannot make any more engagements. It is useless to write to me about it. J. M. PEEBLES, M. D. Battle Creek, Mich.

He Is Not Tolerant. In The Progressive Thinker of June 10 there appears a quotation from a sermon by the Rev. J. T. McCrory, of Pittsburg, Pa., as reported by the Pittsburg Commercial-Gazette, which does that great and good man an injustice in that it places him in a false position before the great world of liberal thought, of which he is not a part, and in which he does not live, upon no basis of mere belief.

When after laborious effort, a great man succeeds in getting his ponderous "think wheels" to going and turns his 13-inch lungs on the trembling Spiritualists, it is rather discouraging to have the impression go out that into his sermon had crept a liberal thought or two. It is hardly doing the square thing by this strictly orthodox gentleman to report his diatribe in such a way as to make it appear that he would compromise with the devil. He is so thickly studded with such beautiful gems as "Spiritualism a conspiracy of crime," "an assault on the morals of humanity," "tramples marriage under foot," "teaches free love," "satanic delusion," "frightful conspiracy," etc., it is not hard to see where the good man stands on this question, and it would seem that it is in order for The Progressive Thinker and the Pittsburg Commercial-Gazette to extend apologies to the Rev. J. T. McCrory for having unwittingly perhaps, placed him in being charitable or tolerant toward those who dissent from his opinions.

By a remarkable coincidence, at the very moment Rev. McCrory was pulverizing the Spiritualists, Mr. John H. Knight, secretary of the First Church of Spiritualists was delivering an eloquent address in its defense before a crowded house. The title of Mr. Knight's discourse was "Objections to Spiritualism Analyzed and Refuted." And the subject was handled in an able manner. The Pittsburg Leader of Monday, May 22, made note of the coincidence and alternately printed a paragraph of Mr. McCrory's sermon and one of Mr. Knight's showing how Mr. McCrory's objections to Spiritualism were being analyzed and refuted at the very moment of their utterance. If all newspapers were as fair as the Pittsburg Leader, Spiritualism would soon be understood by the masses, and sensational bigots would be more careful in choosing subjects. Allegheny, Pa. M. R. CHILLY.

The Work Is Growing. Neoga, Illinois, is a small village situated 184 miles south of Chicago, on the Illinois Central railroad. It has a population of 1,200. Spiritualism was introduced here little more than six months ago. We were laughed at and called "cranks" at first. To-day we have a following of fifteen good, honest people. We had the pleasure of a visit by Mrs. Mattie Tiffany, of Champaign, Ill., a trumpet and trance medium. Her control worked well in the circle, and many people in this little village heard the voice and talked with their friends whom they thought dead. Old men are now seriously thinking, and it is the hand writing on the wall that Spiritualism has come to stay. I desire to say here that if you want to investigate, send for Mrs. Mattie Tiffany. She is an honest and true medium, and when you investigate, as I have, in your own homes, you will know your friends live. This is a satisfaction. One gentleman who was in our circles, said to me, "It seems too good to be true." Let us all, the investigator as well, go on and on until our time will come when we, too, will pass from this darkness to light, and then we will be more able to instruct our friends who left behind. G. F. DOUGHERTY.

The older a man gets the more desirable things he can think of that is too late to do—Puck. We seldom realize it, but very frequently the reason we have no use for people is because they will not allow themselves to be used—Puck. In West Virginia a woman wanted a legal separation from her husband because he was an infidel. She asserted in her petition that he did not believe in God, and that this caused her great grief and suffering, so much so that she could not get along with him. The grounds for divorce. No evil propensity of the human heart is so powerful that it cannot be subdued by discipline—Seneca.

MEDIUMSHIP. A Consideration of Its Idiosyncrasies.

AN EARNEST PLEA FOR MORE HONESTY AMONG INVESTIGATORS.

To the Editor:—Now that so much is being said and written about frauds it might be well to consider what conditions are usually afforded mediums through whom messages are transmitted from spirits to mortals. That frauds abound in Spiritualism is not surprising when the very air is full of it. Turn where one may, in every department of business, profession and trade, in creeds and politics, Medicines that cure all human ailments, adulterated food and drinks, everywhere is one constantly confronted by these hideous barnacles. Being that this is a free country and most of its people, delight to run after every new wonder that these frauds there seems no way for Spiritualists to exterminate them from their cause. They might be rendered less harmful by withdrawing patronage. Some one has said, "to produce wheat chaff was also needful" and numbers of the "dear people" for whom many are very solicitous subsist on this chaff. 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In The Progressive Thinker of March 18th ult. is a lengthy article under the above caption from the pen of Prof. J. S. Loveland, to which I must utter a hearty old-fashioned "Amen"—with a slight mental reservation.

Far be it from me to throw down the gauntlet in front of Brother L. in a controversial matter, because recollections of a debate which I heard between him and a well-known theological Gamaliel in Illinois thirty odd years ago, all I can even yet with a healthful fear of him as a potential stalwart. Nevertheless, while his general treatment of "The Economic Mission of Spiritualism" meets my hearty approval, there is an under current, a sort of "Lost River" idea running underneath, forming the gist of the article, which I would call attention to, not for the purpose of crossing quills with the author, but of taking a peep at the other side.

The lost river to which I refer bubbles up here and there in expressions like these: "The claim is that the great purpose [of the N. S. A.] is to build up Spiritualism. That might be a very laudable work provided the Association knew what Spiritualism was and would not be content to claim private revelation as the only source of truth. But the assembled members of the N. S. A. was unequal to the task of telling the world what Spiritualism was, or defining its principles. * * * "It must enlighten the esteem of thinkers to witness the incapacity of a body of people who, after fifty years of proselyting, are incapable of defining their own ism."

These, and similar expressions, lead me to infer that the Progressive Thinker, for all the ill that society in general, and Spiritualism in particular, have fallen heir to or acquired by absorption, is a definite declaration of spiritual principles; a clear cut definition of Truth in material language. That, like the Israelites in the wilderness, we should hanker after that flesh pot of Orthodox Egypt—a creed. He would not call it a creed—and for that I am thankful—but he would cover up the old creed stretch, and on this point I, as one recently manumitted from forty years of Calvinistic bondage divorced a meusa et toro from all creeds and creed isms, must take issue even at the risk of getting a sound drubbing.

The ugly indictment which the Professor lodges against society in general, every candid minded person must admit is founded in fact, and is well substantiated by fact. But the remedy proposed for the evil is not equal to the diagnosis of the case. In fact it looks to me like the same old prescription, similia similibus curantur, the hair of the dog to cure the bite. It seems equivalent to saying that the way to cure barbarism in Africa, is to increase the barbarism.

He presents a two column catalogue of social, civil, and economic ills which we all know exist, and which are known to be artificial, man-made burdens. All these are results of systems and institutions which my friend calls "patches" on the body politic, and so they are; mere fig-leaves to cover the shame and nakedness of human society. Shall we add one more "patch" and claim that it is a fig-leaf brought from heaven by the angels? Of all the ills he has complained of, can the Professor name six, or even one, that is the result of a social and economic organization? He based upon "definite declarations of principles," such as he proposes? We will not call them creeds, because ecclesiasticalism has monopolized that word and is welcome to it; but "a rose by any other name, etc." And the fact is that the social, civil, economic and religious burdens under which humanity is sweating and groaning to-day, are each and all of them the result of selfish, right enforcement of self systems, sectarian utterances, and so-called "declarations of principles," enforced by the lash of "successful organizations" called government, in all of which—

"Man, proud man, Drest in a little brief authority, Most ignorant of what he's most assured, Plays such fantastic tricks before high heaven

As make the angels weep."

Shall we as Spiritualists increase the number of those "angry apes"?

Take the case of Dr. Briggs as an illustration. Why was he kicked out of college? "Successful organization" and high well refused admittance into another? Was it because he was not an earnest, capable Christian teacher and faithful worker, anxious to uplift and better the condition of humanity? Not at all. But he lived to question the probability of a man living seventy-two hours in the stomach of a fish under water, without breathing and without being reduced to an unrecognizable pulp by the gastric juices. He dared to question the divine right of King James and of the Westminster Divines (?) to bind the Jewish fables upon the consciences of all succeeding generations as "the only infallible rule of belief and conduct." There is a definite declaration of a principle with heresy trials here and hell fire hereafter tacked on as a penalty for all who dare to question its binding force.

We as Spiritualists demand such things as Intolerance, usurpation of authority, and denunciation them as violations of the rights of conscience. But let us place "a well defined declaration of principles" in the hands of "a successful organization" of Spiritualists, and have we any assurance that similar outrages will not occur in time? It is well for us to remember that all Spiritualists have not yet returned from the cellar of the brain into the celestial regions of the head any more than any other class of people. Those who harbor pride of self-derived intelligence, love of dominion, and other kinds of black sheep, have not all been driven out of the Spiritual sheep-fold on earth yet.

To me the great difficulty in the way of preparing a categorical declaration of principles, the definition of Spiritualism, lies in the fact that the truths and principles which compose Spiritualism cannot be defined with sufficient certainty in our imperfect human language. Written and spoken language is one of the vehicles for conveying thoughts, ideas, and the knowledge of things. We all know how difficult it is to express a clear idea of many material things in material language, and when it comes to spiritual things, the difficulty is immeasurably greater. We use the term Electricity, and although scientists have been struggling with it longer than the N. S. A. has with Spiritualism, all they can get yet is that electricity is—electricity. So of God: Theologians have parsed every sentence and dissected every word in every human language to find something that will give the human mind an exact idea of what God is, but he is to-day the same inscrutable, undefinable Being he or it always was.

At a certain famous trial the Judge asked the question: "What is Truth?" And although it was asked of one

whose Christians say was the Son of God, while others say he was God himself, still that unanswered question has come ringing down through the ages and is yet without an answer because it cannot be answered by man, for the sufficient reason that there is no language in human material language by which a clear conception of Truth and of God can be given. So of Life, and many other things which have not been and cannot be clearly defined to the comprehension of any two mortal minds alike. And shall the N. S. A. or any other body of people be condemned for not preparing "a definite declaration" of these things which cannot be declared in material language?

Truth and Life—or God—fills all space and permeates everything in the universe, and each thing has the capacity to receive just what truth it needs, and no more, as that capacity increases, just as the child cannot receive into its little lungs the same quantity of air as the full-grown adult.

The folly of all ecclesiastical creeds, subtle deceptions that perpetuate lying in human material language by which a clear conception of Truth and of God can be given. So of Life, and many other things which have not been and cannot be clearly defined to the comprehension of any two mortal minds alike. And shall the N. S. A. or any other body of people be condemned for not preparing "a definite declaration" of these things which cannot be declared in material language?

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We know what the results of this narrow, cramping process have been and are yet. And we also know that the inherent and perverted dispositions of mankind have not yet been sufficiently changed by the progress of Spiritualism to render it safe to permit the so-called authoritative declaration of principles. We may deplore the fact as much as we please, but it nevertheless is the fact, that any so-called definite statement of Truth not only limits the operation of that truth, but it becomes the standard by which that truth must be measured by every one who would accept it, and I pray that the creed bodies of Spiritualists may be freed from all temptation to indulge in such pitiful narrowness.

Spiritualism is the work of a higher intelligence than has yet been embodied in material man and woman. That intelligence knows, and will work out the grand destiny of Spiritualism by better methods than the N. S. A. or any other organized body of mortals can devise. It seems to me that the work of the N. S. A. and other organizations is merely preparatory. The economic as well as the spiritual mission of Spiritualism is to remove material debris and man-made obstacles out of the way. To rend in twain the social, economic and theological veils that men have hung up between the two worlds and permit the light of truth to shine in upon darkened minds, just as the angels sent it to us, without refracting its rays or tempering them to suit our own preconceived ideas.

That light is transmitted to us through the philosophy and the phenomena equally. They are both absolutely necessary, the one as much as the other; and if we use the one to the neglect or disdain of the other, we will find ourselves going round and round in the same circle, like a man using only one ear to his boat.

Until the line of communication is made perfectly established, and the angel language more thoroughly understood by the mortals, let us cease contending over a scientific definition of truths and principles that cannot be defined in human language in its present imperfect condition. Let the N. S. A. and every other effort—individual as well as organic—be used in transmitting to as many minds as possible, in as great clearness and purity as possible, the truth which the loved ones, as so-called angels, bear through the philosophy and the phenomena; and let each individual select and appropriate out of the shining mass, just what quantity and quality he or she needs.

San Diego, Cal. J. L. DRYDEN.

The Spiritualist Training School.
The third session of the Spiritualist Training School at Maple Dell, Mantua Station, Ohio, opened according to the announcement, the 30th ult. The prospects of the school were never so favorable as at the present season. The attendance of students is much larger, and without an exception, the class has taken up the work earnestly, and already many of the students have secured the hotel is under the management of Mr. and Mrs. Cole, progressive Spiritualists, who are not only interested in the Spiritualist Training School, but in all that pertains to the welfare of our Cause. The hotel is at present like a home place; those who met a few days since as strangers, regard every other one as a sister or a brother, and when assembled at the hotel for any purpose is like the meeting of one family.

Students who prefer to board themselves can do so by taking rooms in the cottages. The village of Mantua is within a short walking distance of Maple Dell, thus making it convenient to get supplies. When desired, they are delivered on the grounds.

Aside from the routine of the school work, services are held in the auditorium, and a discourse by the afternoon devoted to Lyceum work; the afternoon exercises consist of singing, usually a reading by Mrs. Jahnke, the teacher in Oratory, and a discourse by Mr. Hull or some other lecturer who can instruct the people on Spiritualism.

While we are encouraged over the present outlook of the school, we regret that so many who had hoped to be with the school this season are prevented, from a lack of means, of the several donations promised the school had been forwarded, a few, at least, who are disappointed, would have been here. With the tuition reduced one-half, and board at \$2.13 per week, or with the privilege of boarding one's self, it is lamentable that all who so desire cannot attend the school.

The term closes the 14th of July. If there are those who cannot go by, by the middle of the term I assure them that much might be accomplished. Under such circumstances private work would be given the student without extra charge.

MATTIE E. HULL, Sec'y.
Maple Dell, Mantua Station, O.

THE HOME CIRCLE

It is great satisfaction to a sincere inquirer to receive undeniable proofs of spirit return. While one may never have doubted that the spirit of man lives after his body has been consigned to the embrace of kindly Mother Earth and has returned to its kindred dust, faith may be converted into cold knowledge, which gives fixed and settled assurance, beyond the disquietude of doubt. While I do not doubt that others have received this full assurance through public mediums, I must say that, for myself, although I have attended many public meetings and circles, and have witnessed what were claimed to be materializations—all of which materializations appeared to me to be cunning frauds and nothing more—besides receiving so-called "tests" in plenty, the only really satisfactory tests of spirit presence I have found in the little quiet home circle. There, with one, two, or a very small number of persons present, I have seen, heard and felt such proofs as left me no room for doubt, nor can I ever doubt, even though thousands of fake mediums, and tens of thousands of exposures of tricks such as Robinson publishes in his little book, were to flood the world. When people who know it all tell me it is all fraud, trickery—that there is no such thing as genuine spirit manifestations; why, I simply know better, I cannot doubt it more than I can doubt my own existence, and aside from my own experience in clairvoyance and clair-

audience, I received this positive evidence through physical demonstrations of spirit power in the little home or family circle.

I have attended public seances given by much advertised materialization mediums, where the only materialized forms were entirely made up for the occasion, by the deft manipulations of "mediums" and assistants. Such things tend naturally to destroy all faith in Spiritualism, and were it not that my previous experience in the home circle had left the truth settled beyond all doubt in my mind, like so many others, I might have thought it was all humbug and fraud. But the home circle evidence settled the matter for good and for all time, with me. No amount of trickery or spurious mediumship can unsettle or disturb me in the least. I know and my knowledge was received in the home circle.

For this reason I especially urge the importance of the home or family circle.

I wish to urge further the importance of having a good Spiritual family paper, such as The Progressive Thinker, and in addition thereto a good paper especially designed for the children, such as The Lyceum, published by Tom Clifford, 1905 Pearl street, Cleveland, O. It is the best in the world, and is published weekly, at only 50 cents a year.

JAS. C. UNDERHILL,
Hammont, Ind.

ANNUAL CONVENTION
New York State Association of Spiritualists.

The second annual convention of the New York State Association of Spiritualists was held at Saratoga Springs, May 26, 27 and 28, and was a very interesting and enthusiastic gathering. The meeting was called to order by president Frank Walker, at 10:30 a. m., and Dr. Walter B. Mills, of Saratoga, to whom the State Association is greatly indebted, made a kindly address of the hall with its decorations of flags and cut flowers and potted plants, made the address of welcome, which was responded to by our president.

The president appointed Mrs. Carrie E. S. Twing and Mrs. Tillie U. Reynolds as a committee on rules.

Committee on credentials—W. Wines Sargent and B. G. Reilly.

Further business was then suspended till afternoon and a conference was held, opened by W. W. Sargent, followed by B. G. Reilly, Mrs. Nellie T. Brigham, Miss Belle V. Cushman, Mrs. Carrie E. S. Twing, Mrs. T. U. Reynolds and the president. At the afternoon session the president appointed the following committees:

President's report—H. W. Richardson, Mrs. Laura S. Holt, Mrs. Carrie E. S. Twing.

Secretary and treasurer's report and auditing—W. Wines Sargent, E. G. Reilly, Mrs. Tillie U. Reynolds, H. W. Richardson, H. L. Whitney, Mrs. Laura S. Holt.

Finance, ways and means—E. G. Reilly, Mrs. Carrie E. S. Twing, Mrs. Loretta Matthews.

Professor Harrison D. Barrett then made an address, after which meeting adjourned.

Evening session was opened by congregational singing of America, followed by a poem, "Faith in the Absolute Good," by Brother Barrett.

Harrison D. Barrett, president of the N. S. A., then delivered the address of the evening, the subject being "Spiritualism in Its Application to Everyday Life." It was scholarly, forceful and replete with many rich gems of thought.

Spirit messages were given by Mrs. Tillie U. Reynolds and Mrs. Carrie E. S. Twing.

The morning session of the second days proceedings was called to order by president, and at once proceeded to business by the receiving of reports of the various committees.

WOMAN'S ADVANCEMENT

RETARDED BY THE BIBLE

The advancement of woman has been retarded by Jewish and Christian teachings as to her position and influence. An examination of these teachings would lead one to infer this from their character; an examination of history shows that the influence of these teachings has been bad.

The New Testament endorses and confirms the old Hebrew declaration, "Thy desire shall be to thy husband, and he shall rule over thee."

It teaches that man was made for himself and for the glory of God, while woman's existence is of secondary character; that man shines by light received from God, while woman is of importance only as she appears in the reflected light of man. The New Testament enjoins that as the Church is subject to Christ, so should wives be to their own husbands in everything; that as Christ is head of the church, so is the husband head of the wife; that women should not speak in public, but be under obedience, as also said the law that they should not teach, but learn in silence with all subjection, for the reason that Adam was first formed, then Eve.

And Adam was not deceived, but woman being deceived was in the transgression. 1 Tim. II. 11, 12. Such teachings tend to lower rather than elevate, to hinder rather than advance, the condition of woman. The teachings of Paul are quoted in the pulpits to day to restrict the sphere of woman's activity and usefulness. Only a few years ago so eminent a divine as Rev. Theodore Cuyler was brought before an ecclesiastical body, tried, convicted and censured for permitting a lady to occupy his pulpit in disregard of Paul's explicit instructions. What is this but a survival of the view which led a provincial council, in the fifth century, to prohibit women, on account of their impurity, taking the eucharist in their naked hands. The idea of woman's subordinate position is a part of the Christian system, which teaches that through her, sin entered the world, and that in consequence her position is one of inferiority and her sphere is one of subjection to man in all things. It matters not that the New Testament tells husbands to love their wives, so long as it assigns woman to a subordinate position, and requires her submission to the will and authority of man, it circumscribes her sphere of action and usefulness, shuts her out from places of honor and trust, and closes avenues of employment by which she could improve her condition.

In 1843 the Hopkinson Association of Congregational Divines, a powerful body in New Hampshire, unanimously adopted a statute which said that women might and should "sing God's praises under men as leaders," and be "indulged with perfect freedom of speech in answering the questions which their pastors, leaders or catechists put to them; but as to leading men in instruction or devotion, and as to any interruption or disorder in religious meetings, let your women keep silence in the churches; not merely let them be silent, but let them keep or preserve silence. Not that they may preach or say or exhort merely, but they may not open their lips to utter any sounds audibly. Let not your women in promiscuous religious meetings preach or pray audibly, or sing, or chant, or say 'amen' or utter the enchanting sounds, 'Gloria, gloria.'" This association of divines adhered to the teachings of the New Testament respecting woman. The words of the Christian scriptures are:

Wives, submit yourselves to your own husbands.—Col. III. 18.

As the church is subject unto Christ, so let the wives be to their own husbands in everything.—Eph. v. 24.

Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience, as also said the law. If ye will learn the word of the Lord, let them ask their husbands at home; for it is a shame for a woman to speak in the church.—1 Cor. xiv. 34, 35.

Ye wives, be in subjection to your own husbands. . . . For after this manner in the old time the holy women also, being in subjection to their own husbands, even as Sarah obeyed Abraham, calling him Lord.—1 Peter III. 1, 6.

Let woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression.—1 Tim. II. 11, 12.

These teachings had an injurious effect on women in the early ages of the Christian church. "Woman," says Lecky "was represented as the door of hell, as the mother of all human ills. She should be ashamed of the very thought that she is a woman. . . . Their (women's) essentially subordinate position was continually maintained."

"It is probable," he continues, "this teaching had its part in determining the principles of legislation concerning the sex. The Pagan laws during the empire had been continually repeating the old disabling law against women, and the so and thereby enable us to complete arrangements. Those friends who cannot join in person, but would like to assist us by donations can do so by kindly sending such amounts as they can afford to the chairman of our committee Mrs. M. Taylor, Box 780 Denver, Colo. All donations will be acknowledged through whichever paper the donors desire, and no receipt given (which we have purchased, nor rendered there is abundance of building material—stone, lime, etc., if we meet with sufficient encouragement, we intend to build homes for those who have grown old in the cause, and for others who are needy, and furnish such employment as they are capable of doing. Such a movement in these uncertain times ought to elicit the assistance of those who have the welfare of their fellow creatures at heart.

They who give promptly give twice, is a truism in this case.

On behalf of committee.

MRS. M. TAYLOR.
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IN THE OCCULT LINE.

A Voice Heard Ordering Murder.

IT WAS HEADED, AND BERTHA BELSTEIN MURDERED HER OWN MOTHER.

"On this Saturday night, what time did you die?"

"About 9 o'clock."

"And then what did you do?"

"I laid out my clothes in which I-I desired to be buried."

"At the time these clothes were laid out, Bertha, whose life did you intend to take?"

"My own."

"Did you go to sleep?"

"I did not."

"What about the laudanum?"

"Well, I tossed around on the bed and I walked the floor. I knew that at some time or other the command would come to take my mother's life. I bought the laudanum that I might end my own life before that command came."

"When the clock struck 3 I started to pour the laudanum from the bottle into a tumbler. Suddenly I heard a voice calling to me, and my arms became like steel. The tumbler and bottle crashed to the floor. I knew the order had come. I went to the dresser and got the revolver. Then I went into my mother's room, walked up to the bed and shot her. I do not remember any thing that I did after the first shot, and I never knew until I was told about it last November."

"Do you know how many times you shot?"

"I do not."

"Do you remember of shooting yourself?"

"Yes, of discharging the revolver just once against myself."

"When this command came, you went immediately?"

"Yes, I did not hesitate."

"What made you do it, Bertha?"

"What made me do what?" This in a slightly surprised tone.

"Why, kill your mother."

"Because I thought it was my duty."

"Did you ever think before this that you saw your father in the room?"

"Yes. The moment I would dismiss the idea of killing either mother or myself, he would appear in my room."

"How did he appear?"

"I don't know. I don't remember whether it was in his natural form or his spiritual form, or what. I could see his face though. He would remain half an hour or so."

"While you were pouring laudanum into the glass the command came and you shot your mother at once?"

"Yes, sir."

"Do you remember taking the laudanum?"

"No, sir."

"Or of using the revolver?"

"Yes, I know I used two, but I remember of shooting myself but once. The revolver had been in a drawer five or six years."

"Do you have any recollection of opening the door or of talking to Rev. Mr. Brubeck?"

"Not the slightest."

"Or of walking to the bedside of your mother when other people were there and saying you had shot her?"

"No, sir."

"Or of telling anyone about this Chicago affair or about your cousin?"

"No, sir," emphasized by a tap of her foot against the railing.

There was a murmur of protest from witnesses who had testified regarding the Chicago cousin. One leaned over to the other excitedly, and exclaimed:

"Oh, did you hear that?"

"Your father and mother were cousins before marriage?"

"Yes, sir."

"Have you any recollection of talking to anyone during the first four weeks after the shooting?"

"No, sir."

Here the attorneys desired an adjournment, and after a short consultation, Judge Frazer turned and said:

"That is all to-day, Miss Belstein."

FOREWARNINGS.

The Future Can Be Discerned.

IN FIELD OF UNOANNY-STORIES OF THE SUPERNATURAL TOLD BY CHICAGO PEOPLE—KEEN OF FORESIGHT—SURPRISE FOR A DOUBTING LAWYER ON JURY'S VERDICT.

"Do I believe in the supernatural?" queried the Judge as he quivered in his chair. It was the regular Sunday afternoon gathering at a newspaper man's house on the South Side.

"Do I believe in the supernatural?" repeated the Judge. "Well, up to six weeks ago I didn't. Now I believe that some people have supernatural power, because I've seen manifestations of it that I can't explain in any other way."

I had a case in court a month ago of a man charged with embezzlement. I won't mention the name of the defendant, but you all saw it in the newspapers, because the circumstances of the trial attracted considerable attention. Between us, now," resumed the Judge, as he leaned back comfortably and fractured the arms of the rocking chair, "that client of mine really did hypnotize some funds. When he first stated his case to me I saw that conviction was a foregone conclusion, and I thought I wouldn't have anything to do with the matter. But some things about the motives for the crime, and the dependence of the man's family, made it pathetic. The more I thought about it, the more I saw some chance to work on the sentiment of the jury and perhaps secure a light sentence, at least. Besides, the fellow's wife put up a pitiful plea for me to take the case."

Well, after I was in for it, of course, I wanted to make the best show I could. Of course, you know an ex-Judge with leadings toward politics and getting gray-haired doesn't want to make a vaudeville performer of himself to save the skin of any embezzler. On the whole, things went on about as I thought they would. By a soft-hearted jury any man would be let off. With a cool, pitiless, Bostonian kind of a jury, he wouldn't stand as much show as Aguinaldo or any of those really-bisnary in the Philippines. I was really worried. That evening, after the case went to the jury, a neighbor girl, a pet of my wife and myself, came over.

NAMED JURORS AND VERDICT.

"Gracious, goodness, Judge, what's the matter? I've a notion to go home, you're so grumpy," she said.

"He's worrying because he's afraid an old jury down town is going to decide against him," my wife explained, laughing.

"Well, if that's all it is, my cousin that's visiting us can tell just what they'll do and set your mind easy," said the girl.

"She ran off and pretty soon came back with a great, lanky country boy about 18 years old. He came from down near Champlain, Ill., and this was his first trip to the city. Just for curiosity I began to ask him some questions, and he declared that he could put his mind almost anywhere, far or near."

"Fire away, then, and tell me what that infernal jury is thinking about," I said. He didn't ask me which jury, and I made no explanation. The boy sat down and put his hand over his eyes. "Wait," I said then; "first see if you can tell me the names of the jurors?" Now, you can believe me or not, but that boy told me, in ten minutes, the names of every juror, his occupation, and gave a good description of each. He said that they had agreed on a verdict and that my man would be found 'not guilty.'"

"Oh, pshaw," I remarked, a little disappointed, really, because I thought the boy couldn't be right, "they can't acquit him outright. It may be a light sentence."

"No," said the boy, "the foreman has just signed the paper, and it says 'not guilty.' Well, the boy was right, and I found out by inquiry that the verdict was written and signed at just the hour he said it was."

A PRESENTIMENT OF SANTIAGO.

This reminded the artist of a story. "During the campaign in Cuba last summer," he said, "I had a relative in the army. He was the only son of a cousin, and it broke his mother's heart when he went away. You know it was some time after the fighting around Santiago before complete lists of the wounded were published; besides, Chicago newspapers, I think, were tied up by a stereotypers' strike at that time. At any rate, when the news came of the first battle I went down to my cousin's house about nine o'clock at night. She asked me, as she always did the first thing, to tell her the news. I related, then, all I knew from the bulletins, assuring her that the casualties in our army had been slight. She seemed in fairly good cheer. The next morning she came down stairs, very white."

"Henry was shot yesterday," she said. "His left shoulder was torn to pieces. I can see it. I feel the pain through my shoulder right here. The whole side is mangled, and Henry is dead."

"I tried to show her the absurdity of presentiments, second sight, or whatever you may call it. She persisted in her conviction. Three weeks afterward we got a detailed account of Henry's death. His left shoulder had been torn off by a cannon shot."

"Is it true, Doctor, that people sometimes have a presentiment of death?" queried the Judge.

"But I have known cases," mused the doctor. "I remember during my hospital practice we had a patient once who came in for a very slight operation. There was positively no ground for a suspicion that he would not recover in a week. When I went to his room to walk with him to the operating room he looked at me curiously, with eyes as bright and dark as a bird's."

"I shan't get over this, young man," he said. "I will not die under the ether or in the water, but two days after this, in the afternoon, Miss Patterson (the nurse) will find me dead in my bed, with my arm over my face—so," I

didn't think enough of the man's fears to speak of it to anybody. Patients of course are always nervous about an operation. At about 2 o'clock on the afternoon of the second day he was found dead in his bed by the nurse, weak heart, I believe, they said."—Inter Ocean.

CHAPIN ARRESTED.

He Is an Alleged Bogus Medium.

Harry Chapin, the alleged bogus medium, was tried before Judge Edgar Frank and a jury of twelve Thursday afternoon. The jury, after being out three hours, agreed to disagree, and were discharged. The first ballot stood 11 to 1 for conviction, and the last ballot 9 to 3 for conviction. During the trial it developed that Chapin was

A MORPHINE FIEND

of a most pronounced type. The trial was an interesting one, in view of the fact that Attorney Robert Pugh and Wm. Eames, who were opposed to the prosecution, and went through the trial on technicalities, covered by a blanket objection. In other words, they objected to all questions and answers save the question asking witnesses' names. So certain was Attorney Pugh that conviction would follow the retirement of the jury that he at once prepared a motion

FOR A NEW TRIAL.

When the jury were out some time Attorney Pugh said: "I would like to know what they are holding out on."

Mrs. Lee Keck was a witness, who said that Chapin had swindled her by pretending to be a medium. She was asked to tell of a visit the man made at her home to give a test of his powers. "What," she said, "do you mean the day I took his watch from him?"

Attorney Pugh objected and the story of how she stopped the clock and got Chapin's watch as security for a loan did not get before the jury.

Mrs. Kate Harris, a stenographer, testified that she was victimized by the fellow. She made him disgorge, too. Mrs. Harris, in order to be sure that Chapin was a genuine spiritualistic slate writer, placed the slate under her feet, and there was no writing. The witness had paid him the money and she made him give back all but fifty cents. It took Mrs. Harris about a long to get out Chapin's curves as it does for a fox to go into a hen house.

An interesting witness was Jeweler Wilms, known far and wide as a foe to Spiritualism. He said that Chapin had called on him in order to "get on the good side of him," and said that he was a fake. Wilms told him to go and make an honest living.

Detective A. Sweeney afforded much amusement to the jurors when, with slate and table and clock, he described the sitting at Chapin's in which he and Prosecutor Lueders took part.

Col. Deitch told the jury that Chapin had acknowledged to him that he could not bring the Colonel's grandfather back for an old-fashioned chat on these modern times. No witnesses were put on the stand for the defense, and in the face of the testimony the twelve men could not agree that Chapin had practiced a trick game.—Cincinnati (Ohio) Times-Star.

INHERITS A GHOST.

Seems a Genuine Haunted House.

A clergyman has just succeeded by the death of his nephew, Sir Henry Boynton, to one of the oldest baronies of England, and with it inherited the entailed estate known as Burton-Agnes Hall, near Hull, in Yorkshire. The mansion of the place has the most extraordinary ghost story attached to it that perhaps can be told of any of the spectre-ridden manor houses of this country. Its truth is attested by many of the generations of Boyntons, and several attempts to "lay the spirit" have altogether failed.

The ghost is supposed to be the restless spirit of one of three sisters who were co-heiresses to the estate in the reign of Queen Elizabeth, and who were the actual builders of the present Burton-Agnes Hall.

One of the sisters was waylaid on the highway while out walking shortly after the completion of the new house, and terribly maltreated by ruffians, supposed to be certain gentlemen residing in the neighborhood. This terrible treatment by the lady's heart, and she took to what proved to be her deathbed. Before dying, however, she made her sisters promise that her head should be removed from her body, and preserved on a slab in the great entrance hall of the house. She also intimated in her dying moments that if future owners of the place attempted to remove her head from the hall slab she would make the place uninhabitable.

The two surviving sisters gave the dying woman the promise she required, but only with the intention of soothing her last moments. The head and the body were duly buried together. But beginning with the night of the funeral and continuing for several weeks, came most extraordinary disturbances in every room of the mansion. Furniture flew about, chairs rattled, horrible shrieks were heard, so that the sisters were glad to have the grave opened and the head taken from the body and placed on a shelf in the hall. There it remained for upwards of a hundred years, and then one of the possessors of the hall had the head buried on one of the lawns. Again horrible disturbances took place, and the head was once more disinterred and placed on its shelf.

Two more attempts have been made by successive owners of Burton-Agnes Hall to get rid of their ghostly haunts, but they have failed. The first was to burn the head, but it was found to be indestructible. The second was to bury it in the sea, but it was found to be indestructible.

At any rate this is indeed an interesting problem for the Psychological Society.—Philadelphia American.

Ghosts Not Always Real.

Ghosts are not always real. In fact, some of the most successful are manufactured with infinite care. To get a photograph of a ghost is not at all necessary that the real thing be before the camera. Draw the phantom in outline on a sheet of ordinary note paper, cut it out in silhouette and put it in the printing frame with the negative. Having first made a suitable photographic negative, the white paper silhouette may be superimposed on any dark part of it, and the final print will show the spectre, with objects seen through it weirdly, as if it was translucent.—New York Press.

SHE FINDS THE LOST.

Through Her Wonderful Occult Powers.

WHILE IN THE HYPNOTIC STATE, LOST MEN AND ARTICLES ARE FOUND AND SPIRITS SEEN.

Is it possible for missing people to be located by hypnotic subjects in a state of trance? This has been done here in Chicago by two women living on the South Side. Mrs. Mary Long and Mrs. Flora Miller.

Isaac Humrickhower, a soldier in the regular United States army, had been lost to his family for several years, and was located and found by Mrs. Long while in a hypnotic trance. There is no doubt of the truth of the story. It can be verified in every detail. The names given—Mrs. Long and Mrs. Miller—are not the real names of the women. They are two quiet, retiring and cultivated ladies, who do not work for pay and who do not care to be identified with the story.

Several years ago Mrs. Miller, who is an old friend and schoolmate of Mrs. Long, discovered that she could put her friend into a hypnotic state. The matter was considered a joke by the two families, the members of which some times amused themselves by the experiments.

Two women from Ashland, Ohio, visited Mrs. Miller. They were entirely unknown to Mrs. Long. One evening Mrs. Long came in to call and the conversation turned on experiments in hypnotism. Mrs. Miller laughingly remarked that she often put Mrs. Long in a trance and had her find grand-mother's spectacles.

One of the local lost articles? asked the two visiting sisters in one breath. "Sometimes we find that she can, and at other times the experiment is a failure," was the answer.

FINDING OF HUMRICKHOWER.

The sisters then told the story of the missing brother, Isaac Humrickhower. He had joined the regular army, gone to some post out West, and had not been heard of for over a year. Now the last news they had from him he was ill from a wound received in a fight with Indians.

Somewhat against her will, and entirely skeptical as to the result, Mrs. Long allowed herself to be placed in a trance for the purpose of locating the lost brother.

"Can you see Isaac Humrickhower?" Mrs. Miller asked her.

"Yes," was the answer immediately. "He is in the West, is he? You have never seen him?"

"I can't tell you that, but I know some way that this man's name is Isaac Humrickhower. He is of medium size, fair, light-haired, and has a long scar on the right side of his face."

"Where is he?"

"He is in a town, and he stays about a big building. I think, but he does not live there. I can't make out the name of the town. I never saw it before."

"Oh, try, now, Mary," pleaded Mrs. Miller. "Look up there high on the wall toward the ceiling. The name is on a signboard up there."

The subject bent forward and strained her eyes toward the spot indicated. "No," she said, shaking her head and settling back in the chair. "I can't read the name."

"Look again," commanded Mrs. Miller, sharply this time. "I know you can make out these letters if you try."

Again Mrs. Long peered forward, seeming to strain her eyes to the utmost. Then she spelled out slowly, "Kankakee, Ill."

The sisters caught at the clue as at a last straw. Search had been made in many places without result, but they resolved to make one more effort. They went at once to Kankakee and found the brother, Isaac Humrickhower. He had been wounded and never recovered. His memory had failed him and he was suffering from partial and temporary insanity, as a result of the wound. By the advice of the army surgeons he had resigned from the army and had gone to Kankakee for treatment. He was not confined to the asylum, but stayed about the place for treatment by the experts there. He was found without difficulty and has since recovered.

The two sisters live in Ashland, Ohio, and they have another brother, a very wealthy man, who lives in Indiana.

SEE LOCATES MISSING ARTICLES

It is a common thing for neighbors to ask Mrs. Long to locate missing articles for them, and usually she is able to do so. A child living near by lost a necklace, and Mrs. Long insisted that she saw it sticking in the mud in the street. Search revealed the necklace in the dirt collected between the cracks of a board sidewalk, near the house.

Judge X., a business acquaintance of Mrs. Long, was at the house one evening to dinner. Mrs. Long had never been in the Judge's house, and Mrs. Miller was entirely unacquainted with him. Mrs. Miller put Mrs. Long into a hypnotic trance as an experiment, and the Judge asked that she visit his home and describe it.

Now, what rough Judge X.'s house and what was what you see," said Mrs. Miller. The whole establishment, furniture, plan of the house, and everything about the place was minutely described by Mrs. Long.

Curious as it may seem, Mrs. Long recollects many things which she sees when in a trance. She has also had communication with spirits when under the mysterious spell of hypnotism, or whatever it may be. Mrs. Long is a young lady, and she is a very good politician and lawyer. Himself and his father and mother and the whole family are old friends of the Millers and Longs, having lived near them for years. The elder Lawyer X. is dead. The son recently had to defend three young men on a charge of murder in a town in Ohio. He had been asked to take charge of the case out of friendship between himself and the families of the boys, and he did so. They had been told he would think of no way to clear the boys, and yet his sympathies were excited. One evening Mrs. Long in a hypnotic trance said:

"Mr. K.'s father has something to say to him about the case."

Mr. K. was sent for. "Your father says for me to tell you that you have done everything that could be done in that case, and it is going to be decided against you. The boys are guilty, and they deserve punishment. They are keeping a good many things from you," said Mrs. Long. She then went on to tell various misdeeds which the trio had committed. "They were all drinking at the time of the murder, which was entirely unprovoked. Your father, though, says that in order to satisfy their people you had better call old Judge H. into the case. The finest lawyers in the state, however, won't save the boys."

The young lawyer questioned his clients, and they admitted the circumstances of the murder, as well as other charges. Judge H. was called into the case, and an able plea was made, but the young men were convicted.—Inter Ocean.

OCCULT FORCE.

Telepathy an Acknowledged Fact.

INTERESTING STATEMENT IN REGARD TO THOUGHT TRANSFERENCE.

The following brief extracts are from a very lengthy article published in the Chicago Chronicle on "Thought Transference." Wm. C. Gray says:

"My impression in the experience of my life is very strong that one is influenced and controlled by some unseen agency beyond himself. There is nothing more marked in my mind than that the course of my life has been laid out for me and a kind of compulsion exercised to force me into it, usually against my will, and in these instances, they are quite a number, what I am compelled to do was better for me than if I had followed the course which I had chosen for myself and preferred."

Samuel Fallows, pastor of St. Paul Reformed Church, says:

"Telepathy has been proved beyond the possibility of a doubt. It is no longer a theory; it is a fact."

"Telepathy, or spiritual telegraphy, or whatever you may want to call it, works on precisely the same principle as the new wireless telegraphy. In the first case thought waves travel through the ether and in the other electric waves. To call thought a physical substance may sound strange, but it is true nevertheless, and the waves of ideas travel from one person's brain to another instantly, in entire disregard of distance or intervening obstacles such as buildings or mountains."

It is a well-known psychological fact that every idea stamps itself on the substance with which it comes in contact. The mark is light or heavy according to the intensity of the idea; it is injurious or exhilarating according to its moral character. Scientists have recently demonstrated what poets and novelists have long declared, that anger and jealousy and all evil thoughts are poisonous, and that joy and hope and all noble thoughts really enrich and build up the body. Now all this has to do with registering his thoughts upon the brain of a person far away is to concentrate them sufficiently upon the message to be sent and upon the person operated upon. This concentration is the principle of both electric and thought telegraphy."

Dr. Julia Holmes Smith says:

"On one occasion a dose of medicine was given with orders to repeat if necessary, leaving the matter to the discretion of the nurse, returning to my home that evening and looking over the notes of the case I became convinced that two doses of the medicine would produce too cumulative an effect. With great earnestness of purpose I determined that the nurse should not give the medicine; not trusting, however, to the possibility of thought transmission I called a carriage and drove directly to the house of the patient. I summoned the nurse, saying: 'I have come to tell you that for a repetition of the dose would be injurious; one is sufficient.' That is queer," said she, "about three-quarters of an hour ago I had a feeling in my bones that you had changed your mind and one dose would be sufficient."

Dr. Sudduth says:

"Biologically telepathy is derived from 'tele' and 'pathos,' meaning literally 'in sympathy with' and suffering 'for one.' It may be defined as the sending and receiving of thoughts, volitionally or involuntarily, by means other than the recognized methods commonly in use. The brain is organic; the products of an organic function are organic; hence thoughts are organic entities. They are concrete things vibrating in ether just like electric molecules. Thoughts excite us, thrill us, move us to muscular activity; and why should not thoughts vibrating through the ether similarly network with the good—and noble ideas innumerable will flow in. It is the same with evil. This is the explanation of God or the Devil dwelling in a man according as he wishes."

Adeline, Countess Schlimmelmenn, says:

"Now, I am myself a skeptic about the matter of telegraphy of thought, but there is one way in which certainly there is wireless telegraphy from spirit to spirit, and that is from the spirit of God to our soul. My youngest son, a bright, golden curly haired boy, was rowing with one of our sailors in a boat about a mile and a half from our yacht. In the clear air of the north they were yet to be seen, and I, watching them, distinctly saw the boy rise and overturn the boat so that it was filled with water. I saw him and his comrade struggling in the waves and my lad standing until only his golden curls were floating on the waves. All this took several minutes of time, and already at the first sight of the overturning boat I cried out for help and hurried the crew into the lifeboat. With great quickness they tried to reach the spot, but it was impossible to do so before the lapse of fifteen minutes. When they arrived they found the boat quite safe and both lads fishing. They could not think what had made me see this, and turned to revolve the matter. But they had taken several strokes homeward, and the whole thing happened exactly as I had seen it."

Dr. W. Roberts says:

"In reference to Dr. Watson's theory regarding communication through space by telepathy, I would say that I have made a number of carefully conducted experiments in this line and have succeeded in obtaining results far beyond my expectations. I have been able to communicate with persons as far distant as 400 miles, not in a single instance, but repeatedly. I have succeeded in receiving a message of this character from one who was over 1,000 miles away. At distances within the limits of an ordinary room I have made any number of successful experiments. Not only this, but I have abundance of evidence which goes to prove that this ability to send and receive telepathic communications is possessed by everyone. Dr. Watson's theory is certainly a new one to me, and he may have a good foundation for the same. My experience seems, however, to point to a theory based on the well-known laws of sympathetic molecular vibration."

"Commentaries on Hebrew and Christian Mythology." By Eugene Parish B. Ladd, LL.D., of the University of Chicago. This book is of more than ordinary value, giving the results of much patient thought and research by a mind well qualified to sift evidence and arrange facts. In compact form it gives just what is needed on the subject. Paper, 75 cents. Cloth, \$1.50. For sale at this office.

Christ As a Medium.

Meetings of Spiritualists are held each Sunday in the Lincoln Club rooms on Pearl street. During May, Rev. G. W. Kates and wife, of Rochester, N. Y., are the speakers. Yesterday afternoon Mr. Kates spoke upon "The Soul of Things," and took his text from John 4:23, where the woman of Samaria said Jesus had told her all things of her life.

Mr. Kates said that Jesus "read" the woman's life, psychometrically, as do the modern mediums.

"Psychometry," he said, "means soul-measurement, and from all things having soul an aura is eliminated which conveys to the sensitive person an effect. This aura is the aura or essence projected from the person by which the dog scents his master or the fugitive. All people are continually exuding this aura and influencing everything they touch—hence habits, clothing and all articles possessed contain the 'condition' and 'influences' of the individual."

"The soul of things has been sensed and descriptions in proof given by various psychics. Soul-reading is opening up a moral reform that will surely prevent people from committing misdeeds. Spiritualism, the speaker said, proves the existence of soul and its conditions of unfoldment; hence creates the true predicate for immortality, and is the great reformer that will educate and purify all people."

Mrs. Kates gave some interesting demonstrations of psychometric reading, and at the night meeting gave a forcible and eloquent lecture.—Grand Rapids (Mich.) Democrat.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office.

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume, more than common intrinsic value. The subject is treated with mastery ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, postpaid. For sale at this office.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbit, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Arts, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75c. For sale at this office.

"Edith Bramley's Vision." Vivid description of a Jesuit spirit conclave, together with interesting corroborative testimony. Price 15 cents. For sale at this office.

"Poems of Progress." By Lizzie Deane. In this volume, this peerless poet of Spiritualism may be read in her varied moods, from grave to gay, from lively to severe. It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1.

Man the Microcosm—His Infinite and Celestial Relations and Spiritual Powers. Of this pamphlet by a Spiritualist of thought and experience, Lyman O. Howe speaks highly. Mrs. Mary A. Livermore, a most competent judge, tells of the delight and benefit to her husband and herself in reading it. The booklet, by G. B. Stebbins, is for sale at this office. Price, 10 cents, postpaid.

"Your Ruling Planet Discovered by Astrology." By Prof. G. W. Cunningham. Devoted to the study of Astrology and its laws. Price, 5c.

AN INTERESTING BOOK.

The Candle From Under the Bushel, or Thirteen Hundred and Six Questions to the Clergy. By Wm. Hart. Price 40 cents.

THE AGE OF REASON.

By Thomas Paine. Being an investigation of True and False Theology. A new and complete edition, from 40 illustrations and 18 pages, post 8vo. Paper, 25 cents; cloth, 50 cents.

INTERVIEWS WITH SPIRITS.

A real visit with friends on the other side of life, and a familiar talk. By spirit Samuel Oliver. Car-

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

.. GENERAL SURVEY..

THE SPIRITUALIST FIELD—ITS WORKERS,
DOINGS, ETC., THE WORLD OVER.

WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that *The Progressive Thinker* is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige *The Progressive Thinker*.

CONTRIBUTORS—Each contributor is alone responsible for any assertions or statements he may make. The editor believes this freedom of expression, and believes that the cause of truth can be best served thereby. Many of the assertions uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

ITEMS—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged, more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every article or item that appears. This rule will be strictly adhered to.

Frank T. Ripley will accept engagements for the days of June to speak and platform tests. Mr. Ripley goes to Lincoln camp-meeting in July. Address all letters to Oxford, Ohio, for June.

Mrs. J. H. Hayes, of San Francisco, Cal., writes: "I wish to acknowledge receiving Art Magic, Ghost Land and Occult Life of Jesus of Nazareth. Please accept my thanks. I know I will enjoy the reading of them very much."

W. E. Bonney, after a thorough investigation is convinced that the extract from the New York World in relation to a spirit assassinating a man was false in its assertions.

The secretary writes from Kelloggsville, Ohio: "The Spiritualist Union Society of Ashland county will hold a meeting at Shepherd's grove, near Ashland, O., June 24 and 25. Mrs. Carrie E. S. Twing, of Westfield, N. Y., Mrs. Anna L. Gillespie, of Pittsburg, Pa., and Mrs. H. M. Hall, of Cleveland, O., are engaged as speakers and mediums, and a rich treat is anticipated."

L. L. B. writes from Findlay, O.: "Mrs. W. Hibbits, of Muncie, Ind., a trumpet medium, will hold seances in Findlay, O., three days, June 23, 24 and 25, at the residence of L. L. Bair, 811 Franklin avenue. Parties who live in the vicinity of Findlay can avail themselves of the opportunity to visit one of the best trumpet mediums in the world."

Canal Dover, Ohio—When Samuel Fertig, who was a devoted Spiritualist, died it was his wish that he should be buried with Spiritualistic rites, and accordingly Rev. E. W. Sprague, the well-known Spiritualist of Jamestown, N. Y., was secured to preach the funeral sermon. Rev. Sprague was assisted by Rev. Christian Weber, pastor of the Moravian church. The attendance at the funeral was the largest of any held here in recent years. All the rooms of the large Fertig hotel, on Factory street, were crowded. In the midst of Rev. Sprague's address a lady broke into a hysterical cry, which she said she could not control. At the close Rev. Sprague closed his eyes and, with upturned face, began to recite a most beautiful strain of poetry applicable to Mr. Fertig's death. He chanted more than a dozen verses, and then faltered and broke off suddenly, and closed his session. Those who were seated near the front of the church were overcome by the beauty of the verses. Rev. Sprague announced that the verses were inspired by his control, and that he recited them on the spur of the moment as they were given to him by his control, and that he was in a trance.

The annual election of officers of the First Spiritualist Society of Flint, Mich., was held at G. A. R. Hall parlors June 6th. The following were elected for the coming year: President, Doty, president; Mrs. Ellen A. Parker, vice-president; Mrs. Effie M. Post, secretary; Mrs. Pluma Brotherton, treasurer; Mrs. Irene Gay, musical director; Mrs. C. L. Campbell, Will J. Post and Charles Bentley, trustees.

John Lynch writes: "I have all your other premium books, and prize them highly, especially the two last; they are both grand. I have read and re-read them with great pleasure and profit, for which you have my heartiest thanks."

F. J. Leitch writes: "The People's Spiritual Church of this city have been enjoying a spiritual treat. On May 21, 1930, we dedicated our new church and ordained Mrs. Mary Mann, a fine local medium, George Heinshon of this city and Anna E. Thomas of Newport, Ky., officiating. The church was crowded to the doors. The services were both instructive and beautiful. The ordination ceremony by that gifted speaker and medium, Anna E. Thomas, was touching and appealed to the hearts of every hearer. Mrs. Mann, with tears in her voice, made a sweet reply of appreciation of the honor conferred, and pledged herself to the cause. Beautiful floral tributes were presented to both ladies, and harmony and good fellowship prevailed throughout. We have every reason to hope for continued success, as our church was again crowded Sunday, 28th, with a camp-meeting. Anna E. Thomas, who leaves for her home on Wednesday. She carries with her our warmest love. Mr. Heinshon is our regular pastor, and is a fine speaker and faithful worker. He has been a great stand-by for our church."

J. W. Dennis, of Buffalo, N. Y., writes of the egotist: "With him all truth, all law begins; Omniscience and this man are twins; all wisdom's waters mains outspung from the diction of his head, and should the mighty clefts burst then all the world would die of thirst. So spare, kind fate, we humbly call, these wondrous men that know it all."

Olive Allingham writes: "Mrs. Lora Holton will hold a reception at 638 West Sixty-third street for the benefit of all, and especially of those having

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audiences, the reports the Lansing society as a very engaged in the work, with a permanent meeting-place, they call the Temple. The Ladies Aid held a reception, and gave a supper upon their arrival, and seem to be a live body of active workers. G. H. Clark as secretary of the Temple is an earnest and capable official. Mrs. D. Downey, proprietor of the Hotel Downey, the leading hostess of Lansing, entertained us. She is a valued local helper of the cause. The capital city of Michigan is a spiritual center of promise. The camps at Haslett, Park, Grand Lodge and Island Lake are within a few miles of Lansing and each gives good prospect for large meetings this summer. And Briggs, Park, near Grand Rapids, is being vigorously pushed. We are having so many calls in Michigan that we feel disposed to adopt the whole state.

Augusta Metcalf writes: "It was my good fortune to spend a few days last February at Lake Helen, Fla., at the Spiritualist camp. I enjoyed the ministrations of old and tried workers, among whom were Mrs. Conant, St. Pamie Allen, and Mrs. P. O. St. Joe Smith and advocated Mormonism. I was much interested in another spirit came, and he was quite sensible. The question is, did Jamieson 'play' all this was it a sham? Was he humbugging us, or was he really entranced?"

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Mrs. L. T. Crummett writes from Hyde Park: "The three premium books received, for which please accept my thanks, with gratitude for your kindness."

Prof. W. M. Lockwood is now resting in Chicago after his arduous labors during the past seven or eight months. His lectures in various large cities have been enthusiastically received. Scientists and spiritualists, as well as spiritualists and free thinkers, have been attracted to his lectures, and deeply interested and instructed with his new revelations in explanation of the material and spiritual universe. The Professor will answer calls to lecture near Chicago until the 25th of July when he starts to fill his camp-meeting engagements. He can be addressed at 491 West Monroe street, Chicago, Ill.

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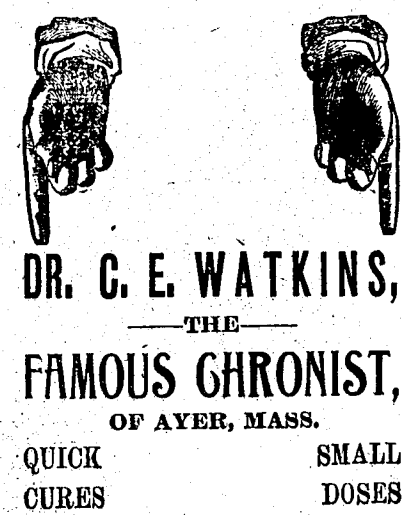
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Ingersoll On "The Devil."

We will fill all orders for The Progressive Thinker containing the lecture by Col. Ingersoll, Rev. M. J. Savage and Mrs. Cora L. V. Richmond, at one cent per copy, to as many different addresses you may send in. One hundred copies sent to one address, 75 cents. 1,000,000 copies at least, should be circulated.



The Rural Health Home.

The Rural Health Home is an institution that all can feel proud of, and Dr. Watkins cannot receive too much praise for the grand work he is accomplishing there. Dr. Avery also has a most quieting magnetism when giving treatments. We do not know of another such Health Home in the United States. Why not make up your mind, if sick, to spend a few weeks at the Home?

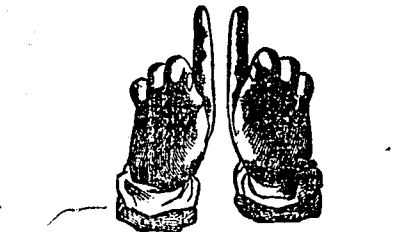
CARL BATH, 44 Broad street, Revere, Mass.

To all who are suffering with chronic disease, and cannot come to our Rural Health Home for treatment, write to Dr. C. E. Watkins, Ayer, Mass., sending name in full, sex, weight and leading symptoms, and your case will be diagnosed free.

SPECIFIC NO DRASTIC MEDICINE DRUGS

A Book on "Chronic Disease" Sent for 2-cent Stamp.

DR. C. E. WATKINS, Ayer, Mass.



DR. C. E. WATKINS' SANITARIUM

At Ayer, Mass., can accommodate after April 15, six more patients. Among the many advantages this sanitarium has over others are: It is a Spiritualist Health Home where they can go for rest and health. It is known far and wide as the Rural Health Home, where chronic diseases are cured by new and more natural methods than by the old antiquated physicians. It is under the personal and assiduous care of regularly educated, natural and experienced physicians and is a pleasant and attractive home where invalids can regain their health under favorable conditions, and the overworked and nervous can find rest and recreation.

It is situated in a historic, picturesque and beautiful region, one mile from Ayer depot in the town of the same name. Ayer is the junction of the Fitchburg (Hoosac Tunnel route) and Boston and Maine railways, thirty-six miles from Boston, twenty-eight from Worcester, and eighteen from Nashua, N. H. It has pure air and water from the Shaker Medical Spring, which according to the analysis of the State Assayers of Massachusetts and Maine, surpasses the celebrated Poland Mineral Spring water of the latter state; perfect sanitation and beautiful country roads lined with stately elms, over a gently undulating interval of wood and fine farms, where the philosopher, A. Bronson Alcott chose his earthly paradise.

Terms for board and treatment from \$1 a day upwards. Send all letters to DR. C. E. WATKINS, 485tf Ayer, Mass.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Passed to the higher realms, Friday, May 19, Calvin F. Kyes, aged 67 years. The ardent one was for many years an ardent defender of our grand philosophy. His transition took place at his home, near Lead, S. D. His wife, son, and grandchildren survive him, and miss his mortal form, but are comforted by his spiritual presence.

LOWELL A. MASON.

"The Inadmissibility of Ecclesiasticism, A Menace to American Civilization," By Prof. W. M. Lockwood. Lecture upon physical, physiological and psychological science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

"Origin of Life, or Where Man Comes From," "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows," By Michael Faraday. Price 10 cents. For sale at this office.

BOOK REVIEWS.

The Spiritual Hymnary, together with Tunes, Opening Exercises, and Ethical studies. Adapted to the Sunday Lyceum and Social Worship. Edited by W. Ludden. Published by Ludden & Bates, New York.

It seems a pity that a compilation comprising so much commendable matter adapted to the uses for which this is designed, should be marred by so many things that flavor of old Jewish notions and orthodox ideas. Singing hymns of praise to the old Hebrew tutelary or tribal "God, Jehovah," will scarcely be accepted by many intelligent, well-instructed Spiritualists as a proper exercise for children, or adults either. The reputed record of his doings, in the Old Testament, if accepted as reliable and truthful, is far from affording people of fine moral conceptions a satisfactory reason to

"Sound Jehovah's praise on high, Joyfully on earth adore Him, Till in heaven our song we raise; There enraptured fall before Him, Lost in wonder, love and praise."—Page 7.

Nor does that record afford us any good reason to repeat the old declaration of Jewish psalmody,

"The God, Jehovah, is our refuge," or "The God of Jacob is our refuge."

Nor does it move Spiritualists to declare, "Unto God, Jehovah, thankful hearts we bring."

If such lines as these and others that might be quoted are suitable for Spiritualists and their children to sing, there is little need to compile a new book of hymns, for all the orthodox churches will gladly donate their hymnals for the use of Spiritualist lyceums and social meetings.

And what will our Spiritualists think of this little taste, found on page 92:

"Oh, what can little eyes do, To please the King of Heaven? The little eyes can upward look, Can learn to read God's Holy Book. Such grace, such grace to mine be given."

"God's Holy Book!" Oh! Can it be that the Spiritualists or their children in the lyceums will ever come to this?

It is needless to follow with other quotations bearing the unmistakable brand of old Jewish and modern orthodox ideas and notions. It would be but a step further to include an endless burning hell and all the other doctrines against which modern civilization and humanitarian sentiment revolts.

It is sad pity that a book containing many things excellent, should be disfigured and hopelessly marred by the peck-marks of an antiquated theology which is rapidly being rendered obsolete by the advance of civilization, enlightenment, and the light of Spiritualism.

In conclusion, if Spiritualists want a book free from orthodox taint and nonsense, rich in thought and spiritual teachings, full of uplifting sentiment, a book especially and wisely adapted for the use of lyceums, etc., they will not go amiss if they get "The Lyceum Guide," compiled by Emma Rood Tuttle. They will find it a wisely helpful handbook.

In addition to this, let them subscribe for "The Lyceum," a children's weekly paper, of ideal excellence and beauty, published by Tom Clifford, 1905 Pearl street, Cleveland, Ohio, for only 50 cents a year.

It would not be just to omit words of praise for that well-known old stand-by in lyceum work, "The Children's Progressive Lyceum," by Andrew Jackson Davis. The inspired author rendered invaluable service to Spiritualism in the preparation of this manual, which is of the kind of things that seem to grow good as they grow old. It is always fresh and new, delightful and instructive. The price is 50 cents, and it is for sale at the office of The Progressive Thinker.

Belvidere Seminary.

The fall term of this home-school for youths of both sexes will begin September 20. Location healthy and beautiful. Adults prepared for college or business by experienced and liberal teachers. Its art departments include music, painting, mechanical drawing and literature. Its management is liberal and its Golden Rule, its coercive force is, therefore, the law of love; its motto, "He that ruleth his own spirit is greater than he that taketh a city," hence, in principle, its management is opposed to war, capital punishment and injustice, in all the relations of life. Spiritualists and all progressive people are cordially invited to co-operate with its principals in their efforts to sustain a liberal and harmonious institution for the intellectual, moral and spiritual education of their children. Terms moderate.

References:—H. D. Barrett, editor of the Banner of Light; J. R. Francis, editor of The Progressive Thinker; Mrs. Loe F. Prior, Atlanta, Ga.; Mr. and Mrs. W. P. Williams, Salem, Oregon, and others. For circulars address Seminary, Belvidere, New Jersey.

"Encyclopaedia Biblica Spiritualism or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his twenty years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopaedia of information on the subject. Price \$1. For sale at this office.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL.D. A compact and comprehensive view of the subject, in a series of critical, scientific, analytical and critical facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1, cloth; paper 50 cents. For sale at this office.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist, or Christian, can scarcely read it without spiritual profit. Price \$1. For sale at this office.

REMARKABLE OFFER

For a Short Time Only

To those writing us, giving us name, age, sex and one leading symptom, in your own handwriting, we will send an absolutely correct and carefully prepared diagnosis of their case, stating their true physical condition; and

"Foods for the Sick and How to Prepare Them."

A valuable volume, giving proper diet, how foods should be cooked, also the proper care of invalids. This volume contains recipes for the hygienic preparation of foods for general consumption. It is, in fact, a Hygienic Cook Book. It contains a list of antidotes for common poisons. It is a guide to right living, a counselor in sickness or emergency—concise, yet plain and readily understood, and

WOMAN:

A medical brochure for ladies only. This volume has been highly commended by the leading reformers of the day. It is a valuable medical work, and should be in the possession of every woman. It will be sent FREE to ladies writing us under this special offer.

It has cost us hundreds of dollars to publish these volumes. They are nicely illustrated and are standard works.

A correct medical diagnosis and the two valuable volumes ABSOLUTELY FREE of all cost. This offer will hold good ONLY while the present editions last.

DRS. PEEBLES & BURROUGHS,

Battle Creek, Mich.

Sunday Spiritualist Meetings in Chicago.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

The Spiritual Investigating Society meets at 3222 Cottage Grove avenue, under the direction of Dr. Carr. Lecture and tests at 8 p. m.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel hall, 40 Randolph street. Services at 7:30 p. m.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter of eight. Questions invited from the audience, and answered by the guides of Mrs. Ashton. Always an interesting programme. All are welcome.

The Gross Park Spiritualist Society holds meetings every Sunday afternoon at 2 o'clock at 1785 N. Hoyne avenue.

The Christian Spiritualist Society holds meetings at Hygeia Hall, 404 Ogden avenue and Robey street, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts the services.

Forty-third Street Christian Spiritualist meetings will be held in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday, 8 p. m., conference and tests; 8 p. m. lecture by S. P. Cady; tests by H. F. Coates and others. All are invited. Good music and seats free.

Spiritual Endeavor Society, meets at No. 1 South Hoyne avenue, near Lake, at 8 p. m. Sarah E. Brownell, pastor.

The First Spiritual Church of the South Side holds services every Sunday at 2:30 and 7:30 p. m., at 77 Thirty-first street. Lecture and spirit messages at both services. Mrs. Georgia Gladys Cooley, pastor.

The North Side Light of Truth Spiritualist Society holds meetings at Schiller Hall, 601 Wells street, second door South of North avenue. Sundays at 10:30 a. m. and 7:45 p. m. and Thursdays at 7:45 p. m. Mrs. Irene Dobson and others will speak. A welcome for all.

Church Students of Nature meet every Sunday afternoon, and evening at 7:30, Nathan's Hall, 1505 Milwaukee avenue, corner Western avenue. Mrs. M. Summers, pastor.

The Spiritual Research Society holds meetings every Sunday afternoon, at 2:45 o'clock, at 3222 Wells street (north of Oak street). Conducted by Mr. and Mrs. Carr Wickland.

The Englewood Spiritual Society holds services every Sunday at Hopkins Hall, 528 W. 63d street. Conference at 8 p. m. Lecture and musical spirit messages and tests by the pastor, Mrs. Lora Holton, at 7:30 p. m. Seats free.

The Spiritualists' and Mediums' Home Society hold free public services every Sunday at 10:45 a. m., at 3310 1/2 Rhodes avenue. Dr. C. T. H. Benton, conductor, assisted by other good mediums and speakers; also a good lecture every Wednesday at 8 p. m. Take Cottage Grove car to 33d street, then west one block.

The West Side Spiritual Society has consolidated with the First Eclectic Society of Spiritual Culture, and are permanently located at Van Buren's Opera House, Madison street and California avenue. Services at 3 and 7:45 p. m. Judge Maguire assisted by other good speakers from time to time, will lecture. Mr. Gump, psychometrist.

The West Side Spiritual Society meets at Occidental Hall, corner of Madison street and Sacramento avenue, every Sunday at 2:45 and 7:45 p. m. Mr. Gump, psychometrist. Good speakers in attendance.

Send in notice of meetings held on Sunday at public halls.

We cannot keep a standing notice of meetings and circles held at private residences. We have no space for that purpose.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 35 cents.

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen, searching review of Roman ideas and practices should be read by all. Sold at this office. Price 25 cents.

"Thomas Paine: Was He Jewish?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

"Bible and Church Degrade Woman." By Elizabeth Cady Stanton. Comprises three brief essays, on The Effect of Woman Suffrage on Questions of Morals and Religion; The Degraded Status of Woman in the Bible; The Christian Church and Woman; written in Mrs. Stanton's usual trenchant style. For sale at this office. Price 10 cents.

"The Great Roman Ancestral." By Prof. Geo. P. R. D. D., ex-priest of the Temple of Cleveland, O. A sharp and pointed letter to Bishop Horstmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

A Few Words About the Devil, and Other Essays. By Charles Bradlaugh. With the story of his life as told by himself, and the history of his parliamentary struggle. With portrait. Paper, 50c.

Paine's Theological Works. A new edition. Examination of the Prophecies, etc. New edition. Post-free, 40 pages. Cloth, 40c.

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Mrs. Dr. Dobson-Barker,

Who is so widely known as one of the many

SPIRITUAL HEALERS,

SHE HAS

Successfully Treated

And Cured

Thousands of Patients.

Will Diagnose Your Case

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Lock of hair, age, sex, one leading symptom, full name, three 2-cent stamps and plain full address.

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Mrs. Dr. Dobson-Barker,

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TESTIMONIAL.

Olean, N.Y., March 27, 1899.

B. F. Poole, Olean, N.Y. My Dear Sir:—It affords me especial pleasure to inform you that I have received the Melted Pebble Spectacles, and regard them as truly a marvel. They are a perfect fit, clear and distinct, easy and restful to the eye.

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—AND—

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MY CREED.

Exceeding simple is my creed,
Faith in one truth is all I need.
I rest my soul in perfect trust
That One is infinite and just;
And sure that He all things ordaineth,
Fret not to have His ways explained.
Yet feel, as darkly now I read,
My knowledge growing with my need.
I seek not—hope not to secure
Truth in one crystal large and pure;
But grope in error's sandy sea
For scattered grains of verity.
I seek all knowledge from all men,
But own something beyond my ken.
Whether some essence of this "It"
Live on unchangeably eternally,
Or speak of life one being warm,
Or, spread through beings multifold,
These conscious atoms shall but pass
Into the flowers, the trees, the grass,
Even as this warm blood shall impart
Its color to the rose's heart—
I know not; but my faith is strong
That God cannot ordain a wrong;
And for those things I cannot see,
I trust His wisdom fearlessly,
—Buffalo Express

**But "Be Sure You Are Right,
Then Go Ahead."**

THE "QUESTION BOX" OF THE CHURCH.

Some Pertinent Questions Deposited in It, and Remaining Unanswered.

With more or less of misgiving as to the propriety and the result of the experiment, a few preachers of several denominations have in recent years adopted a method of "reaching the masses" by the establishment of a "question box" in their churches, for the reception of such questions as may occur to the honest inquirer into religious or theological truth, who, feeling a delicacy in propounding them personally to the pastor in his study or publicly in the congregation when so invited, prefers to ask them secretly and anonymously.

This method is calculated to strengthen the faith of the members of the church by impressing them with their pastor's sincerity and fairness not only, but his desire and ability to answer all proper questions.

It has been observed however, by many who have taken advantage of this opportunity to inform themselves, that only those questions which admitted of the ready, old-time orthodox reply and were asked by the average thinking parishioner were selected by the pastor for the elucidation from his pulpit. The more difficult problems are invariably evaded. If any reference is made to them at all, it is about as follows: "The consideration of such questions as these is not essential to our souls' salvation. All that is necessary for us to know of the Bible is made so plain that even the fool need not err therein. Here we look through a glass darkly," etc.

This kind of reasoning of course, is not satisfactory to the questioner to whom the Bible has ever been represented as God's "revelation" to man and the preacher as a teacher sent of God to explain it. The inquirer cannot reasonably conclude that the Bible as a revelation contains a single word or sentence that was not intended to be studied, criticised and understood, otherwise it could not but defeat its own object and mission in the world.

Would God write or inspire men to write a book for the purpose which is impossible to understand in all its parts? How can a book that is not absolutely comprehensible be pronounced a revelation and infallible? Is not such a pronouncement an insult to our God-given reason and therefore to God himself?

It appears then that these preachers are not seeking those questions which suggest themselves to the more thoughtful among their hearers, otherwise they would treat them with the respect they deserve, and the editors of the various church periodicals would dedicate their columns regularly to their publication and replies. Whoever saw in a church periodical the insertion of and answer to a question which in the slightest degree compromised the soundness of the orthodox religion? How different the Spiritualist press! Anything that is intelligent, whether for or against Spiritualism, is printed and answered in its columns, a fact which carries upon its very face an honest and unimpeachable evidence of its truth wherever it may be found. This is one of the legitimate results of our glorious public school system of education—a desire to get at the truth in every department of thought. While the teacher in our public schools is positively forbidden to teach the young idea how to shoot in any particular religious direction, the curriculum of the scholar is so far-reaching, embraces so much in the domain of thought, that it would be strange indeed if it did not reach here and there upon the religious faith of our fathers and question its soundness. This is the natural result of our public school system and constitutes the principal ground of objection to it by those sects that are maintaining parochial schools—an objection that is certainly well taken from their standpoint. There can be no question that the public school is as much opposed indirectly to the interests of Presbyterianism and Methodism as it is to those of Catholicism and Lutheranism.

Science and thought as involved in a non-sectarian, liberal education are no respecters of established creeds. Truth is the grand object of all education. The influence of the public school is in my opinion, the principal factor operating against the success of the church in its efforts to "reach the masses." The public school scholar is an adept at asking questions. He is a veritable interrogation point. He wants to know the whys and wherefores of things, and the church encourages this ambition in every way that pertains to secular knowledge, but when information is wanted upon theological topics its only address to the inquirer is: "Have faith."

The day of faith alone, has gone by. The dawn of the day wherein it is our privilege and duty to "add knowledge to faith" is appearing. The age of reason is here. The evolution of thought is manifesting. We are told by the pulpit that the Bible is the fountain of scientific knowledge; that the preacher's calling is confined exclusively to the saving of souls, and that the methods usually adopted for the acquisition of knowledge in every other department of thought do not apply to the investigation of religion and theology.

This is the position into which are driven such men as the Rev. Dr. J. M. Buckley, who are now not only openly expressing their doubts but absolutely denying the infallibility of the Bible. The General Conference of the M. E. church which will meet in Chicago in 1900 will prove extremely interesting should it endeavor to discipline the heretics within it upon this and other questions which are rapidly losing their orthodox significance.

Among the many queries which remain unanswered that have been deposited in the "question box" of various churches by various inquirers within the last few years, may be noted the following:

1. In Gen 3:19 we read that Adam was taken out of the ground, and because of his transgression "unto dust" was he to return. Was there any part of Adam that did not die? If so, did not the Devil tell the truth when he said to Eve, "Thou shalt not surely die?"
2. Is God infinite in all His attributes? If so, could infinite wisdom make a mistake? If not, why did God "repent that he had made man?"
3. If the breath of life which God breathed into Adam was an "immortal soul," or the real Adam, and went to a place of eternal torment when his body died, did not God deceive him in the words "dust thou art and unto dust shalt thou return?"
4. To whom did God speak his first and last words, and why should he have ceased speaking altogether?
5. If Jesus made an infinite atonement, could our final salvation be conditional? If Jesus "paid it all" what have we to pay? If he answered all the demands of the law what have we to answer for?
6. If Modern Spiritualism is false, how can you assert that the Bible is true and infallible?
7. In 1 Tim. 6:16 is the statement that God only hath immortality?" in Rom. 2:7, that it will be given to those who seek for it; and in 1 Cor. 15:54 we are definitely informed that it is given to the saints at the resurrection. Why teach that Adam transmitted immortality to his posterity?
8. Was Moses silly enough to forbid an impossibility when he issued his edict against holding converse with the dead?
9. If consulting familiar spirits and holding converse with the dead was possible in the time of Moses, why is it not possible at the present time?
10. If reason is in the way of salvation, is not the less we have of it the better?
11. Why should God create a being destined to rival him in power and influence? Why doesn't God kill the Devil?
12. If the death pronounced against Adam did not mean his ceasing to be, why did Job (2:1-8), David (Ps. 65: 115; 137: 14), Solomon (Ecc. 9:5), and Isaiah (38:18), positively teach that the dead know not anything, and that good and bad are gathered to their fathers, i. e., unto the earth or grave?
13. If Jesus was God or a third part of him, did not God punish himself to reconcile himself to himself?
14. Is the orthodox teaching that death is the immediate result of Adam's sin, reasonable? If not, why insist upon its acceptance?
15. Is belief a matter of volition, and can we believe what our reason repudiates?
16. Can it not be possible that the whole system of the Christian religion or of orthodox theology is erroneous?
17. Explain Dan. 12:2, "Many of them that sleep in the dust of the earth shall awake," and John 5:28, "The hour is coming when all that are in their graves shall hear his voice" and Paul, who says "the dead shall be raised at the last trumpet?"
18. What per cent of the intemperance, crime, insanity, suicides and pauperism of the day, can be attributed to the pulpit's indifference to the physical and temporal and therefore spiritual well being of the masses?
19. Was it a sin for Adam and Eve to partake of the fruit of the tree of knowledge? If so, for what purpose was it put in the garden of Eden?
20. If as ex-President Harrison said in his Chicago speech: "The poor are paying the taxes of this country, and the rich are evading them, why is the pulpit's voice not raised against this great injustice? Why is its voice silent upon the wrongs perpetrated by capital?"
21. In 1 Cor. 15:10th and 18th verses, Paul says, "If the dead rise not . . . then they which have fallen asleep in Christ are perished." If Moses, Abraham, David, Stephen and Paul went to heaven, why did they die and are now happy, wearing crowns of glory, will it make any difference to them whether Christ ever rose or the dead ever shall arise? Will their faith be in vain, as expressed in verse 14 of the same chapter?
22. If God did not design to have Adam and Eve learn both good and evil, why did he put the tree there, make the fruit "good to the taste," make them with an appetite for it, and create a "tempter" to induce them to eat it?
23. Does not the general teaching of the church that there is no real death, make void and useless the second coming of Christ and the resurrection of the dead? (II. Peter 3:4).
24. Bishop Foster writes: "However it may awaken surprise, truth demands that we should make the confession that we do not know that death does not end all." Is this agnostic utterance accepted by the pulpit generally?
25. Bishop Vincent said: "A disbeliever in the deity or divinity of Christ need not necessarily prevent a man from becoming a Christian." Will you please explain this?
26. Did Adam and Eve have any desires which God did not implant within them when He pronounced them "good?"
27. Why does the Methodist church reject the belief in Spiritualism of its founder, John Wesley?
28. If the "serpent" was evil, where did he get that evil from?
29. Did Jesus hang himself before or after he fell headlong and disembowled himself?
30. If "there are none righteous, no, not one," who is it that offers up the effectual, fervent prayer of the righteous, that availeth so much?
31. If the "serpent" did not act the part designed for him why did not Omnipotence prevent him?
32. If church-goers cannot get interested in their religion, why should you expect non-church-goers to show any interest?
33. If Christ's gospel was preached in the churches to-day as he preached it in his time, would you need to ask "How can we reach the masses?"
34. What is pure and undivided religion? Is it not humanitarian in character?
35. If Adam and Eve did not act the part designed for them, why did not God prevent them?
36. Can a preacher be honest who is secretly committed to a creed he cannot fully endorse, or preaches that which he does not believe?
37. Is belief of greater merit than character and actions?
38. If charity begins at home, why does the church send millions of dollars annually to "Greenland's icy mountains," while the struggle for existence among the masses in our own country is made greater every year on account of the injustice of combined capital?
39. Rev. Dr. Goodwin says the pulpit is not the educator of the people, but that the reverse obtains: the people is the educator of the pulpit. If this be so, of what benefit is the pulpit?
40. If God eternally damns his enemies, why teach us to love ours?
41. If Jesus made a full atonement for the sins of Adam and all his descendants, why are we still under the curse?
42. Why do you permit your parishioners who are railroad employees, to work on Sunday? If Bishop Simpson would not travel on Sunday, why should they work on that day?
43. How do you account for the fact that so many "prominent" church members prove to be defrauders, embezzlers and out-and-out frauds?
44. If only the human nature of Jesus suffered from sin, could it be called an infinite atonement?
45. Why do you pay far more attention, courtesy and respect to your wealthy parishioner, than you do to your poverty-stricken one? Do not say that you don't, please, for we know better. The masses are not observant of fools.
46. Who did Cain marry, anyhow?
47. How do you reconcile the Bible with the teachings of geology, astronomy, logic, reason, etc.?
48. If God made our salvation de-

pendent upon an article of faith, and he wishes to save all of his children, why require them to believe what their reason rejects?

49. How does it come that when God "calls" a minister from one congregation to another, it is never from a higher to a lower salary, but vice versa?

50. Why is it that the ministers' sons are no better than other sons?

51. Are there any chapters in the Bible that you would much prefer your sons and daughters should not read?

52. If Adam and Eve did as Omnipotence allowed them to do, and as all the circumstances in the case compelled them to do, and if they knew not that they were doing evil before learning it, why did an infinitely good and just God curse them and all their descendants?

53. Is the Bible perfect? If so, can imperfection understand it? If imperfect, why is it more holy than other books of the same nature?

54. Do you believe that God ever walked, talked, had bodily form, wrestled with one patriarch, and was angry with another, got angry, jealous, commanded cruelly and exhibited almost every passion and imperfection of man? If you do not believe this, why do you not say so to your congregation?

55. Why is the pulpit so backward in coming forward in the interests of the physical and temporal condition of the masses? Why did the "common people" hear Christ gladly?

56. Is there a trust, monopoly or syndicate in this country or England that is controlling the American pulpit?

57. Would a wise and benevolent earthly parent punish his weak and ignorant children eternally for one act of disobedience, and that too, when he had put a temptation before them which he knew would cause them to disobey? If so, would it be the duty of those children "to love him with all their heart, soul, mind and strength" for his great justice and goodness in preparing a way by which a few of them might escape his wrath?

58. If we are created in the image of God, he must be a personality. Who favors him the most, the white or black man? The rich or poor man?

59. If government ownership of railroads, telegraphs, etc., an income tax, etc., is a good thing for the "common people" of this country, why don't you advocate it from the pulpit. If politics has no business with the pulpit, the pulpit certainly has some business with politics. "Righteousness exalteth a nation."

60. Why is the pulpit losing its power and influence over the masses?

61. Is an eternal hell consistent with infinite goodness and justice?

62. Bishop Foster says he does not believe that sin was the original cause of death. How do you reconcile this utterance with your creed?

63. Do you really believe the flood story, the Jonah and the whale story, the Joshua and the sun story, the Lot's wife story?

64. If the object of punishment is the good of the punished, is it justice to either party that the innocent should suffer for the guilty?

65. Bishop Foster does not believe in the resurrection of the physical body. Is he not decidedly heretical?

66. Must we "work" out our own salvation, or "believe" it out?

67. To what per cent is the army chaplain's estimate of the value of a human soul reduced while engaged in battle with the enemy, which, as a Christian minister, he loves?

68. It is claimed that the Christian church abolished slavery. If this be true, why is it that the church North and South is still divided on the question?

69. Why did the church cease preaching an eternal brimstone hell?

70. If there is no brimstone hell, is not the Devil's occupation gone?

71. When you talk of saving souls now, what do you save them from? Have you a new hell?

72. Is it not a license to sin to teach that we are saved by another's merits, and not our own, and as surely if we repent on a dying bed as at any other time?

73. Would it not be far better for the pulpit to preach or lecture upon scientific and literary subjects? Would not man's duty to man as embraced in the Declaration of Independence and the Constitution of the United States be especially fitting for pulpit discourse at the present time?

74. When the church confesses as Bishop Foster has done, that it does not know that death does not end all, is it not time that it was making some effort at least to obey the scriptural injunction to add to its faith knowledge?

75. If God's loving kindness is over all his works and he is no respecter of persons, why do we need an advocate with the Father to secure his mercy to ward us?

76. Which one of the several versions of the Bible is the true and perfect one?

77. Why should a perfect, infallible Bible be revised every semi-occasional?

78. Why do you not advocate cremation as the only proper method of disposing of the dead?

79. Do you believe that at the so-called "morning of the resurrection" we will again be created from our own material dust and don our old or new liveries, stomachs, hearts, kidneys and bowels to functionate in our new state of existence? If so, why will not the ashes resulting from cremation answer the same purpose?

80. If Spiritualism is the work of the Devil, why should the pulpit seek to ignore it? Is it not the duty of the pulpit to destroy the work of the Devil? How can it perform this duty by treating it with "silent contempt?"

81. If in the Bible there is any support whatever to Modern Spiritualism, why have you acknowledge it frankly from the pulpit? Do you fear that the reputation of the pulpit for honesty by concealing it?

82. What construction do you place upon the following lines from Bishop Newman of the M. E. Church? "That the spirits of the departed have returned to earth, is a belief that is almost universal. Those eminent in the church for learning and piety, have cherished this common faith. It was the opinion of Wesley, that Swedenborg was visited by the spirits of departed friends. And it was Fox who said, 'are they not all ministering spirits?'"

83. What is your opinion of the following from the pen of Rev. Samuel Watson, for 36 years a preacher and professor in the M. E. church? ". . . and I saw a number of other spirits, some of whom I recognized as friends. I insist upon the reality of these facts, and upon their value as indicating the communion of the departed with those still on earth."

84. How does it come that when God "calls" a minister from one congregation to another, it is never from a higher to a lower salary, but vice versa?

85. Why is it that the ministers' sons are no better than other sons?

86. Is it possible that the pulpit is waiting for the new to instruct it on the subject of Spiritualism and to point out how much of it is contained in the Bible?

87. It is probable that the consideration of such questions as these led the noted evangelist, the Rev. B. W. Mills, to very materially change his views upon the doctrine he has hitherto so earnestly preached.

H. V. SWERINGEN.

UNCLE EPH'S PHILOSOPHY.

Oh, I want ter be wid Jesus as he sits upon de throne.
Yes, I want ter be wid Jesus, wants ter be wid Him erlong,
Fur Ise got sumpin' deep ter ax him on a subject dat am high,
On delect ob religion, ob de which an' ob de why.

No; I want no one ter heal me; its fur Him an' me erlong;
Its fur Him, because He's master ob de records at de throne.
An' fur me, because Ise anxious fur ter see how others start.

So dat I kin tell Saint Petah, an' his holy, salutary ban;
So dat I kin ketch dem fellahs dat hab blinded people's eyes
Wid dat spilefied, doblin racket, an' dem burnin' brimstone lies.

Oh, won't it be a picnic fur ter git right in de fold,
An' pick out dem ole deacons who hab hoarded up de gold?

Oh; won't it be a hot time fur all selfishness an' greed;
Fur de ones dat played de spidah in de weaven' ob de creed;
An' won't de angels holler, and won't dey sing an' shout
When I stan' dar by de record jest a platin' ob 'em out.

An' I'll bet dar'll be de Baptis' an' de Methodis' as well,
An' de Presbyterians an' de de skrinin' fear ob hell,
An' de priest wid his long robe on, an' his look so awful wise,
Fur ter face dere many victims wid de weak an' blinded eyes.

An' de fakir folks dat's foolin' wid de spirits dat dey make,
Sich a lot ob easy victims, fur de mighty dollah's sake,
Will be spotted by Saint Petah as dey wander to de gate,
Wid de pinters dat I gib him, an' be tole dey am tpo late.

An' dem plousiest ole misers, who hab had so long er sluch
On de treasure ob de churches, an' de po' men dey could pinch,
When dey meet de lowly Jesus wid dere kindly smiles and prayer,
Dey'll be plinked to de quarters whar dere's hotness in de air.

Dars a purpose in religion, ef it only am de true,
But it must be fur de people an' not jes' fur a few,
It must be full ob justice to de people as a whole
Or it halnt no good ter lib by, no good fur any soul.

DR. T. WILKINS.

QUESTIONS.

Is human life but one long strife
Twixt God's and Satan's strength—
Twixt rival hosts where each one boasts
He'll have our souls at length?

Or do we grow as all below,
Fur bloom of innocence
Have you a flower from fruit now sour
To ripen ages hence?

Is sin decay that knows no cure
Or but the fruit that's immature?

Is death the end whose shades descend
And shroud the soul in gloom,
A dreamless sleep, long, dark and deep,
Till resurrection doom?

Or is death only where souls new-born
Pass up life's shining heights,
From darkness to wings of bliss
From darkness into light?

Wait they the resurrection day,
Or scorn the robes they cast away?

Is there a hell where men shall dwell
In fiery agony,
Where hopeless pain, eternal, vain,
Proclaims sin's victory?

Or but a state where sinners wait
And work, and weep, and pray,
Till each at last redeems his past
And finds the upward way?

Does Justice mean revenge above,
Or but the guiding power of love?

Are heaven's walls of jewels all
Where not a vine may cling,
Where harps of gold and songs grow old,
But never bird may sing?

Or but the place where face to face
Those meet who loved and died,
Where fadeless flowers, hills, streams
And bow'rs

Show nature glorified?
Is heaven walled and under key,
Or land of sweetest liberty?

Is destiny of man to be
Around a shining throne,
With endless praise and idle days,
And crown to call his own?

Or is the goal but growth of soul,
Beyond all blight and curse,
Where hearts adore and minds explore
The starry universe?

Does life beyond mean idle peace,
Or upward path that never ceases?
CAILLA HARCOURT.

Reunion at Lake Cora, Mich.

The Old South-west Michigan Spiritual Society will hold its annual meeting in the popular resort grove at Lake Cora, Van Buren county, Mich., Sunday, June 25, 1899. Mrs. Adah Sheehan-Herman, M. D., of Cincinnati, Ohio, will address the meeting on "The Philosophy of Spiritualism."

Mrs. Maggie Walker, formerly of California, late of Detroit, who stands at the head of the list as a platform reader, will give messages from loved ones gone before.

Very low rates and special train service from all Chicago, and West Michigan stations, Grand Rapids to St. Joseph inclusive, have been arranged for the occasion, connecting at Hartford with special train on S. H. & E. for Lake Cora. For schedule of trains and rates at railroad bill, or inquire of C. & W. M. agent.

Low excursion rates by steamer Williams from Lake Cora and return \$1.50, leaving Dock No. 2, Rush street bridge, Chicago, at 11:30 Saturday evening, June 24. Returning, steamer will leave South Haven, Sunday, June 25, at 9 p. m.

L. S. BURDICK, Pres.,
Miss Zella Wafie, Sec'y.
Decatur, Mich.

RATIONALISM.

A Rash Theologian Criticized.

This important subject was discussed before the Y. M. C. A. International Convention, lately held in Grand Rapids, Mich., by Dr. J. M. Buckley, editor of the New York Christian Advocate. He said that the word is more properly pronounced "Rationalism" than by sounding the "r" long, and during his discourse he broke out all over with very severe "rash." To be rational is not to be altogether a good Christian, if he is an authority. We are disposed to think that Christianity must be entirely separated from reason in order to be consistent. Dr. Buckley said: "It has come to be the practice of modern times to accept only what accords with our reason. This however, is not a sound principle, and its doctrines in the extreme are fallacious."

After this attack upon reason that reasons upon natural law, he tried to show that religion and the Bible are supported by reason. This was a process of mental gyration that proved the speaker to be both unreasonable and unscientific, hence not a fit exponent of rationalism. He said on the line of his sort of reasoning: "God says 'Come and let us reason together.' With such authority the Christian editor should not attack reasoning of any kind."

By a process of flop he then said: "A man who tells me that the Bible and reason are antagonistic, may carry away the Bible if he leaves me my reason."

From other parts of his speech and by the words of other speakers I am of the opinion that it is good Christian sentiment to say that the Bible should be retained if we must discard all facts, all philosophy, all history, all science, and all reason. This is more consistent theology.

Another irrational statement made by this "rational" speaker was: "If a man professes to believe in God he should accept the word of God." By the "word of God" he means the Bible—but the Bible lacks ability to prove itself—and its being the "word of God" is only a dogmatic belief. For the meaning of the term "word of God," we respectfully refer all Christians to Moses' Hittite Bible lessons. They will learn there in brief that the "word of God" is used contrary to meaning "the scriptures," but means "inspiration," a "message" or a "spirit message." It is rational, then, that these believers in God—even the Christian God—should believe in spirit messages.

Dr. Buckley further admonished the young men and all good Christians not to hold any argument with men "who deny or doubt the being of God." Hence if a man is a good Christian other than as a personal belief—or deny any God at all—a good Christian must hold no converse with you. This is not only according to Dr. Buckley, but is the opinion of all evangelicals and even was spoken by Jesus. It is sad to see a class of people who are professed "to save all" if possible, deliberately refusing to converse with an atheist or a godly man who denies God to be a he-God. Such a poor degenerate (?) should have every possible advice and be met by every species of argument to disprove his dangerous theories—but the church advises to let him go on surely and without any effort of rescue, to hell.

That is un-Christian and irrational. Why is that advice given? In converse with a Y. M. C. A. man he finally said: "I cannot change your views, and I do not care to discuss with you." There is the reason for the advice not to dispute—it is impossible to "convert" any one who reasons or knows. You must be a susceptible fool. Justify a good Christian as a personal belief—or deny any God at all—a good Christian must hold no converse with you. This is not only according to Dr. Buckley, but is the opinion of all evangelicals and even was spoken by Jesus. It is sad to see a class of people who are professed "to save all" if possible, deliberately refusing to converse with an atheist or a godly man who denies God to be a he-God. Such a poor degenerate (?) should have every possible advice and be met by every species of argument to disprove his dangerous theories—but the church advises to let him go on surely and without any effort of rescue, to hell.

This theological editor then went off into the exposition of a scientific thesis, and he became "mucily mixed," and entirely self-satisfied. He said: "Nature does not even prove the almighty power of God." Well, we have always been led to believe that theologians taught that God is the author of and ruler over Nature. If so, then Nature should prove God. If Nature has no relation to God and is not his handiwork, then it cannot prove the power of God. Some of us are convinced of God by the proofs in nature, and deeply sympathize with Dr. Buckley's atheism in believing only in a mythical God—the God of the ignorant and the God of the idolaters. The three-in-one or the one-in-three is not natural; and we who are naturalists are glad to have its unnatural qualities claimed by the theologians—it is an honest conclusion.

"In nature, often the bad man prospers and the good man is the opposite. If that is true, why? Is God weak or is God not good?" I am surprised that the doctor should thus ask for criticisms of God. He should not call out any doubt. But I will answer without any criticism of God, thus: God has nothing to do with it. It is natural causes that produce the contrasted results. Remember, according to Dr. Buckley, God is not natural, nor in of nature. But I would like to know why God did not answer the good man's prayers and condemn and defeat the bad man's plans?

"Where is the proof of a future state in nature?" Thus this speaker exposed his ignorance. "There is none," he said, and that implies that he knows—and he will not discuss with anyone. It is all too bad! How densely ignorant are we who do know!

"Nature does not sanction the golden rule." He thus claims the rule to be unnatural. Indeed he said so—for he exclaimed, "How can I love my neighbor if he is not lovable?"

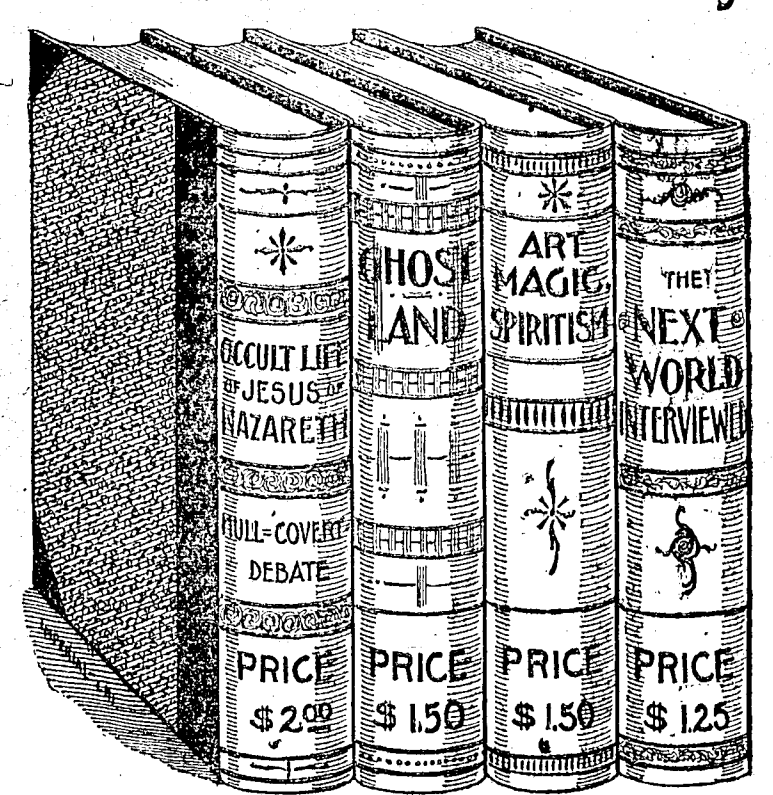
If the Christian makes the golden rule an impossible rule, and fails to live it, or even attempt it, then his Christianity is very poor stuff and wholly inconsistent. Thus Dr. Buckley is un-Christian whilst he is fearfully unscientific.

All these must be thrown away—all science, all philosophy, all precept, all example, all knowledge, all revelation and all of the prophets; indeed it is fast coming to theologians to discard the Bible also. Why? Dr. Buckley tells us: "These are of no use to man who does not have in his heart love and faith in Jesus. And He alone is the hope of our resurrection."

To this final refuge are they driven. They admit that the above is in proof. From that they are driven by the positive proofs extant of an immediate resurrection, or birth into spirit life at the period of physical dissolution, called "death." These proofs are universal, and within reach of every person. Millions of people can testify to the facts. Thousands of persons have seen the spirits—even have seen their birth from the earthly-tombent, and are able to give rational answers. Anyone "rash" enough to dispute it, must bring facts and not dogmas. This is an era of fact—and the age of belief is gone. The rationalist must be an investigator, a scientist, and not a rash dogmatist. We hope Dr. Buckley will continue his study of rationalism.

G. W. KATES.
Grand Rapids, Mich.

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REV. MINOT J. SAVAGE TALKS WITH THE DEAD

Believes Our Spirit Bodies Can Be Photographed.

If it is true that spirits have forms, then I do not consider it unscientific to think that they may be photographed.

Rev. Mr. Minot J. Savage, of the Church of the Messiah, said two weeks ago in his pulpit that spirits may be photographed.

He explained his position still further in a statement to the Sunday Journal yesterday, which is given above. Dr. Savage is regarded as one of the most scientific ministers of New York.

He is the associate of Dr. Robert Collier in the pastorate of the Unitarian Church of the Messiah.

In his sermon he has always kept abreast of the progress of science. It is hampered by no doctrinal rules, for the Unitarian church recognizes none such.

He is recognized as one of the great pulpits in America.

At various times he has uttered sentiments on the subject of Spiritualism that have startled church people. Late in his life he has been delivering a series of sermons on the life beyond the grave.

He has thrown aside previous theological ideas on the subject. His ideas have been the result of original thought and research along the lines of the latest scientific discoveries.

The impression he has created by his discourses is that there is scientific ground for believing that disembodied spirits of the dead remain upon the earth, or revisit it.

His last statement on this subject is the most striking of all. It has been considered usually that "spirit photographs" were pure frauds. Many exposures have been made of the tricks used by Spiritualists who claimed to produce them. Photographs have shown that many of such pictures are made by what is called a "double exposure."

That is, after the usual photograph of a picture or living person is flashed upon the photographic plate. In the negative or on the printed photograph it appears to the untrained eye like a spirit's image.

The knowledge of this trick has naturally led to the general belief that all so-called spirit photographs were frauds.

Dr. Savage's statement would indicate that spirit photographs can be made with as much scientific accuracy as an X-ray picture of the hidden bones of the human body.

The authority whom Dr. Savage quotes as having actually seen a genuine spirit photograph is Professor Alfred Russell Wallace, of London. Professor Wallace is the scientist whom many consider is really entitled to the discovery of what is now known as the "Darwinian theory" of man's descent from the animal kingdom.

LIKE A MIRACLE. MUSIC AND VOICE. BOTH OF AN OCCULT NATURE.

Though Sardou, the author of "Robespierre," is one of the most level-headed men it is possible to meet, there is no more fervent devotee of Spiritualism living. His conversion is founded not on any theory, but on experiences that have occurred to himself.

The day of miracles is not ended—in India at least. A good old-fashioned marvel, strictly contradictory to the laws of nature as we know them, is reported from Benares. It is Mrs. Besant, beholder of things invisible, were the chief witness, some might question whether more was not seen than met the normally constituted eye; but the whole performance was viewed at close range by a large party of English folk.

They were presumably quite sane, for a physician, a lawyer and a scientist were included, and a detailed description which has been extensively copied appeared in that eminently respectable periodical, the Lahore Civil and Military Gazette. So, skeptic, hold your peace.

The occasion, from the native viewpoint, was religious, but the preparations were like those for a barbecue. Trench fifteen feet long by four wide was prepared near the river. This was filled with logs and faggots, which were fired and allowed to burn all day. By evening the mass had become a deep bed of glowing coals which kept spectators at a distance and seemed hot enough to roast any sort of meat in short order. And meat was to be given it—live human flesh.

The visitors were provided with chairs and stationed on a mound of earth about eight feet from this blazing bed of "red flowers," as the Kipling call it. The scorching heat would permit them to approach no nearer.

Then came a procession, with all the hubbub and tannoyment of Hindoo worship. Certain mysterious rites were performed and a number of cocoanuts thrown upon the coals, where they lay unscathed.

Forthwith the two priests who were to be the leading performers became, to all appearance, possessed of the devil. They yelled like madmen and ran twice around the fiery pit, like barefooted and seemingly unprotected, they plunged into the incandescent mass and waded back and forth as children plough through the dry dust of a courtyard, kicking up red-hot coals and sparkling embers.

And now their frenzy infected the crowd. First two or three leaped down upon the scorching floor and followed in the wake of the priests. Then they rushed through by hundreds, splashing the coals right and left, like madmen dashing through a ford. Among them went the boys scarcely five years old, so we are told, marched through after the mob, crossing several times. He described the sensation as "like walking over hot sand." Nobody was burned, and it was noticed that a turban which had fallen from the head of some devotee lay on the hot brands unharmed.

After the priests had withdrawn all were warned to desist. The inquisitive visitors now attempted to approach the trench, but the heat was still so fierce that it drove them back.

Such is the testimony of an eye-witness. Where to it all tended is not made plain. The performance is left as purposeless as the gyrations of a whirling dervish.—New York World.

SPIRITUALISM. It Is Not Christian Science.

Please allow me to make a few remarks on your editorial on "Commercial Spiritualism" in Saturday's Times. In it you blame Spiritualism for the death of a child known to have died from typhoid pneumonia. Spiritualism and Christian Science are two distinct things. Christian Science is a faith, while Spiritualism is a fact.

The Spiritualists are broad-minded enough not to be bound to any particular school of medicine, and for that reason you do them an injustice to connect Christian Science with Spiritualism. The true Spiritualist has very little faith, if any, but deals simply in facts. He is liberal-minded enough to reason beyond the pulpit that eight centuries of Christianity have failed to diminish that which he had more than Mohammedanism or Buddhism.

All that is good and noble under the Stars and Stripes, both individually and collectively, is the effect of the spiritual world on the mortal. In the case of Spain you have a good sample of what eighteen hundred years of Christianity without progress has produced—a nation which has very little to commend it, compared with the rest of the world, either morally or politically, while our own land of liberty and progress you have a people ready to adopt new reforms and stretch out a helping hand to weaker nations of the earth.

To give you an individual case of "before and after using" Spiritualism, I will cite the instance of a millionaire who while in earth-life had very few friends and fewer admirers, and yet I believe he was a church member. Now, he is in spirit life, while his daughter, who is a Spiritualist pure and simple, has been inspired by her father to come the ideal American girl—a lady who has the good will of every man, woman and child. There was not a newspaper in the land but gave her the highest praise for what she did for the soldiers and her country during our war with Spain.

In the last paragraph of your editorial you say "the real trouble is with those who peddle out this criminal folly at 50 cents to \$5 a head, according to the means of customers." This does not apply to Spiritualism, but to Christian Scientists. The greatest scientist of England, Prof. Crookes, and Sir Alfred Russell Wallace, and Prof. Elliott Coues, of Washington, maintain that Spiritualism is a truth regardless of what Heber Newton may say. All Spiritualism asks is fair play and no favors, and it has a right to expect it from the press, but does not always get it.—Louise Humphreys, in Washington (D. C.) Times.

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With the inception of birth is commenced the beginning of death.

SOME THOUGHTS AND CRITICISMS.

MATERIALISTIC SPIRITUALISTS—CHRISTIAN SCIENTISTS—THE SUBLIMEST REALM OF SCIENCE—VIBRATIONS—FOUR DIMENSIONS OF SPACE—THE SIXTH SENSE.

Most church members are very materialistic in their make-up and strange to say, many so-called Spiritualists belong to the same category. It is impossible for such ones to see spiritual things with any clearness and they will often deem advanced Spiritualists as over-credulous or wild. They may be clear-headed about earthly things, but stupid as to all spiritual phenomena.

The lofty consolations of a spiritual life are unknown to them and they are ever ready to declare that religion has nothing to do with Spiritualism. Such ones are very useful in searching out the frauds of mediumship, but not being able to grasp these subtle laws very well, will sometimes condemn merely mediums who are the very soul of honesty.

On the other hand there are many persons who attribute everything to spirit, as for instance the Christian Scientists and the highly transcendentalists who seek to banish matter altogether, while even the matter of the Mental Cause is almost entirely ignored.

Mr. Eddy, who has been pretty much apotheosized by the Christian Scientists, and who has charged enormous prices for his instructions, has been shown in the May number of the Arena, to have received her leading lessons from Dr. Quimby, of Bangor, Maine. Her personal magnetism must have had much to do with her success or she could not have induced so many students to join her classes at so many twelve lessons. Some of the rest of us can teach broader truths without getting \$25 a lesson, either, and we can show how to make very many permanent cures, while Mrs. Eddy is said to have been an invalid for forty years in spite of her own science.

Is there such a thing as the supernatural? A writer in The Progressive Thinker who signs himself "Sargis," condemns scientific Spiritualism. The two words, he says, present a total dissimilarity of ideas. Some of the dissemblers of fact in the doctrine of physics, Spiritualism is a thing of real existence beyond the realm of physics. They have no affinity. I deem this one of the most perverted of ideas. Nature extends through all worlds both visible and invisible for spirit cannot act aside from matter. Take the solar rays. Hold a prism in the sunlight and it will divide the rays of sunlight into almost a complete octave of colors. But we have discovered that the solar rays extend as far as above the visible part as the whole length of the visible colors themselves. Now clairvoyants have discovered that beyond the point where the violet fades away into invisibility, another octave of colors, more refined and beautiful than that which is perceived by the outward eye, makes its appearance. These are what Reichenbach calls the ethereal colors, and what are sometimes called fluorescent rays from the fact that they cause a fluorine grade of light constituting another octave of colors above the violet becomes apparent. This light is sometimes called the X ray or Roentgen ray and it is sufficiently refined to penetrate opaque substances more or less well, as seen in Edison's fluoroscope. A still higher octave of colors, which may be called the psychic, is that by which all well developed clairvoyants gain their wonderful vision. This third grade of color light is presumably the highest that mortal vision is able to grasp, but there are of course several higher octaves. Now all of these grades of light are material substances. I have collected the color forces as real substances, in water, a thousand times and found them to be most exquisite medicines. Mr. William Crookes demonstrated the materiality of light before the Royal Society, many years ago, and Prof. Tyndall himself though not a Spiritualist, suggested that this boundless store-house of invisible rays might be used for a higher condition of human life. Here then the grade of matter extending as our reason would naturally suggest and as all progressed spirits admit to a degree of almost infinite fineness and suited to the various grades of spirit realms. These are the realms of the sublimest science that human beings can ever attain to—a science that covers the highest glories of life and includes and illuminates all the grosser sciences as the sky covers and lights up the temples beneath it.

And yet our so-called physical scientists ignore this grander field of matter that it does concern the material world and is to a considerable extent a realm of speculation. To one who can grasp spiritual things it is a realm of exact science and furnishes a key to unlock the grosser phases of matter around us. Without any knowledge of this invisible and higher universe, exact science is impossible outside of pure mathematics. Thousands of persons are able to see the ineffable glories of flower, and tree and sky and landscape of color and light for matter stands revealed in all its phases the same as on earth only more refined. All others, all forces, all spirits have the colors, forms and weight of the material or atomic universe, as well as the amazingly subtle element of spirit. It is absurd, then, to talk about a separate realm of physics and another of intangible nonentities which many people are in a habit of calling supernatural.

If eminent Spiritualists as "Sargis" says, condemned that phenomena occurring with and through mediums are unexplainable by any facts or law known to science, it is high time that they had begun to consider these things from a basis of nature and made acquaintance with the fine forces. Hypnotism and the psychic realm are not difficult things to understand for those who can throw aside the mists of old theories. It is only a step between the hypnotic trance caused by the entry of the trance caused by the spirit operator. The spirit operator possesses the same psychic brain and body that he did while in the earthly life and can project his mental ethers and images into the brain of a sensitive with even more skill than he could before his transition, because he is under the reign of finer elements. What is there mysterious about that? The truth is our so-called men of science have been so accustomed to the grosser phases of material elements that when they attempt to consider the finer phases in which are the hidings of power, they are mere children. The trouble is that they are not conscious of their weakness and are ever ready to set others right by words that "darken knowledge in every direction are using the term "vibration" as though they had reached something scientific by using it. They deem it the true explanation of mental and psychic phenomena and all other forces. One man's vibrations, they say, are in harmony with another's, or he is a person of fine vibrations. All this is simply dealing with effects, not with causes, not with fundamental things. What causes this

motion, this vibration? A wheel vibrates, moves. Is the force in the wheel? No. It is in the water, or the wind or the steam or some other fluid that moves it. Force is always a fluid throughout the whole known or visible world, hence as the universe is in harmony with itself it must be a fluid in the invisible world. We know electricity, light, mental force, nerve force and all other forces are fluids. We know it in harmony with this principle that all matter was right when he considered the vital emanations from human beings that are usually termed magnetism, fluidic. And yet the medical pigmots of his day treated him with scorn as a quack, and finally drove him off. To consider magnetism a fluid, psychic force a fluid that could pass from one person to another, was too monstrous. Braid, who invented the term hypnotism, condemned this idea and Bjornstrom and nearly every other physician of the old style, denies that nerve force, or vital magnetism or mental force are fluids and holds Mesmer up to scorn. But here is incontrovertible fact that destroys their theories and shows that they are the quacks, for all nature says that to be a force at all it must be a fluid. This ignorance of law has made them bunglers in the treatment of nervous diseases and prevented their solving the mysteries of hypnotism which when understood take hold of diverse possibilities.

My friend Dawbarn talks as though memory and mental forces are simple matters of vibrations, which vibrations ceasing at death "destroy all memories of earth-life." This is not much better than bald materialism, for the materialist says that death destroys the brain, therefore there is no possibility of life or mental action any longer. But why make such an assertion, when ten thousand facts show that the spirit has the keenest and truest memory of all earthly and celestial things. Many mediums who are only partially developed may have such an imperfect aura or vocabulary as to partially cloud the spirit's mind and even pervert his sentiments, but in a vast number of cases the spirit will present memories and ideas that are entirely unknown to the medium. It is entirely unnecessary to suppose that a human being must take a bag of vibrations with him to the spirit life, in order to keep up his memory. Memory? Simply the picture plate of the sensorium on which the images of the outer world as well as of thoughts and impressions are photographed. The psychic light within every person reveals these pictures to our consciousness and we call it memory. This sensorium is a part of the psychic or immortal body which passes on to the next life. Having then got rid of the grosser fleshy body, and working under the control of the swifter ethers (fluids), all memories, perceptions, reason, faculties, and one might better say in the earthly life. Am I building on mere theories and may it not be possible that I am mistaken in supposing that there is a psychic body? By no means. In Part III. of Human Culture and Cure, I have given numerous facts to show that the spiritual body, even in this life, is frequently capable of looking down upon the outer body, which may be motionless and separate from itself. Here then we have a fine material brain body and a fine spiritual body, a body invisible to the outward eye, not from any lack of vibrations, but because it is too refined for our dull perceptions. Let us talk less, then, about vibrations as causing the wonders of mind and study the mental picture-centers which are kindled into life by the sweep of exquisite ethereal forces.

There are learned men who are so destitute of all mathematical perception as to declare that there are four dimensions of space, i. e., length, breadth, height and depth. This is a very old theory, but it seems to their minds to be corroborated by the fact that solid bodies can be brought through locked doors by spirit power without the least breakage in the wood or metal of the door. But clairvoyance shows that spirit chemistry is far superior to that of mortals, as a fiery, luminous ball is sometimes seen to disintegrate the middle substance of the door at which place the object is passed through, and the opening brought together again without the least sign of fracture.

It is very common to speak of clairvoyance as a sixth sense. This is a very imperfect way of stating matters. In our more external body we have what are called the five senses. As connected with our psychic body we have the same senses greatly exalted or intensified. Thus psychic vision is clairvoyance which reaches to vast distances and discovers a new and more beautiful universe; psychic hearing or clairaudience will reveal the words of hundreds of miles; psychic feeling or psychometry will reveal the very soul or history of things, while psychic smelling or tasting is greatly more complete and far-reaching than that of the outer body. The great majority of people then have only five senses already evolved; the thoroughly developed psychic has ten senses, while in future, still finer and more perfect ranges of the senses will be possessed.

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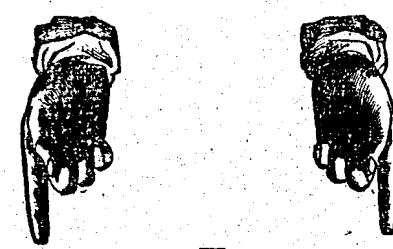
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A Letter

To the Sick

who are my patients, and those who are not. We desire to say that June 15 closes our 12th year of medical practice. In that time I have diagnosed 21,630. I have treated over 10,000 sick folk. Some 16,000 remained with me until cured. Something over 1,000 only took treatment one month, then left me to take cheaper treatment. I have had 8 deaths; these deaths occurred, however, after calling in their home physician, through the advice of friends. The rest are still taking treatment or quit treatment, through one reason or another. Three hundred or more, perhaps, continue for a while, stop treatment, and then began again after trying other physicians. I failed to cure. I now believe that I have the largest practice of any one physician, and to-day I can say that I believe I owe this large practice and grand success to the fact that I do my own diagnosing and prepare all medicines myself. I do not trust these two important matters to any one else. I take a vacation once a year, and during that time I employ only one physician, who never puts up a drop of medicine without consulting me by letter or by wire.

I have now returned to my country home, at Ayer, Mass., where all letters should be sent. The Sanitarium or Health Home is now rapidly filling with patients, and no doubt I shall have to greatly enlarge the Home next year. Dr. Avery, who has been with me two years is at the Home all the time, day and night, while I make regular daily visits.

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Church of the Star of Truth, Wicker Park hall, No. 601 West North Avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

The Spiritual Investigating Society meets at 2225 Cottage Grove Avenue, under the direction of Dr. Carr. Lectures and tests at 8 p. m.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph Street. Services at 7:30 p. m.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments, supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of the band. Always an interesting programme. All are welcome.

The Gross Park Spiritualist Society holds meetings every Sunday afternoon at 2 o'clock at 1735 N. Hoyne Avenue.

The Christian Spiritualist Society holds meetings in Hygeia Hall, 144 Ogden Avenue and Robey Street, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts the services.

Forty-third Street Christian Spiritualist meetings will be held in Kenwood Hall, 4308 Cottage Grove Avenue, each Sunday, 3 p. m., conference and tests; 8 p. m., lecture by S. P. Cady; tests by H. F. Coates and others. All are invited. Good music and seats free.

Spiritual Endeavor Society, meets at No. 1 South Hoyne Avenue, near Lake, at 8 p. m. Sarah E. Bromwell, pastor.

The First Spiritual Church of the South Side holds services every Sunday at 2:30 and 7:30 p. m., at 77 Thirteenth Street. Lecture and spirit messages at both services. Mrs. Georgia Gladys Cooley, pastor.

The North Side Light of Truth Spiritualist Society holds meetings at Schiller Hall, 601 Wells Street, second door South of North Avenue. Sundays at 10:30 a. m. and 7:45 p. m. and Thursdays at 7:45 p. m. Mrs. Irene Dobson and others will speak. A welcome for all.

Church Students of Nature meets every Sunday afternoon, and evening at 7:30, Nathan's Hall, 1608 Milwaukee Avenue, corner Western Avenue. Mrs. M. Summers, pastor.

The Spiritual Research Society holds meetings every Sunday afternoon, at 2:45 o'clock, at 326 Wells Street (north of Oak Street). Conducted by Mr. and Mrs. Carl Wickland.

The Englewood Spiritual Society holds services every Sunday at Hopkins Hall, 628 W. 63d Street. Conference at 3 p. m. Lecture and spirit messages at 7:30 p. m. Tests by the pastor, Mrs. Lora Holton, at 7:30 p. m. Seats free.

The West Side Spiritual Society has consolidated with the First Eclectic Society of Spiritual Culture, and are permanently located at Van Buren's Opera House, Madison Street and California Avenue. Services at 3 and 7:45 p. m. Judge Maguire assisted by other good speakers from time to time, will lecture. Mr. Grupp, psychometrist.

The West Side Spiritual Society meets at Occidental Hall, corner of Madison Street and Sacramento Avenue, every Sunday at 2:45 and 7:45 p. m. Mr. Grupp test medium. Good speakers in attendance.

Send in notice of meetings held on Sunday at public hall.

We cannot keep a standing notice of meetings and circles held at private residences. We have not space for that purpose.

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SOME CLEAR PROPHETIC FOREGLEAMS

An Address Delivered by Mrs. Georgia Gladys Cooley,
Chicago, Ill., June 4, 1899.

There is no power greater than knowledge. Hence the soul of man is ever reaching out for more knowledge day by day.

It is not a wise thing to dwell too much in the past, and yet a casual glance backward from time to time is good when used as a method of comparison. There are those upon this and the other side of life who claim that by comparing the past with the present and as it seems by mathematical calculation, or we would say spiritual understanding, they can prophesy and see into the future.

It has also been said by one upon the earth plane, and resaid by many others, that the safest time to prophesy is after the thing has happened. Yet the seers of to-day are simply instruments in the hands of the seers of the past, and the prophets at the present time, as a rule, are aided and assisted by prophets of old, and the seers of the future, and the future will be assisted and influenced by both the prophets of the present day and the prophets of the past.

Growth is revelation and revelation is growth, and those who have gone from this world and who while on the earth plane prophesied and had the power of seership, are also growing and elevating themselves in the other world. These faculties are intensified by death or the passing out of the earth form, rather than dulled, and they whose spiritual perception and understanding caused them to see into the distance and draw a picture of the future are more adapted and further advanced in that work now than they were when clothed in flesh; they were children then compared to what they are now.

It has been said that there is no future; that the present time—the ever-present moment—is all there is for man, and all there is that contains for him a sure promise of being what he is. Again, it has been said that we should connect with the present, forgetting if possible the past and taking our chances for the future. This to the progressive mind is idle talk and that which has a tendency to cramp the growth of the soul or intellect.

There are those in your ranks to-day who have taken up the work of Spiritualism and struggled in the forest, as it were, and they can take a retrospective view and see that there has been a past as well as a present, and that there is a future likewise. No doubt through the instrumentality as early workers the prophets of the past foresaw a great many things that would be accomplished through the teachings of Spiritualism in the fifty years which have just closed, and no doubt they rejoiced at times to know that many of these prophecies have been fulfilled, and the angel world to-day is just as active in its work in these special lines as it ever was.

The interest of humanity is ever upward in the minds of the enlightened spirits, for they realize how necessary it is that the human race should be improved upon in many ways; that individuals grow better daily as they enter into the world beyond and form a part and particle of the spirit world, and the more they can do for the inhabitants of earth in the way of aiding them, the better they are making the conditions for their own spirit world, for the inhabitants of the earth plane form in time through the change called death, the inhabitants of the angel world.

There is a great interest taken by the enlightened spirits in the cause of Spiritualism, for they know that through this channel and this channel alone the world will be made a brighter place than it is at the present time, and they are throwing their influence continually over every mind that is receptive to their influence, in hopes of casting a seed that may grow and bear its fruit in time.

Spiritualism has already improved the world; it has already enlightened its people, and it will continue in this work, for its mission lies along this line. The improvement in all spheres of life will be noted as time passes on, and the work that Spiritualism is to do will be done after its own particular method. The angels hasten not. They realize that the culmination of the ages and of all facts come to their appointed time, and Spiritualism, though it has always existed, came none too soon to the people of the United States. The time was ripe for its advent into this world, and the tiny raps were received by a number who continued to follow up the significance of the same, and now you have its teaching in every city of your land.

When the tiny raps first came and the prophecy was made that these same raps and these same manifestations would be produced all over the world, many were astonished, and some denied that such would ever be the case. When it was predicted that balls would be opened and teachers would speak truths given by the angel world, and teach the children of earth, there was great consternation, and when it was further said or prophesied that the angels, or the spirit friends, would walk out and embrace you and converse with you face to face as did the Master of old with his people, there was laughter, for the minds of the people at that time were so imbued with the teachings of the past that they could not conceive of such as coming to them in their time; yet all has taken place and Spiritualism is still prophesying. It has clung fast to the shore and ever thrown out the ropes on which hang the truths into all putable. It has sent its vessels into all waters and lands, and naturally this has prepared a strong foothold and a mighty foundation for its work in the future.

It will enter into art more than it has ever entered before, and already you find the old masters, whom the world claims have laid down their paints and brushes and now sing around the throne

of God, close to earth, and an inspired artist is not an uncommon person to meet to-day. They not only acknowledge their assistance from the other side of life, but praise the higher powers for having become acquainted with this grand truth which has enabled them to acknowledge their helpers, and to know that the spirits of the masters of art still love to reproduce their work upon the earth plane. It is true they must do it through the instrument of mediumistic talent, but still they are satisfied, knowing that the world acknowledges their existence and their interest in things of earth.

But the art that is now within your circle upon your plane is that of to-day, and the masters of the past and present will guide the hand that holds the brush in the future time.

You have your spirit friends portrayed to you life-like at the present time through mediums; you have them so that you may decorate your homes with a portrait of mother and father who have gone. Occasionally there is a scene that represents some home in spirit land, but Spiritualism will so pave the way for us that the world beyond will be painted by the entrance of the spirit of the masters of art as they gaze upon it you will feel that you have already ascended into heaven.

As it will assist in art it will do the same in music, and the little children whose nimble hands are now sometimes controlled by outside intelligences will grow into men and women and produce to the world such music as has yet been unheard. There are more Jenny Lind's than she who is known as the night-tingle. There are more Emma Abbott's than she who sang so many times to the sorrowing hearts, and whose death was attributed to the cold which she caught while singing to a poor girl that was dying and could not go out to hear her. Heated with the work of the evening, and then after entering the home of the dying girl sang many sweet songs to her, and she finally passed away. This inspired singer still lives, and she with all the others of the past and the war still continue to sing with voice that will render sweeter music than has ever filled the air up to the present time.

The stage will be reformed through Spiritualism, for there are many who are to follow in the steps of the Booths, of the Barrett's, and of the men and women of fame, and the improvement that will be noticed upon the stage in the near future, within fifteen years, will be a greater strength and benefit than you had. You will in future years see this change. There will be the Shakespearean plays so changed and still none of the beauties lost, but the world will say another and better Shakespeare has been produced, one that can see all the characteristics of the human being, and yet place them so beautifully before the public that the world will be benefited by the production. The actors and actresses and playwrights of the past are close to earth to-day, and they are beginning to remodel many of the present plays and will continue to do so until the change that we have spoken of takes place.

There is no department of life but what will be benefited by Spiritualism. We find the inventive department within in the last fifty years has produced more to assist and strengthen man than at any other period of time. We see as it has been through the use of electricity, there will be more time for the improvement of the mental forces of each individual. Spiritualism endeavors to lessen the toiling hours of man and to make more numerous the hours for recreation and for study. To starve the brain by continually working the body is a crime, and before fifty years have passed by this line, and the working man will be mentally or intellectually upon a level with the professional man of to-day. The laboring man will not be mere tools, and, as some express it, brutes in human form, for there will be more time for the cultivation of the brain forces and each will share in these blessings.

What has already been accomplished by the control of electricity is simply the beginning of what there is yet to be. The beginning will be advanced in method, more rapid will be the transportation from one country and from one state to another, and such improvements that cannot now be dreamed of or conceived of by the human mind will have taken place another half century rolls around.

When we first began to entrance this instrument we predicted many things that have since taken place, and when

the telephone was first predicted through the lips of a medium, it seemed impossible to the minds of many who heard the prediction; and when the X-ray was likewise predicted by a prophet in the hands of prophets on the other side, the cry went out that the man was crazy. Every improvement that has been foreseen by instruments in the hands of the spirit-world has been testified by the general mass of people and the scientists at large, but time has brought about the fulfillment of prophecies and nothing now is thought of the saying.

When we used to tell through this instrument that photographs of thought would be pictured to the human eye, and that the human body would become transparent before the eyes of clairvoyants, and also before certain instruments that would be brought to play upon them, she little believed that such could ever be; and when we spoke of traveling through the air as being a common method, in time, of going from one place to another, this, too, was received with great astonishment. You will know that experiment has proven this to be possible, and before even twenty-five years will have passed some of you who are within the hearing of our voice will be heard to say "I have passed through the air from place to place and find it a very convenient mode of travel." That this mode of travel between this and other countries will be known is assured.

But there is still another invention to come into the world—unlike anything that has yet been experimented upon, which will be the acknowledged airship, if you wish to call it, of the coming time. It will be so large that it will contain as many as a hundred people if they wish to go therein, and the conveniences with which you will travel will be equal to those which you find upon your ocean steamers at the present time. This is a broad statement to make, but it is no broader than the statement was that the telephone would come.

It is also seen that telegraphing will be changed, being without the means of visible wires that are now stretched from one end of the continent to the other. When we first entrance this medium we also predicted this, and undoubtedly the same has been predicted by many previous to her coming into Spiritualism. It has only been lately that such has proved to be successful and notice of the same has been received in your daily papers. This will be so improved upon that the messages which are now sent to Europe and abroad over the present telegraph wires or cables will go unaided by such wires, and the messages will be perfect when received at the other end.

Oh, how mysterious all this seems to be, and yet it is clothed in no mystery whatever. The time has now come when not only will the question be sent and received, but a mental photograph of the sender will stand before the receiver. So plainly will this be portrayed that a description will be rapidly taken of the one who desires the message delivered to his friend so that no mistake may be made, and if you have seen your friend or know your relative across the water and then receive his or her message and a description of the photograph as well, you will be assured that the message is from the one representing himself to be your friend or relative.

The socialistic departments of life will also be influenced and assisted a great deal by Spiritualism in the next half century. Time before that time men in the face of all these advancements your country will be stepped once more in blood. That there will be a national and international war is assured from a prophetic standpoint, and that which has been in nothing in comparison with that which will be in regard to bloodshed of the human race. This is not through the assistance of Spiritualism, but we must say right here that we see it in the picture that is drawn of the future for the United States and other countries. Before the bridge is crossed and the stream spanned that stands between labor and capital to-day, a river of blood will flow through your land.

The spirits would weep if they thought it would do any good, and would do all possible within their power to stay the hand of this approaching calamity, if they could, but it seems that their interference could not and would not stay the proceedings of this one cloud in the nation's history. Two of our leaders will fall by the sword, the assassin will be for the United States, and the American continent that are to complete the list of those who pass out by the assassin's hand. The stain of blood that was left upon the covering of the beds of these men will again be vividly seen in the history of the future.

But this is not what Spiritualism will do for the country. It will continue to throw its rays of light even in the midst of all this darkness, in the hope of educating the people into a right understanding of truth and teach them that might does not make right. The casting out of the evil from the body by the terrible cry of war does not improve their condition either upon this side or the other side of life. Yet some of you will look upon the battlefield, for it will be at your own door, and you will not have to enlist as a private or a volunteer to be an eye-witness of the scene.

That Spiritualism will come into the spirit of literature greater than it ever has before in the coming half century is also assured. You are about to pass into another century, and the inhabitants of the spirit world predicted through this instrument that the closing of this century would see an enlightenment regarding some of the leading affairs in religion, and a spiritual wave will come over the world and many will be influenced thereby. That this has taken place you already know, for many of the most prominent clergymen, those whose names have been first in the ranks of their school, have stepped boldly to the front and avowed themselves as advocates of the doctrines of Spiritualism. This will continue, as the ones who have made these statements

have started the wave to work, and others will come under its influence. We have also said that there would be much dissatisfaction in the church circles, and that even they would quarrel among themselves, and this would be a good sign from a spiritual standpoint, for it would indicate progress. This is continually taking place, and there is hardly a day but some minister is tried for heresy and some of the church members are deep in the combat and argument, and the outcome of all this is growth, growth, continual growth.

The coming century opens a spiritual cycle, and you will move along in this cycle. It will so come under the influence of intelligences from the other side that they will be able to touch some minds scientific in their nature, and surprise the world at large. They will be too small to stand upon the platform and be seen by the congregation who fill the halls and assembly places, and will have to be lifted up so that their little faces can be seen and their little voices be heard. There can be no possible cry of fraud; there can be the cry of a lack of mental unfoldment, and yet when the truths are given out they will be given out so perfectly that the answer arrived at will be "some wise and advanced spirit from the other side had completely taken the individuality of the child away and transformed it into a mighty being for the time."

Spiritualism will enter into the homes more in the next fifty years than it has ever entered before, and we are glad to know that the home circle will be the means of bringing about many of the improved conditions that the country will enjoy later on. The intelligences from beyond are not satisfied to stop with merely producing the phenomena, but they are going to cast their shadows so vividly before the world and the teachings so plainly set within these shadows that they will go forth to humanity as everlasting testimony of truth. The home, life will be changed and the teachings that will be given to the mothers in these home circles will bring forth a new race, a regeneration of the race in time.

There is vast wealth all over this world, and from the home we go out to the productive element of the land. There has been the great fever of gold and the greater gold excitement of California and of many of the foreign places in the last fifty years. Has it ever occurred to you that there are those on the other side of life as well as upon this side who have the power, when they come in contact with the soil in which minerals dwell, to know that there is something there? Has it ever occurred to you that there are those on the other side of life who can not only see through the body of man, but through the construction of rocks and penetrate into the bowels of the earth? And these intelligences will come in contact with minds that they can influence, and greater discoveries will be made than have ever been made in this country before. This will not be done for selfish purposes, and not necessarily through the assistance of earth-bound spirits, but for the purpose of giving to the children of earth, that which is theirs and which the world has produced for them and is keeping a grip upon until that comes when there will be absolute need for the same.

There are many nations passing to the world beyond and becoming obsolete, and yet there are spirits belonging to these nations who are daily endeavoring to come in contact with sensitives upon the earth plane and unravel their history and speak of the hidden wealth that has been left by them. The pyramids of Egypt that have furnished such a study for man are really a spot that contains untold wealth in treasures that will be unearthed through the ministrations of spirits. The lost histories of the race and races of the past will be restored by and through this same means, and we can see even at this early date a picture drawn that will unravel these stories, and they will no longer be mysteries, but facts made known to the children of earth. Whole nations now hidden in many forms will be brought to the view of man and where all may gaze thereon, and the lands that may now held by those who know not the value of the same will unearth treasures that will make your country an Egypt and other countries famous for their wealth.

Yes, time forbids us going far into the time to-night, and we have only stepped into the vestibule, and yet the train of progress and of foresight and of prophecy awaits us. As we step upon this train and follow it into the future we continue to see the changes that will be brought about by Spiritualism and its teachings.

The municipal affairs, political affairs and social affairs all will be embraced in this work, and sorry as many are to-day to know the corruption that is in the land, still more sorry will they be until they heed the teachings of the higher truth, until they grasp the knowledge of this truth and hold it in their hands.

What we come to the world in time outside of the teachings of Spiritualism or through its efforts is great and many a night as well as day picture can be drawn as we look into the telescope that shows us the system of the future. Before fifty years will have rolled by it will be a common thing for your spirit friends to meet you and speak to you from the platform in materialized form instead of through trance conditions as they do at the present time. You will hear not only from spirits who have left the earth plane, but from those who have been inhabitants of other planets. There is communion between some of the spirits in the spirit world that surrounds and envelops your world and those of other planets, and as there is communication between them it is only a prophecy and a promise that there will be communion between the inhabitants of this world and the inhabitants of other planets or systems. This will be brought about by strange and unseen means, and all in accordance with scientific law.

Again we must say that time forbids us entering further into our subject of what Spiritualism will do for the world in the next half century. It will build but few churches, but it will fill all the churches. The bells that now ring out the chimes upon the Sabbath morning and draw so many to the cathedrals and churches to listen of a far-off land where a favored few can enter after the change called death, will continue to ring forth their chimes, but the tone of these chime bells will be changed to a great extent. It will be clearer and sweeter and it will speak to the soul of man instead of merely to the intellect, and the people who stand in the pulpit in the next fifty years will broaden out and become so enlightened that the creeds will change.

Spiritualism will fill at least two-thirds of the churches in its avowed form, not in the mantled form, nor the covered words of inspiration that may fall from the parson's lips, but through the broad, spoken statements of Spiritualism, without mantle or covering, and not only will these words be given, but they will be received by the people with satisfaction.

Ye who are now struggling in the broken forest of Spiritualism take an occasional backward glance and throw your sympathies out to those who fifty years ago began to work in the broken forests of Spiritualism, and you, for there are some of you now, who were workers in the unbroken fields and forests of Spiritualism fifty years ago in this broad land, throw your sympathies back to the far, far ago when he who advocated this truth, though in another form, went into a vastly dense forest of ignorance and began to clear the way that has made it possible for you to do your work to-day.

You who are working in the broken forest of Spiritualism take a forward glance, and picture yourself going on and on in the march, and when fifty years more will have passed around you will be able to see that many of the trees which you felled have made a clear spot in the ranks of progress. The underbrush that the workers in the past so kludgy cut down has remained cut down. With all this united force you can picture ahead a clear field where the workers are going on and on, and throwing out the thoughts that continue to lift man higher and bring him up to the level where he can stand face to face with the angels and know the God within himself.

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FOR PROTECTION.

Meeting of Mediums' Protective Association.

To the Editor:—On June 10, 17 and 18, a regular semi-annual meeting of the Mediums' Protective Association was held in the parlors of the Hotel Arnold, at Richmond, Ind. Members were present from Missouri, Kentucky, Illinois, Indiana, Ohio, Michigan, Iowa and Massachusetts.

The session was harmonious and a great deal of interest was shown by Spiritualists of this state. Frank T. Wilcox, of Boston, gave public addresses and tests to appreciative audiences. Mrs. Mary Garrett, of Cincinnati; Alice Gehring and Hazel Biddee, of Indianapolis, also gave tests.

The following officers were elected: Wilson C. Jessup, president, Richmond; Alice Gehring, vice-president, Indianapolis; Hazel Biddee, secretary and treasurer, Indianapolis; Willie E. Hart, assistant secretary, Richmond; Dr. E. B. Parker, attorney, Richmond. A committee was appointed to make application for National charter.

The secretaries were instructed to obtain the names of the officers of Spiritual societies as far as possible and to ask co-operation of phenomenal mediums throughout America. Such mediums are respectfully invited to correspond with the secretary.

The following address was reported by the committee appointed for that purpose:

TO OUR FRIENDS AND PATRONS. We, mediums for physical manifestations of spirit power and intelligence, have concluded to form a society to be known as "The Mediums' Protective Association." We have taken this step after due consideration, frequent consultation with our guides and with unfeigned reluctance. We know our motives will be misunderstood and that our association will be assailed with calumny and abuse. But our opponents have organized a secret crusade against us and must be met, not only for our sake, but for that of Spiritualism.

Our purpose is not to protect ourselves and our calling alone, but to protect the public from mercurial and untrustworthy mediums and the charlatans and quacks. Our membership is composed of mediums who have triumphed over crucial tests and given evidence of most conclusive character of the power exercised through them.

We intend to invoke the strong arm of the law against slanderers and libelers and teach them that we have not forfeited our rights as American citizens by developing our mediumship.

We hereby cordially invite all genuine, upright mediums for any sort, or kind of spirit phenomena to unite with us and become members of our association. All needful information can be obtained by addressing the president or secretary, HAZEL BIDDEE, Sec'y, 522 Cap. Ave., N. Indianapolis, Ind.

INEFFABLE.

The emotions born of pain. The evolutions of the brain, The innate longings true love knows, Dread and fear and human woes, Hope and faith in good to be, Charity and sympathy— Words have not the power to tell. Of all life's ineffable.

The impulses of the soul, Grow, as grow the years, Strong at times until our hearts Pulse the joyful tears, Awake, asleep, by day, by night, Our souls entranced see visions bright; Would that mortal tongue might tell The cause of life's ineffable. B. T. CHAFFEE.

THE RESURRECTION

And the Spiritual Judgment of Life.

We propose to consider that subject from the standpoint of a belief in the spiritual philosophy, as thereby we believe the only just verdict in regard to that subject can be rendered; one free from the fanaticism of dogmatic theology and the materialistic decision.

There never has been a revelation of any phase of the universal truth given to the human soul for its guidance but has been, through inability to understand its true import, distorted into forms representing ideals that, when they were not repulsive in their aspect, represented the obligations of life in a manner sometimes comical and at other times so nonsensical that it would be supposed any being endowed with the smallest amount of observable of reason and common sense would intuitively reject such conclusions as the grossest absurdities.

The theological conception of what constitutes the judgment must be included in the illustrations given above of that event. It certainly is repulsive to any soul that has had its humanitarian feelings normally developed, and too ridiculous for a moment's serious thought for one who is considering life from the standpoint of its actual necessities. But how can we reason back from what we know to the false interpretation of those events is the logical result of trying to understand the gifts of the spirit with the material senses.

The gross materiality that pervades the majority of our theological writers and speakers when trying to interpret the utterances of those illuminated souls who in the past gave utterances to the truth, is painful to one that has had his soul life developed to such an extent that he is capable of discerning the difference between spiritual gifts and the ravings of a mind poisoned with the virus of a diseased imagination. There are honorable exceptions; and the power given to some who to-day are leaders in the religious world to boldly proclaim truth without fear and asking no favors is the heaven that is permeating the whole mass, and will in time so revolutionize the religious thought of the world that the horrible fanaticism and gross materialism which at present is masked under the guise of religious thought will be incarcerated in the tomb where scientific investigation has placed other shattered idols which were formerly worshipped, and which will never have a resurrection.

But to the subject. Will there be such a period of time? We answer in the affirmative and that it is now, to-day, every day. To the individual soul who realizes the fact that he must and further increase as he is not, and cannot be satisfied with the present phase of development of his life, there comes the power of the resurrection lifting them out of the dead past into the living present, where they can realize that the habits and thoughts of their former self is, with their present light devoid of power for good, and the power of that resurrection which is coming them the ideal of their former life, pronouncing them not exactly guilty, as they may have been the best in their time, but now outgrown and incapable of serving any useful purpose; and if retained will represent those treasures which moth and rust will corrupt and thieves will steal.

The phase of our life, represented here by the external acts which are seen and known to all observers, is what we will have it so or not, the perfection largely of our interior soul life, and a consistent belief in the spiritual philosophy, will lead to a realization of the fact that instead of one great day in the future when all life will be brought before an external judgment seat to meet approval or condemnation, that judgment is in the individual conscience and the more enlightened and progressive the presiding judge the truer and more impartial will be the verdict rendered.

The swing of the pendulum from the one extreme with its doctrine which is both horrible and ridiculous to the other which would claim that there is no responsibility devolving upon the human soul; no obligations which it was in duty bound to see fulfilled, seems apparently a necessity to bring human life to a realization that the truth does not exist in extremes. That which is absolute in its operation, which says that "whatsoever a man soweth that shall he also reap." It also says that if the soul has sown to the truth and in its journey through life on the material plane of its existence has maintained a receptive attitude to that "spiritual light" which is shed upon all souls and felt by them to a greater or less extent according to their unfoldment; and that whatsoever has been gained, incorporated into the individual life and made its own by the law of spiritual affinity, it cannot be taken from them by the arbitrary decision of any foreign court, even if the possessor of those spiritual gifts was a non-conformist as to an acceptance of the theological dogma of the resurrection and the judgment.

While it is important for our happiness here that an intelligent study should be made, the object of which is to understand the laws by which our physical life is regulated, because, having life all law, whether it is controlling the physical, moral or spiritual plane of our existence, is needful for our unfoldment, as they are immutable, unchangeable in their operation. The good man or woman—our definition of such a character in this case is one who fulfills his or her moral and spiritual obligations—will if they violate the laws of their physical being, suffer in that regard equally with those whose standard of life is lower, and who disregard all the laws by which their life should be directed.

What we term law is not the evanescent and many times contradictory enactments which have been placed upon the statute books by legislators who, as historical records show, have tried at different times to convert the Divine law; but the law which is the universal manifestation of the infinite energy and to which all life whether conscious of it or not is compelled to yield obedience or suffer; and one violation which has caused great confusion to exist, has been a determination to interpret the law of immortality and the spiritual resurrection from the standpoint of the physical, an effort made to compel the fact to exist that conscious life would revive in the decayed mortal part and that it would become immortal.

The claim made by that class of thinkers, or more properly non-thinkers, that they will become immortal here in the habitation of their physical bodies, without passing through that phase of life which is the dissolution of the mortal, and be able to assume the advantages which come through that broader environment which is the result of the translated life, shows another foolish effort made to exalt to the highest station our transitory existence here over that of the more enduring and eternal.

As viewed from the angle where we are placed, and witnessing the advancement of life, we are impressed with the fact that while there are many manifestations of the universal truth which believers in the spiritual philosophy should seek to spread abroad for the enlightenment and happiness of the human family, none are of more importance than the one which should seek to replace the erroneous and antiquated doctrine of the physical resurrection with the grand truth that the resurrection is spiritual in its operation, and to be effectual must now be in the full manifestation of its power, lifting the soul out of its former condition into one of more spirituality, fitting it for an equal companionship in that angelic association, who through suffering have come up, arisen and made their garments white.

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HAMILTON DeGRAW,
Shakers, N. Y.

THE ETERNAL

Time a Mode of Consciousness.

The first thoughts were always talking about "beginnings," were always going back to a time or no time, when there was nothing except chaos as it was called. The primitive theologians—and their method survives—got over all difficulties by means of their imagination which called into existence a personal anthropomorphic being who sitting or standing in the void of primeval nothingness summoned into existence the cosmos which then was believed to consist mainly of this earth. The creation was by a fiat. Thus the sum of things was accounted for without the least difficulty, if no impertinent questions were asked. Since such questions were liable to be asked and were asked by inquiring minds, such questions were declared to be blasphemous and the inquirers blasphemers.

The fact is our minds are not capable of dealing with ultimate facts. Of a beginning of things, of the substance and principles of things, we have no knowledge and can form no conception. Man comes to consciousness in an environment of earth and sky and sea, with all their phenomenal belongings and characteristics. The oldest historic and prehistoric men found themselves in substantially the same natural surroundings which we of this period know. For aught that anyone can declare to the contrary nature has always existed, worlds and systems of worlds coming into existence and returning to the great mausoleum of worlds, the Eternal Spirit, persisting through all these mutations and manifesting its power in all these processes of birth, growth, dissolution and regeneration. All the cosmogonic traditions found in Genesis and other ancient documents were the merest dreams of early poets who craved for an explanation of the sensible world. "In the beginning" was the favorite formula of those old dreamers. But the forces which pervade the cosmos, the science teaches were as fresh as vigorous millions of years ago as they are now. They take no note of time. It is we who talk about time and duration. Time is a mode of consciousness, a form of sensibility, and not a thing per se. Phenomena are undergoing ceaseless changes, but the Power pervading and sustaining the phenomenal universe shows no indication of having had a beginning and no prospect of an end.

Men will continue to use the language of personification in speaking of the Infinite Spirit, but discriminating thinkers are no longer misled by the anthropomorphic tendency; they no longer imagine they can describe the infinite in words which apply to finite beings. Human beings are but little minnows, to use one of Carlyle's illustrations, swimming about in an infinitesimally small creek of the universe, and they cannot account for the All in terms of their own narrow nature. But as limited as the human mind is it mirrors in its depths a vast tract of the outlying universe. With his telescope man can take in a vast amount of stellar space, which may be called a human domain in virtue of its being comprehended in human vision. Thus human nature is not without its grandeur. Kant said there were two things, which the more he thought of them the more they filled him with wonder—the starry heavens above and the moral sense within. Both have their basis in the essence of being, in the infinite and eternal Power which manifests itself in the revolution of worlds and in the still, small voice of conscience. As on our physical side we are a part of the cosmos, so on our moral side we are consciously allied to—being sparks of—the Eternal Power which keeps

"The most ancient heavens forever fresh and strong."

B. F. UNDERWOOD.

.. GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that *The Progressive Thinker* is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige *The Progressive Thinker*.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Much of the sentiments uttered by many of our contributors is in line with his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every article or item that appears. This rule will be strictly adhered to.

Wanted.—The address of Mrs. Maud Lord Drake. Please send card to 305 Telegraph street, Dowagiac, Mich.

Mrs. Cora L. V. Richmond and Her Summer Work.—She left her home in Rogers Park, Tuesday, May 29, for Ottumwa, Iowa, to perform her spiritual services of Mrs. Mary M. McCarroll. From Ottumwa she proceeded to Port Worth, Texas, where she had been long engaged to assist in the dedication of the Spiritual Temple (the first in the state) over whose society Mrs. Jennie Hagan Jackson has been ministering four months. Mrs. Richmond will remain in Port Worth during June, visiting other cities or towns on week days. She will return to Chicago about June 26 or 28. She will attend the camp meeting at Springfield, Mo., the last two weeks in July, going to Cassadaga, N. Y., the first of August. After filling her engagements there and giving classes, she will visit relatives in Westchester, N. Y., returning to the Church of the Soul the middle of September.

Will C. Hodge, having concluded a very successful engagement at Marshalltown, Iowa, will now be found at the camp near Ottawa, Kansas, where he will minister to the spiritual wants of the people.

Prof. W. M. Lockwood is in the city to remain until July 27, and can be engaged to lecture close to or within the city until that time. His address is 491 West Monroe street.

Mrs. F. A. Logan writes from the "Harmony in Occidental Hall, 305 Larkin street, San Francisco, Calif., every Sunday afternoon, and if even a synopsis were taken of the thoughts expressed by a half-dozen speakers, among whom are doctors, lawyers and ministers, it would occupy at least one page of *The Progressive Thinker*."

W. H. Burr writes: "Christus is not a Latin word; nor was it ever a proper name. Christus (Greek) means anointed, and its equivalent is unctus or debitus. No Latin classical writer ever used Christus. It is monkish and modern. Ergo Tertullian and all the rest of the Latin fathers were Benedictine monks, and were the pretended Greek fathers. If the New Testament was first written in Latin, as Father Hardouin and others maintain, it is difficult to conceive that confusion or redaction was prior to the revival of learning. The Latin Vulgate first printed by the Vatican press in 1590, was corrected and reprinted two years later, the errors being charged to Pope Sixtus or his printers. Jerome, the reputed compiler of the Vulgate, is a monkish myth."

Geo. P. Colby is now in San Francisco, Cal. He will go to Mexico soon.

Dr. W. O. Knowlton can be engaged for lectures or tests by addressing him at 247 Coade avenue, Grand Rapids, Mich. Terms reasonable.

Mabel Dewey writes from Marshalltown, Iowa: "We wish to report very successful and instructive services at our temple during our engagement, for the month of June, with Brother W. C. Hodge, of Chicago. We have indeed enjoyed a rare treat of practical philosophy of Spiritualism. Our camp opens for campers August 27, and for active work Sunday, September 2, and will continue for two weeks. Mrs. Carpenter, Mrs. Weatherford of Michigan, Brother Max Hoffman of Chicago and other noted mediums have signified their intention of attending our camp, and all mediums who expect to be with us should notify the secretary at once, in order that they may be assigned places on our programs, which will be made up at once."

Mr. Fosnot writes from Buck Creek, Ind.: "It has been our pleasure to have with us Mr. C. E. Winans and A. Norman for two weeks in our home, the well known materializing mediums of the past two weeks. Musical instruments float around the room and are played on by unseen hands; also messages are written independently and spirit voices are heard. He will go from here to Ottumwa, June 27, to attend the camp."

W. E. Bonney writes: "I have open dates for camp-meetings, grove meetings, etc., during the summer. Now is the time for Spiritualists to do effective work by holding open-air meetings. A meeting can be arranged almost anywhere with but little expense or labor. Why are there not many more open air meetings? You can get a grove or a city park for the asking; you can get speakers and mediums at a very low rate of compensation. Everywhere our work is needed. If you desire to open up a work, let us hear from you at once. Address, Blair, Neb."

L. Brooks writes from Battle Creek, Mich.: "A few months ago the only public Spiritualist meeting of which Battle Creek could boast, was the Little

Thought Circle, which met each Tuesday afternoon at the homes of its members. It has grown slowly but steadily into a Society—the First Spiritualist Church. The following are its officers: Miss Addie R. Burr, president; Mrs. Mary Beach, vice-president; Miss L. E. Brooks, secretary; Mrs. Annetta Brooks, treasurer; Mr. A. A. Beach, Mr. Harvey Talmage and Miss Addie R. Burr, trustees. The church room, No. 8 E. Main street, will be dedicated Sunday, July 2, Dr. M. J. Peckles officiating. Services at 10:30 a. m.; dedicatory services at 7:30 p. m."

Thos Harding writes: "The forty-second anniversary meeting of the dedication to freedom of speech of the Free Church of Sturgis, Mich., was held on Saturday and Sunday, June 17 and 18. There was a large gathering from abroad, and many states were represented. The speakers were Mrs. Cooley, of Chicago, H. D. Barrett, of Boston, and Dr. Peckles, of Battle Creek. Mrs. Cooley gave some readings from the platform, and some of the invisibles described were recognized. The moderator was Mr. Thos. Collar, president of the Harmonical Society of Sturgis. Mr. Barrett spoke of the necessity for watchfulness; 'eternal vigilance is the price of liberty'; and the liberties of the American people are threatened by certain priests who are agitating to put God in a constitution. He also spoke of the tricks of the devil, who was ruffianly enough to put on the cloak of Spiritualism, told how they were regularly organized, had printed books which gave the names of thousands of Spiritualists and others and explained all the circumstances of the deaths of their friends. He repudiated those who sought to throw the blame of their own evil deeds upon spirits. 'If I do wrong,' he said, 'blame me and punish me; don't say the spirits are to blame.' He dwelt upon the necessity for organization and co-operation among Spiritualists, which was much to the point but too elaborate for a newspaper article. He was followed by Mrs. Cooley, who told of her early experiences in mediumship and how honest mediums are handicapped by humbugs, and said that Spiritualists are themselves to blame as they sometimes prefer employing those who will 'shine' and disregard the weak. His dictation was interesting and the convention broke up at about an hour and a half before midnight."

Dr. Houghton, in his lecture at the hall, Forty-third and Cottage Grove, last Sunday, said: "There is a great wave of intellectual and spiritual enlightenment surging over humanity. The bars and bolts of materialism and the fetters of ignorance and priestcraft are falling before the onslaught of reason. The soul of truth in things erroneous is becoming more apparent and the multitude of isms are falling before the grand philosophy of the future. Its grand philosophy, paint and verbiage, stands out as pure Spiritualism, pure Theosophy, pure Christian Science, and lastly pure Truth. Underlying all knowledge, all revealed religion and all philosophy is an enlightenment which comes at times from the higher self, therefore it behooves us to keep our bodies pure, untrammelled by lust and alcoholic drinks, that they may be temples of that holy ghost (the higher self) and which may then develop ourselves and create the need of the holy resident. I have not lost faith in humanity, rather have I found it; when I found my own soul I found my God, when I see my spirit I see a reflection or shadow of my soul, when humanity realizes its smallness and largeness in the scale of evolution it will be able to comprehend its citizenship of the universe."

A Hancock writes from Lafayette, Ind.: "The Spiritualist interests of Lafayette were much revived through a recent visit of Mrs. Josephine Ropp. She held a number of well-attended seances. Spiritualists were pleased and our doubting friends given much to reflect over. A return visit from her is expected in August. Her control, Bright Eyes, is always progressive and interesting. We feel the cause of Spiritualism is making steady progress in Lafayette, although there is not the blossoming and persistence of the last year, and ought to obtain in Spiritualist circles everywhere."

The Spiritual Research Society has discontinued its Sunday afternoon meetings for the season until September next.

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THE NEW MEDICAL LAW

Goes Into Effect July 1, 1899

The readers of *The Progressive Thinker* and all healers in the state of Illinois will do well to remember that the new act comes in force on July 1, next. The new act is so worded that it is far reaching in its effects. Sec. 7 states: "Any person shall be regarded as practicing medicine, within the meaning of this act, who shall treat or profess to treat, operate on or prescribe for any physical ailment or any physical injury to a deformity of another."

Persons to whom the act does not apply are surgeons of the United States army or navy, or marine hospital service in the discharge of their official duties, or to any person who ministers to or treats the sick or suffering by mental or spiritual means without the use of any drug or material remedy. The fees are as follows: Ten dollars on application for an examination, and five dollars for a license or certificate if issued.

Sec. 8: "Any person practicing medicine or surgery or treating human ailments in the state without a certificate issued by this board, etc. * * * shall for each and every instance of such practice or violation forfeit and pay to the people of the state of Illinois the sum of (100) one hundred dollars for the first offense, and (200) two hundred dollars for each subsequent offense, or."

Sec. 10: "Upon conviction of the offenses * * * shall be committed to the common jail of the county until the fines and costs are paid, and upon failure to pay the same immediately the defendant shall be committed under said order for the first offense not more than (30) thirty days, and for each subsequent offense not more than (60) ninety days."

Sec. 2, Line 24: "The examination of those who desire to practice any other system or science of treating human ailments who do not use medicines internally or externally and who do not practice operative surgery shall be of a character sufficiently strict to test their qualifications as practitioners."

It seems to me that all healing mediums who profess to treat 'with their hands' must have in any way to relieve suffering even to a common headache, are included under the act.

I have, with considerable trouble, ascertained that it is not the intention of the State Board of Health to put the applicants under a most severe test, but to ascertain how far they are capable of carrying into effect what they profess to do, and for which they charge a fee.

Such being the case, and it seems to me reasonably to advise all healers, or persons "who treat or profess to treat," to make their application, and in due course present themselves for examination.

It is only fair that if a fee is paid, proper value for such fee should be given, and if the healer cannot give such value, then he or she ought to be ruled out of court. W. YATES, 4000 Calumet ave., Chicago.

Spiritualist Training School.

Maple Dell Park, Mantua, Ohio, as its name indicates, is a picturesque spot, and beautifully shaded by many noble maple trees. The river which bounds one side of the park is supplied with boats, which furnish a pleasant pastime to those who enjoy a row upon the water.

There is a much larger attendance of pupils than at any former session, and all who are acquainted with the teachers, Moses and Mattie Hull, Mrs. Jahneke, and Prof. King, can readily understand the inspiration they give their pupils to make good use of the time spent at this school. We regret to say that one of the teachers, A. J. Weaver, found it impossible to attend the school, on account of the serious illness of his wife.

The spacious hotel which is upon the grounds, is ably managed by Mr. Cole and family, who are advanced Spiritualists, and they do all they can for the comfort of the pupils who board with them. Several of the cottages are occupied by teachers and pupils.

The 22d of June was the anniversary of Mrs. Hull's birthday, and Mr. Hull pleasantly surprised his wife and others by inviting all upon the grounds to a bountiful supper in the large dining-hall of the hotel. The tables were beautifully set with flowers, and the dessert was fruits and ice cream. The supper was followed by "toasts," and each member of the company was called upon for a short speech. Mr. Hull, as master of ceremonies, made a few remarks in his happy manner, and was followed by Mrs. Hull who showed her appreciation of her husband's efforts to make each returning birthday a pleasant life post in her life's journey.

When Prof. King was called upon to respond to the toast "Maple Dell Park," he was immediately taken possession of by one of his Indian captives, who in a pathetic manner related the trials and sorrows of his people when the white men forced them to leave this beautiful maple dell which we now occupy, and which was dear to their hearts, and move onward to new scenes and homes, only to be driven out again and again to make room for his white brethren. How well we should love the noble sons of the forest, who after enduring all the sufferings that our race has placed upon them, are willing to come back to us, and by their strong, magnetic influence, open up a way for us to communicate with our loved ones who have passed from our mortal sight.

After supper the company adjourned to the open air, where the evening was pleasantly passed with music, singing and recitations. Mrs. Hull was the recipient of several presents. The day will long be remembered as one of the pleasant ones in life's journey. The utmost harmony prevails in our school, and we hope that many who read this article will be inspired to swell our ranks another year. This school is destined to become a great factor in bringing Spiritualism upon that high plane of purity and brotherhood which it must occupy. The states of New York, Pennsylvania, West Virginia, Ohio, Indiana and Michigan are well represented at the school this year.

MARY A. INGALLS.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of other discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office.

"Progression, or How a Spirit Advances in Spirit-Life." "The Evolution of Man." Two papers, given in the interest of spiritual science, by Michael Faraday. Price 15 cents. For sale at this office.

"Development and Its Development, and How to Memorize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

TAKE YOUR CHOICE.

Four Sets of "Principles."

To Local Societies.—Kindly read and compare the following four Declarations of Principles and submit your choice to the N. S. A. Convention, to be held in Chicago, October 17, 18, 19 and 20, 1899. MARY T. LONGLEY, Sec'y. N. S. A.

By Hon. H. D. Barrett, president of the N. S. A. Barrett: "I respectfully recommend the following for your consideration: Spiritualism stands for (a) a universal principle of life; (b) Truth, the revealer of that life, and the gleaner of wisdom; (c) Immortality, the divine inheritance of the race; (d) Eternal progression, the sublime destiny of man; (e) Spirit return, a demonstrated fact in nature; (f) Sympathy, the principle that unites the race on earth; (g) Love, the lever by which men are lifted out of sin and ignorance and higher and holier conditions brought in among men."

"This is the declaration I once made in an important case in this city some years ago. It stood the test then, and I see no reason why it should not do so again."

Declaration of Principles presented by the committee on Resolutions, E. W. Bond, chairman.

We, as Spiritualists do not believe in a creed, but in a test of fellowship, but the following is a Declaration of Principles most commonly accepted by us:

Resolved, that Spiritualism rests on science, and that it has scientifically demonstrated the following facts, viz.: 1. That there is an objective spirit-world of varying grades enveloping the earth, which is as tangible and real to those living in that world as the earth is to us.

2. That it is peopled with men, women, and children who previously were inhabitants of this world.

3. That there are laws in nature which, when understood, enable those people to hold communion with those still in the flesh.

4. That so-called death marks no change whatever upon individual character, but that one enters the spirit-world in the spirit body as absolutely the same person in all respects that he was here.

5. That the full and most important consequences of earth-life are not met and cannot be experienced on earth, hence, without knowledge revealed from the future world one knows not and cannot know fully how he ought to live, nor the truths he ought to teach while here.

6. That in the spirit world the way is open for each one to advance in the scale of life in proportion as he discovers and obeys the laws of soul-growth.

7. Spirits uniformly testify that their future condition would have been greatly improved had they investigated and understood before leaving earth the fact and principles of spirit return.

8. That on the question of who, what or where God is, Spiritualism gives us no absolute, final and demonstrated knowledge, but leaves it for each one to determine, by the light of his own understanding. It is no part of Spiritualism to dogmatize or state theories, but simply to state demonstrated facts.

Declaration of Principles as adopted at the Golden Jubilee:

1. We acknowledge an unlimited intelligence in the universe, in which we are all partakers.

2. We maintain the expression of this unlimited intelligence we recognize in the reason and intuitions of the human soul.

3. We recognize nature as one infinite whole, and her phenomena as the expression of life, energy and intelligence immanent in the constitution of things.

4. Spiritual phenomena through the ages have demonstrated that man is a spirit, and the change called death is one of the evolutionary steps in his progressive development.

5. We maintain the truth of spirit communion, and seek to aid in all possible ways its practical demonstration.

6. Intercourse between the living and the so-called dead is the natural sequence of human relations on earth. It proves that death does not change the nature of man, but reveals to him new aspects of life and further opportunities for the unfoldment and exercise of the intellectual and moral faculties inherent in every human being.

7. We endorse the objects expressed in all reforms, as illustrated in the following:

1. In the effort to secure equal justice for all races and classes and both sexes.

2. To protect innocent and helpless childhood by educating parents in the laws and duties of life and love, by which the home may become the center of purity, fidelity and mutual devotion and helpfulness.

3. By treating all sin and crime as a disease, and establishing schools and asylums for their proper treatment and permanent cure.

4. By encouraging temperance in all things, and relying on moral and social education as the remedy for all forms of abuses.

5. By co-operation and fraternization as the remedy for political and industrial evils.

6. By recognition of the Brotherhood of man, and loving toleration of all differences of faith and practice in religion.

7. By teaching and cultivating reverence for truth and a sacred regard for the interest, rights and well-being of every child of nature.

8. By persistent, orderly efforts to improve ourselves, and especially by cultivating a closer relation with the spiritual universe, and obtaining a practical knowledge of the higher life by re-rolling our own spiritual natures and seeking the helpful co-operation of the spirit world.

9. By inspiring all men with faith in themselves and confidence in the eternal order of nature, as a perpetual incentive to courageous effort and success in well-doing.

Declaration of Principles as adopted by the State Association of California, September, 1898:

Whereas, Spiritualists believe in liberty, and will not be bound by dogmatic creeds, which enslave the mind and destroy the spiritual nature.

Therefore, We present to the world, instead, a simple statement of principles, which are susceptible of differentiation and growth, until they satisfy the minds of all reasonable thinkers. This statement is a consensus of opinion and an expression of the collective mind of the Spiritualists of America; and the purpose of its adoption and publication is to serve as a basis for organization and propaganda; and for information to the investigators and Spiritualists, and is subject to revision and change by the people—or their representatives—assembled in an orderly manner for that purpose.

1. Definition.—Spiritualism is a scientific, philosophical religion, and embraces the science of life, the philosophy

of existence and the religion of humanity.

QUESTIONS AND ANSWERS.

This department is under the management of Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

THE ARCA OF SPIRITUALISM.

A Manual of Spiritual Science and Philosophy.

This book contains the highest inspirations I have received during my whole lifetime connected with Spiritualism. The MS. has been the source of my information of a large extent in answering questions. It would be difficult to ask a question relating to Spiritualism it does not answer.

At the solicitation of the managers of the Two Worlds, I have consented to have them publish the work in England. It will contain about 300 compact pages, mostly bound, and the price will be, postpaid, \$1.00 for this English edition. Many have inquired for this edition. Many have inquired for this edition. Many have inquired for this edition.

Q. Moutonier, Hyeres, France, Villa La Desirée, Chateaubriand: Q. (3) How many different Protestant sects are there?

A. (1) The leading denominations are Episcopalians, Presbyterians, Congregationalists, Methodists, German Reformers, Evangelical Association, Lutherans, United Brethren in Christ, Seventh-day Adventists, Swedenborgians, Unitarians, Unitarians and Unitarians.

Q. (2) What are the differences existing among the various sects in America, represented by the Episcopal, Presbyterian, Baptist, Congregationalist, Methodist and Unitarian?

A. (1) The leading denominations are Episcopalians, Presbyterians, Congregationalists, Methodists, German Reformers, Evangelical Association, Lutherans, United Brethren in Christ, Seventh-day Adventists, Swedenborgians, Unitarians, Unitarians and Unitarians.

Q. (3) Do all Protestants believe in baptism?

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prophet died, the sect did not die, as would have been anticipated, but lives on in a state of expectancy. Its followers keep alive public attention by observing Saturday for Sunday, which is a theological difference sufficient for persecution.

In their polemic discussions there appears to be great difference between the sects, but analyzed it the truth, spiritualism is a religion. It is a curious fact in theology that the less difference there is between disputants, the more acrimonious and zealously bigoted they become. Calvinism is the type of Protestantism for its remorselessly logical conclusions. The whole race of mankind inherited from Adam the infinite sin of his disobedience, all righteousness merit eternal punishment, and only by God's grace he is furnished a scheme of redemption. God in this is free to provide for a few elect or many damned sinners, as he pleases and his motives are not to be questioned.

Now, that science has demonstrated beyond the least doubt, that man is a being of evolution; that the story of the creation and of Adam and Eve is a myth; that man is an animal struggling to be an angel, instead of an angel changed to a demon—and consequently having never fallen needs no savior, while Christendom is a night mare dream without foundation, or cause for being. The speculations and discussions over dogmas and beliefs sound like the contention of children.

D. C. Darling: Q. Why does a wound stop bleeding when a person simply repeats a certain text from the Bible?

A. I have no doubt that the blood of a wound, infusing only small veins and arteries will stop bleeding while a Bible text is being repeated, for after a short time the walls of these vessels contract, and thus arrest the flow of blood. A passage from Ingersoll or Paine would do just as well, for in either case time is the essential. If a larger artery were severed, the whole Bible might be repeated without stopping the flow of blood, and the patient would probably die if his faith continued in the treatment.

Mrs. MacB: Q. Are there more than five senses? I refer to the statement that there is a sixth.

A. In the normal state we know and understand the external world through and by the senses. The eye reveals to us the beauties of light, and by its aid the wondrous beauties of nature. The ear brings to the mind the varied sounds and makes oral speech and the harmonies of music possible. The organ of smell sends to the mind the odors of flowers, and the exquisite enjoyment of perfumes. Ordinarily we rely on these senses and of taste, and feeling as our guides, and so complete is our reliance that we recognize no other avenue to knowledge of the external world; yet at times we find that our minds extend beyond the senses and have capabilities which cannot be referred to them.

There is an interior perception, which has been called the sixth sense, which is sensitive to impressions from spiritual sources. It is through this sense, or better, this sensitive state that we gain an insight into the spiritual nature of man. It is not advisable to call this state the sixth sense, for it has not the character of the other senses, but is rather a spiritual manifestation, and intensification of them all.

SPIRITUALISM, And Its Duty to the Criminal.

Dr. Brower's illustrated lecture, says the Chicago Tribune, at the meeting of the American Medical Association in Columbus, Ohio, on the medical aspect of crime called the attention of the physicians present and of the community at large to an important subject, and he is evidently belongs to the school of Lombroso, Ferri, and their associates.

If a defective anatomical basis is proved to be the chief cause of crime, then in the future, it is to the physician that people must look for guidance as to the care and cure of the criminal, and not exclusively to the clergyman and the educationalist, as has been done in the past. The chances of cure are greater in the case of juvenile offenders, who can be reformed from the unhealthy surroundings which induce an unhealthy body and its sequel, an unhealthy mind.

There is no doubt that a good deal of the opposition to "Lombrosianism," as it is somewhat sneeringly termed, arises from the fear that his conclusions, if accepted, would enormously enlarge the sphere of criminal irresponsibility. No one doubts the sincerity of Lombroso, but in his enthusiasm for his science he is too uncritical in his methods. Many of his generalizations are premature, and he is too ready to take abnormal physical features as proofs of psychological abnormality, merely because he finds them occasionally associated in criminals. Criminality often occurs in men of normal physical development and average or even unusual mental powers. Until Lombroso or Ferri can explain this on a material basis one must hesitate before making criminal anthropology the basis for criminal jurisprudence. While giving the solid due credit to the scientific work, people must recognize that their science is an interesting and important branch of biology, and that in the future it may make its way towards important practical results, though it is hardly sufficiently advanced to be applied to the guidance of jurors and pardon boards, or to interfere with the execution of the present criminal laws.

This science, however, opens up a new field for criminal investigation, and in this field the value of Dr. Brower's lecture, Clinical Instruction in prisons may soon be as necessary for medical students as it now is in hospitals and insane asylums.

The duty of Spiritualists towards the criminal is clear. Revenge should never become a factor in the punishment of the transgressor of law. The object to be attained is reformation, which is always accompanied, in a measure at least, with reconstruction.

The Swedenborgians take the teachings of Swedenborg as their guide, but he was a theologian, and his creed is fundamentally the same as the churches from which he seceded.

The Universalists repudiate the belief in eternal punishment. They think the Bible does not teach that awful doctrine.

The Unitarians are fundamentally different in their ideas of God. They believe God is one, not three, and that Jesus Christ was simply a great reformer. They are a disintegrating class scattered all the way from an obliging orthodoxy to agnosticism.

The Adventists believe that the Bible contains everything profitable to know, and from its obscure prophecies, their founder, Miller, calculated by means of the four rules of arithmetic, exactly the day Christ would come the second time, as promised. As the day passed without the blowing of Gabriel's horn, the calculations were revised and the mistake found and corrected. When these revisions also failed, and

ONE OF THE FADS.

Distilled Water for Drinking Purposes a Delusion.

There are a great many fads in the world, for the cure and prevention of disease, but one of the latest fads out is distilled water. Distilled water is going to cure and prevent kidney trouble. And distilled water is going to beat back the forces of death, and prolong life. But the water distillers, and manufacturers of water stills, are the ones mainly responsible for this new medical fad. So far, however, as the cures are concerned, any one, I think, can count on the fingers of their left hand all the cases so cured, within their personal knowledge, and have digits left.

But what is distilled water? The U. S. Dispensary gives the following standard official formula how to make distilled water: Take of water 10 gallons, distill from copper still, connected with black tin worm, throw away the first 5 pints, run off only 8 gallons, and throw away the residuum. Thus the chemical salts, and free atmospheric gases are rejected. These salts and gases are an integral part of the water, and water without these salts and gases would not be natural water. If the gases are necessary, and nature put them there, so are the salts, for it is the salts in our drinking water, as well as the salts in our food, that give us teeth and bone.

Some undertake to compare distilled water to that which falls from the clouds, but there is no comparison, for while the one is the product of solar energy, without boiling, and richly laden with free nitrogen, oxygen, and carbonic acid gases, the other is the product of ebullition, or distillation, and the very meaning of the word distillation, is destruction, or decomposition, by fire. And as water is boiled, it is water spoiled, so water boiled for distilling purposes is water spoiled. A fire, which is a devouring element, will burn water as it will any other thing. You know exactly the nature of the chemical change which occurs, when fire and water are brought together. For instance, when in contact with fire, or red-hot iron, there is a decided chemical reaction, which will destroy the composition and volatility of the water. The combustion of the water not only leads to decomposition, but to explosion, and so in the boiling of water, the water is saturated with fire, the gases in every bubble that rises and bursts become disengaged and its whole fabric and chemistry are changed.

Another proof that water boiled is water spoiled. The first time it boils it will lift the lid of the kettle, and conduct itself in an uproarious manner, boiling over and trying to put the fire out. If you remove it, and put it on the fire again, you will find that you cannot get it to boil over a second time, still less a third time, because the vitality of the water has gone out in the first outpouring of steam. The free gases and much of the latent oxygen gas have escaped with it. While the nitrogen and oxygen are inspiring elements in water, the carbonic acid gives sparkling life to water, without which the best drinking water would be unpalatable, and it is on account of the absence of free atmospheric gases in boiled water, or distilled water, that these waters taste flat, vapid, and insipid. It is a well known fact, too, that waters impregnated with carbonic acid gas, possess certain medicinal virtues, they will lessen nausea, gastric disturbance, and promote secretion of urine. How, therefore, can boiled water, or distilled water, deprived of its natural salts, and gases, and which is only an emasculated water, ever take the place of natural water, endowed with its normal salts and gases, for drinking purposes?

Distilled water as a solvent for chemical and pharmaceutical purposes, or to wash with, is all right, but distilled water for drinking purposes is, from our standpoint, all wrong.

As a solvent we do not deny its power, for distilled water will dissolve substances which common water will not. For instance, distilled water will dissolve tartar emetic, nitrate of silver, sulphate of barium, sulphates of quinine, and morphia, phosphoric acid, and even corrosive sublimate, and will dissolve the alkaloids and their salts, and because of its solvent powers, it is claimed for it that it will dissolve all earthly deposits in our joints causing rheumatism, and it is on account of its great solvent powers that the writer dare not, himself, use distilled water as a beverage, nor recommend it to his patients, lest in dissolving the earthly salts in the joints, it might dissolve the joints also. Ha! ha! ha!

As bad as the teeth are in this generation, and largely so from the use of drinking water, that has been boiled, if the human family persist in their use for the next few hundred years, as they have in the past few hundred years, the human family will scarcely have left a sound tooth in their heads, or bone in their bodies.

The great arm of dentists may be able to insert artificial teeth, but the great arm of dentists will not be able to insert artificial bones.

Besides not drinks inflame both gums and teeth, and disintegrate the enamel. Theoretically, therefore, distilled water is not a natural product, nor substitute for natural water, for while boiled water is simply a detection of what the water contains, distilled water is the veritable essence of all its contamination, microbes, sewage and all.

In conclusion, if the human family are wise, they will, for their own sake, as well as for the sake of their unborn offspring, drink pure, cold, living water, and plenty of it.

A person who drinks plenty of water, say four or five pints a day, is always more healthy than one who scarcely ever drinks water. A person who does not take much water except in food, is generally lean, the bowels constipated, the skin dry and sallow; and all the natural functions debilitated.

Chicago, Ill. DR. R. GREER.

THE UNTOUCHED LYRE.

A heavenly music sweet and strong. In secret silence hush its own; And yet its echoes steal along The borders of the great unknown. I feel its tenderness of love, Its touching notes of life sublime, Availing me in climes above. Beyond the shores of fading time, It brightly glows in faintest tone—An instrument of finest tone—And from its chords both day and night Soft zephyr waves find me alone. And cheer with whispered thoughts divine.

The hour my fingers ripened well, May all their harmonies entwine The joyous words of soul to swell. My golden lyre thy shining strings, And tuned to Nature's purest laws. O patience soul till angel wings Shall bear thee voicing heaven's applause. MRS. T. C. PARDEE. Ellington, N. Y.

THE UNANSWERED QUESTION.

My soul roamed through the mystic realms beyond Night's shadow, longing to explore Of that awful mystery that has been Shrouded from mortal eyes since time began.

I passed into the soul-sphere of the world, Which rolled onward through the unbounded space. Of ether, white on its throbbing bosom Humantly stirred restlessly, spilling The fragments of its time in strife and toll.

In ecstasy I viewed with spirit eyes The enchanted land of immortal dreams. I saw the glow of life's unclouded day, And felt the thrill of that inspiring love Which is the soul of art and song.

Music, And the sweet harmony of all beauty Gathered and blended there. I yearned to solve The mystery of being and the soul's Deep destiny throughout eternity.

"Tell me," I said to the Great Soul of Earth, "Whence came this self that loves and hates"—this I, Imprisoned in the walls of flesh and blood, Crushed by the weight of toil and care—upon Its neck the binding yoke of pain, upon Its back the cross, upon its brow the crown.

Of thorns. What boon hast thou to give—what pledge Of bliss in higher spheres, to soothe The pain and weariness of life while here?"

"O impatient soul!" said the voice of Earth, "Outspring of my creative love, why fret Thee? Yearning for more light upon the great Mystery, whence thou hast come, and whither Thou shalt go! Through all the rolling ages This question has been asked, and no reply Given, whose name dost thou speak, that I Should break the silence to which God hath sealed My lips, to answer thy soul's questionings?"

"O Invisible King!" I said, "Monarch Of the seven lights! Thou who hast hidden In thy bosom rarest treasures; who dost Conceal the mystery of worlds within Thy depths—these I invoke! And in the name Of all the great and good of every age, Whose silenced lips still speak through us—still plead With thee, in mute persuasion; by the wrecks Of human hopes—the blinding tears, the grief Of broken hearts, and in the cherished name Of loved ones' death the unplying sod—

I beg of thee for one true word, one ray Of light upon the primal mystery." The Earth replied: "Ay, soul, thou speakest well, But plead in vain, God! and I am naught—But one revolving orb, on thy speck Amid the countless multitude of worlds And suns that dot the void with sparkling lights. Thy destiny is one with mine—thy home, Among the stars. The waters of the Blue sea of Infinity enfold me, And press with soft caress my rounded form. Thence my immemorial origin, Thither the shrouded goal of my final Destiny. Thence all rivers of life flow, And therein shall all return, when God calls."

"The Spirit of the Deep was never born, And it alone shall never cease to be. Everlasting stability, Spirit And substance of all shadow and all change—Eternal Soul of souls! With Him is locked The mystery of life and death. 'Twas Who made thee what thou art—to rule the sea And land, to trace the stars, to love and think. 'Twas He who lit the torch within thy heart; Who kindled in thy brain immortal thoughts—Made thee to dream of immortality." URBEL BUCHANAN.

TO A PINK POND LILY.

What strange new joy has reached thy heart of gold, Tinging thy petals with a rosy light, Causing thy waxen leaves, as they unfold, With ecstasy to blush away their white?

Art flushed with thine own loveliness, or shy With wondering o'er thy new-born bloom—Hast thou found happiness, or dost thou sigh At thy increase of beauty and perfume?

Dost grieve to find thyself less white, Though fairer than the blossoms of thy name? Must thou regret because we find delight In coveting thy beauty for thy fame? Was it the rapturous dawning of a love That warmed thy cold heart to a radiant glow—Bringing a message from the world above To add new beauty to the world below?

Ah, strange, sweet flower, the answer In thy face. Our hearts interpret with a tender pain, We feel the passion and the pathos of thy grace, Sight to behold and looking sigh again.—Ex.

The Christian Label.

The absurdity of labeling universal truths and virtues as Christian, as though they were the exclusive property of one religious sect or system, is pointed out indicated in this extract from Mr. Shaw's Independent Pulpit: Seeing that Christians are no better than other people, that they are found to comprise a majority of our ignorant and criminal classes, we suggest that they go all the way in their claims, and thus label the vices and crimes that prevail in all Christian countries. Why not say Christianism, Christian adulter, Christian theft, Christian murder? If all the virtues are to be claimed as Christian because Christians, in common with other people, endorse them, why not Christianize the vices and crimes which Christians, as well as other people, are guilty of?

FAKIRS VS. MEDIUMS.

Suggestions for Protection of Mediums.

There seems to be much trouble to protect mediums from being classed with fakirs. The common class of advertisers in the newspaper clairvoyant columns are ordinary fortune-tellers by card reading. Occasionally a medium's notice is included amongst these—and several others claim to be mediums. Thus the public gets the idea that the Spiritualists include all of these miserable and fakirs.

Our good mediums are thus deprecatized in public regard. The spiritual lecturer is also handicapped thereby, for the people look upon them as defenders of the nefarious and inefficient. A lady palist here in Grand Rapids is now advertising to "teach" clairvoyance and psychometry. No wonder your correspondent, "Spiritual Lecturer," says "Honest mediums need an advocate." My opinion is, that advocate should be a legally organized spiritual church in every locality and a national body that shall create a protection, and be a guide and helper. We need an advanced sect in the religious world, that shall attract the advanced minds now disconcerted with the fossils of old theology. That body should recognize and claim inspiration and spirit communion. What a power these two claims would be in the religious world, when enforced by a body of people who are spiritually enthused thereby. Its mediums will be employed and need not advertise. All of these fakirs who advertise as clairvoyants would not then be classed with the psychics—and our troublesome test exercises at public meetings would cease to be a ten-cent attraction and become the spiritual force around which to rally for spirit communion. That would attract instead of, as at present, disintegrating our associated membership. Proper organization is what we need. Those who do not agree therewith need not affiliate. They can continue as iconoclasts, for the world will ever need them, but the great power of Spiritualism can be created only by infusing it into the life of all humanity.

We have but just now had an experience in Grand Rapids. A reporter for a local paper, in his account of our meeting spoke of the mediums as "fakirs." I insisted upon a reply thereto being published, and obtained it. We must let the world know that the Spiritualists do not employ fakirs, but only reputable and advanced mediums; and that our local societies should well observe such a rule. But I observe much carelessness in our societies in order to get an attraction that will draw large attendance, rather than give proper spiritual food and comfort.

All local advertisers amongst the traveling clairvoyants, card-readers and wonderful mediums who sell charms, should be mistrusted and ostracized by our local societies. This plan has worked successfully in several localities. The society should make it a religious duty to announce and help every good medium who comes amongst them for honest work.

Thus will mediums gain an advocate, and our public cause be protected and receive merited confidence. G. W. KATES. Grand Rapids, Mich.

Harmonical Club.

The ladies of the Atlanta Ga., Society of Spiritual Science and their friends, met Feb. 27, 1900, for the purpose of organizing a ladies' club. A temporary organization was formed and a president, vice-president, secretary and treasurer were elected. This organization is known as the Harmonical Club, and as its name signifies is pledged to keep peace and harmony, not only among its members, but with all with whom it comes in contact.

As an auxiliary of the Society of Spiritual Science, the objects of the Harmonical Club are (1) for advancing the financial interests of the society of Spiritual Science; (2) for encouraging and promoting a social life in that society; (3) for the discussion of the lives topics of the day; and (4) for the instruction and educational advancement of its members and friends.

The Harmonical Club holds regular weekly meetings and each member deposits in its treasury five cents each week.

Some subject is assigned for discussion at each meeting. We have discussed "The Philippines," "Bill Posting and the Nude in Art," a subject which agitated the ministers of this city not long ago; "Cruelty to Animals," and many other subjects.

For our further advancement we have taken up the study of parliamentary law and are learning to conduct our meetings in an orderly manner. The Club has given several socialables. On the anniversary of Modern Spiritualism we gave a pound socialable which was a great success.

The Harmonical Club is a live, earnest organization and would be in a very thrifty condition were it not for the fact that a short time ago our treasurer absconded with the full amount in our treasury. We take this philosophically, however, and trust that we now have a treasurer who will be able to withstand temptation. DAISY A. DICKINSON, Sec. MRS. LOE F. PRIOR, Pres. Atlanta, Ga.

The Texas Spiritual Temple.

The Spiritualists of Fort Worth, Tex., have recently dedicated their new Temple, of which an account has been sent you.

We have a band of ladies, the Temple Workers, auxiliary to the general society, which was organized December 7, 1898, and has been busy ever since raising funds to furnish the new Temple. They worked during the winter and spring for a bazaar, which was held the first week in May. From the money thus raised and otherwise solicited, we have been enabled under the leadership of our speaker, Jennie Hagan Jackson, to put down in the auditorium a fine Brussels carpet, seat it with opera chairs and furnish a kitchen and dining room. So we were ready to receive the visitors and dedicate our new Temple, June 4.

We had a piano, and lately a fine picture by Edward Hill, a woodland scene, has been placed as a background on the platform. It was an attraction during the bazaar.

But our work is not done. We still have the bulk of the money to raise on the carpet and chairs. We expect to meet every week through the summer and give entertainments often. This month Mrs. Cora L. V. Richmond, of Chicago, is with us as speaker, and is assisting us. Our regular speaker, Mrs. Jackson, and our president, Mrs. Wilson, are in the north and expect to raise funds to help on the debt. Anything our friends can do to aid us either by money or articles, for the Bazaar next winter will be gratefully received. EVA W. BROWNSON, Sec'y. 707 1/2 Main street, Fort Worth, Texas.

MOST WONDERFUL BOOKS.

The Warfare of Science With Theology.

A History of the Warfare of Science with Theology in Christendom. By ANDREW D. WHITE, LL. D., late President and Professor of History at Cornell University. In Two Volumes. 8vo. Cloth, Five Dollars. For Sale at This Office.

In these two large volumes are combined information that the reader could not find in the libraries of the world in fifty years. It shows the constant and determined opposition of Theology to the advancement that has been made in every branch of Science. To the Student it is indispensable. Every Free Thought Speaker should have it. It should circulate in every community. It goes into minute details, citing in all cases the authority, showing the persistency of Theology in fighting new and advanced ideas in Science.

"The magnum opus of the eminent ex-President of Cornell plants a new and notable milestone along the highway of ever-advancing human thought. The work is the masterpiece of a mind as devoid of wanton iconoclasm as of moral cowardice. It is a definite statement of where the best thinkers of the world now stand in the religio-scientific conflict. It is clear, honest, brave, and must be given a place among the great books of the year."—Chicago Tribune.

"The most valuable contribution that has yet been made to the history of the conflict between the theologians and the scientists; struggles that have alarmed timid Christians, but, as Mr. White shows, there was no occasion for alarm. The several chapters are extremely interesting, and while President White never flinches in telling the whole truth, as he thinks science has ascertained it, he is nowhere irreverent. He confronts truth, takes its hand, and follows boldly wherever truth bids him come."—Buffalo Commercial.

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SATURDAY, JULY 8, 1890.

RIGHT TO THE FRONT.

The Chicago Record's special correspondent at The Hague telegraphed from that city on the 25th ult.:

"Dr. Andrew D. White, chairman of the United States delegation, with his American colleagues, will make a pilgrimage on the Fourth of July to the tomb of Hugo Grocius, the father of international law and the principles of arbitration, at Delft. Ambassador White will lay a wreath of laurel and oak on the tomb in Nieuw Kerk."

Grocius was born in 1583, three hundred and sixteen years ago, just that number of years in advance of his time. We made a brief quotation from the pen of Grocius in our issue of May 13:

"He who reads Ecclesiastical History reads nothing but the rogues and folly of Bishops and churchmen." To harmonize the contention between Catholics and Remonstrants he recommended mutual toleration. This the orthodox Calvinists would not brook. The masses were against him. Grocius was arrested, his property was confiscated, and he was sentenced to imprisonment for life. His good wife gained consent to be imprisoned with her husband. A chest filled with linen was sent out weekly to be washed. At first it was carefully searched, but finding nothing the authorities grew careless. The madam finally prevailed on her lord to take a trip in the chest to the wash. Arrived there safely he was dressed as a man with hood and towel. Thus disguised he was conveyed beyond the frontier. Poverty then reared its awful front, and for a time he absolutely suffered for the necessities of life. But the French king came to his relief, and gave him a small pension.

Grocius is best known to the world as founder of the Law of Nature and of Nations, but "history, theology, jurisprudence, politics, classics, poetry, all these fields he cultivated, and has left numerous works in each."

Says the Encyclopedia Britannica: "Grocius was the first to attempt to obtain a principle of right, and a basis for society and government, outside the church or the Bible."

It was very proper to imprison such a man. It was fortunate for the world, however, that he did not meet the fate of Bruno, of Vanini, of Servetus. He lived; and it is very proper for the American delegation to the great international convention now in session, representing this great republic, founded by men who regarded Church and State as what established universal toleration of all religions and no religions, to assemble at Hugo Grocius' tomb on the natal day of American Independence, and place upon it a wreath of laurel and oak wrought in silver, and bearing a suitable inscription to the Netherlands and the United States.

ABOUT CREEDS.

A writer in "The Outlook," of June 3, discusses church creeds. As a good orthodox Christian he did this in view of the fact that the great want of the brotherhood to-day is a creed to unite the diverse and conflicting sects, instead of dividing them, so he tells some very palpable truths which may be suggestive to those Spiritualists who are so zealous in urging the adoption of a creed to blind, not liberate them, in the future. He says:

"Historically, the creeds have not been unifying but divisive. With the exception of the Apostles' Creed, which was not constructed at all, but grew, they were nearly all framed, not to include all Christians, but to exclude some. The Nicene Creed was framed to exclude the Arians; the Creed of Pius IV, to exclude the Protestants; the Reformed Creeds to exclude the Romanists. Even the Doctrinal Basis of the Evangelical Alliance was carefully contrived, by the use of extra-biblical phrases, to shut out Unitarians."

The learned writer only stated a very small part of the truth as to the object of creeds, and of their effect. Each sect, as its members sloughed off from its parent church, engaged in formulating a creed for itself, excluding those who did not agree with the majority, so there are now in Europe and America full one thousand varying sects, whilst others are constantly springing into being.

"Who ever heard of a sect without a creed?" inquired an advocate for Spiritualistic creed a while ago. And would inquire: Who ever heard of a creed that did not limit membership, restrict belief, and serve for a time to make a sectarian boss?

All persons fearful of advancing beyond their fellows or of embracing some truth unknown to them, should hasten to formulate a creed beyond which they must not advance, under the penalty of expulsion for believing something unknown or unbelieved by others.

BIBLE STORIES PARALLELED.

In the "Voyages and Travels of Sir John Maundeville, Knight," claimed to have been written in 1350, designed as a guide to travelers visiting the Holy Land, and commencing, "In the name of God, glorious and Almighty," we learn some highly important facts, which show what critical observers these Christian travelers were; for Maundeville claimed to have journeyed from England to Jerusalem, thence to Tartary, Persia, Lybia, Ethiopia and surrounding regions. His veracious descriptions of countries, peoples, customs and religions were the delight of our pious ancestors. In Chapter XIX, p. 98, in the edition before us, he tells of the "isle of Dondum, in which the people are of wicked kinds, so that the father cuts the son, the son the father, the husband the wife and the wife the husband." South of this isle, says our great traveler:

"There dwelt a people of foul stature and cursed nature, who have no heads, but their eyes are in their shoulders. In another isle are people who have the face all flat, without nose, and without mouth. In another isle are people that have the lip above the mouth, so great that when they sleep in the sun they cover all the face with that lip. And in another isle there are dwarfs, which have no mouth, but instead of their mouth they have a little round hole, and when they eat or drink they take it through a pipe, or pen, or such a thing, and suck it in. And in another isle are people that have ears that hang down to their knees."

Without quoting descriptions of other peoples who have horses' feet, others with eight toes on each foot, and others who travel on all fours, and "of divers others too long to tell," we are content to let the reader judge for himself of the value of the tales which the publisher tells us: "There is no book, with the exception of the Scriptures, of which more manuscripts can be found at the end of the fifteenth century than Maundeville's Travels." That statement of itself shows the character of the literature which was current, read and believed about the time the Bible escaped from the monasteries, and began to be read by the priests; for the people were wholly uneducated, as was a majority of our clergy.

Here is a marvelous Bible story which parallels Maundeville's, told in Daniel 4:33, of Nebuchadnezzar: "He was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws." Seven years passed over the king when he was restored to his reason and his throne.

SUGGESTIVE QUESTIONS.

What is spirit? Would not a good answer be: Sublimated matter? The refined essence of substance, divested of its grosser parts? As electricity, an invisible body, permeates all space, and occupies every material object, so is there not increased and inviolent in our corporeal structures an ethereal organization which survives the decay of flesh and blood, and lives on seemingly an incorporeal substance of which our coarser natures cannot take cognizance?

The aroma of flowers is a material substance, invisible to the eye, and yet the olfactory nerves give positive assurance that it is an exhalation as real as the rose itself of which it was late a part.

Who would suspect that the loathsome maggot, crawling in filth, was destined to be metamorphosed into a fly or a bee, with gilded wings? That the caterpillar, so repulsive to look upon, was to be transformed into a butterfly with gorgeous wings of variegated colors that a bug, incased in a horny shell and burrowing in the earth, from a slit in the back of its casement near the head, was destined to emerge a seventeen year locust, which from a grayish white, as it escaped from its larva condition, on exposure to light, soon takes on the hues of the rainbow, a thing of beauty, when not associated with its destructive habits?

Such changes in insect life give a hint, a fore-glimpse, of a somewhat similar change awaiting man. The lower forms of being have, probably, no conception of the glorious future awaiting them; man's idea of his own transition must necessarily be a very feeble one.

Said Thomas Paine, in his "Age of Reason," a sentiment we cordially endorse:

"The belief of a future state is a rational belief, founded upon facts visible in the creation; for it is not more difficult to believe we shall exist hereafter in a better state and form than at present, than that the worm should become a butterfly, and quit the dunghill for the atmosphere, if we did not know it as a fact."

With the idea that the real life principle in man is a counterpart of the natural body, identical in structure, and survives the decay or destruction of its earthly tenement, numberless issues which modern science has evolved can be met and intelligently answered. Of such are clairvoyance, hypnotism, mind reading, and the logic of the materialist answered that thought is the product of the refined brain, and is influenced by environment and education. Man an ethereal being, housed for a time in a dense material body, is governed by its surroundings; but he leaves that body when its structure is demolished, and henceforth enjoys an independent existence, freed from all the entangling influences common to mortality, as the bee, late a maggot, is free to float in air or gather sweets from the blossoms.

"POOR PREACH, POOR PAY."

The Indian gave the above words as his reason for not contributing more generously to the preacher who was telling him all about heaven and hell. "The Central Presbyterian," according to the "Literary Digest," tells of a minister who had been called to preach on consecutive Sabbaths in the face of churches, and yet he received in return for all his labor only three and one-half dollars.

Is it not possible, small as was the compensation, he received more than his services were worth?

IN EUROPE.

B. B. Hill and Mrs. M. E. Cadwallader are now sojourning in Europe. They will probably return in time to attend the National Convention.

A MINISTER HATES THE SUNDAY-SCHOOL.

The Rev. Dr. Pelham Williams, Protestant Episcopal pastor of Greenbush, Mass., at the church club, at Brooklyn, where every Episcopal church on Long Island was represented, expressed his views on the Sunday-school.

"Gentlemen," he began slowly, to give each word weight, "I do not believe in any Sunday-school that ever was, is, or ever will be. My idea of Sunday-schools is that they are maintained in order to allow some people to experiment with the souls of other people's children. They are hopelessly wrong."

"The worst teachings in the United States are those in the name of God under the roofs of Sunday-schools. Sunday-school teachers are neither fish, flesh, fowl nor good red herring. 'You don't allow a man without a diploma to practice on your dog if he be valuable, yet you turn the souls of your children over to ignorant and unknown persons.'"

"One of the dangers is the joining of amusements to religion. The modern Sunday-school simply is an appendix to picnic and other forms of secular amusements. The Sunday-school is destructive to the church. People have an idea that if the Sunday-school is maintained there is no necessity for the church."

"The Sunday-school has done much to destroy the respect of parents for their priestly obligations, and on that it may be asserted that parents do not feel obligated to see to personal training of children, but let them go to Sunday-school and they receive no training at all."

Now it will be observed that the main reason why the Rev. Doctor Williams objects to the Sunday-school, is because the children are not kept under the trained eye of the priest, but given over to unlicensed teachers, and to the great majority this is its most redeeming feature. A school with an Episcopal minister for a superintendent and ministers for teachers would be so grim and sanctified, only the fear of relentless punishment would induce children to attend, and make Sunday the horror of life.

The reverend Doctor forgot himself. He must have awakened from a half-century's sleep, and was rudely awakened, if it is possible to awaken one in so profound lethargy by the vehement protest which his biography received.

H. H. Pike was on the programme for an address, but when called said he was so shocked and upset that he could not speak.

The superintendent of the Brooklyn Sunday-schools said:

"I am amazed to hear a man stand up in this age and call 3,000,000 men and women numskulls and ignoramuses. I consider that I have seen in the speaker to-night the greatest curiosity it is possible to see."

The arrogance of the bigot had only one better, Rev. Lincoln, of the fashionable church of St. Barnabas. "What do you really think," he asked, "of the children parading the streets with brass bands so they can show their pretty dresses? You may talk about the work that the Sunday-school does. There are three kinds of falsehoods—lies, darn lies, and statistics."

How emphatic this pastor might have made his utterance if he had dared to swear as he evidently did in his mind, as the construction of the last sentence proves!

What does this prove? That the rule and influence of the priest, is passing away, and the laity will not be frightened by his arrogance.

FRAUD! FRAUD!!

Is fraud, professedly in the interest of a cause, evidence that that cause is predicated on fraud? Christians so assert; then, to demolish Spiritualism, they show there are fraudulent mediums; so, in their estimation, the point is established.

A homely old maxim says: "What is sauce for the goose is sauce for the gander." Now how would churchmen like to see the tables turned on themselves? With only Christian authority in hand, it can be shown that fraud, forgery and force have characterized every step in the growth of Christianity. Even if its alleged founder was not a fraud, there is scarcely a page of Christian history which is not black with crime. The blood spilled in the propagation of Christianity would float the navies of the world. And the treasures wasted in its defence would have constructed those navies, and made them invulnerable for all time. To enter into detail, would require volumes almost as numerous as the leaves of the Bible, would be required to contain a correct history of Jesus—"even the world itself could not contain the books that should be written."

It is absolutely sickening to hear parables covered all over with guile, shouting at the top of their voices, "fraud, fraud, fraud," when that cry is set up to divert attention from their own wickedness.

BOTH PARTIES VICTORIOUS.

The Sunday papers lately established in London were so violently opposed by the clergy it was thought prudent to abandon their publication. So the church scored a victory. The publishers thereupon issued a Saturday Evening Special, containing matter of the same character which had graced the columns of their Sunday edition. This is sold on the street by the news-boys Sunday morning, as are all evening papers, to which no exception is taken. And so a point was scored by the printers. All the change needed in the late Sunday issue was to give the paper a later date, instead of a false one, a day later; for it is a fact the work on Sunday papers is all done in advance of the day of publication. No objection is made to a Monday morning paper, most of which is put in type on the day sacred to the priests, while they are exploiting on the goodness of God in giving the world a rest, their earnings from twenty to fifty dollars, which their dupes are compelled to extract from their week-day earnings, for Jesus said, "The laborer is worthy of his hire," and the preachers demand it.

A QUESTION.

A preacher was holding forth to an evening audience many years ago from the text, Mark 10:27:

"With God all things are possible." He repeated his text from time to time as he made clear his points. An inebriate entered the door as he emphasized the inspired expression, when, looking the preacher square in the face, he exclaimed: "It's a dome lie. He can't make a three-year-old belfer in a minute." Which was correct, Jesus, to whom the assertion is credited, or the rude parishioner, who was slightly off his base?

FROM MONTANA.

Notes for the Benefit of Workers.

Thinking that our co-workers elsewhere would be interested in matters relative to the cause of progressive thought in this section of the country, I venture to offer these lines for their consideration. A partial canvas of the state has thus far revealed that nearly every town in the state can produce at least a dozen sincere Spiritualists who are steadfast and willing to do all their causal means will permit to further the cause in their various localities. Helena, Deer Lodge, Butte, Billings and Bozeman seem to be the main centers, and I am satisfied that were some of our workers to try and stop at these places, when on their way across the continent, they would be most cordially received, entertained and assisted; but the friends seem unable to offer any other inducements, so that it is impossible for outsiders to seek special engagements, unless they are on a trip across the country. I have also noticed that some portions of the state, if not all, have been overrun from time to time by a class of persons calling themselves mediums, who perhaps are not more than half developed, if at all, and many of whom, no doubt, are mere shams, seeking to work upon the credulity and lack of understanding of the masses and pandering to a morbid curiosity in hopes of pocketing some of the clays of Mammon that mankind have elevated to a position equal to the orthodox "Jehova," and are now worshipping as the "almighty dollar."

Equally self-evident is that, some are far below a true spiritual plane of morality, and though they render genuine results, their work is of more harm than good, so far as a sneering, orthodox world is concerned. Mediumship is a gift to not the least of which the time is a very sad affair, that has been the direct cause of much of the persecution of the devoted friends and workers in all lands.

The well-trained eye of a thorough initiate of these sublime realms of thought can see behind all this immorality that has found a place in the ranks of mediumship, the workmanship of the every self and slimy hand of Romanism, the great arch enemy of human welfare. The average man or woman loses sight of the fact that the time is the beauties of spiritual philosophy and are all prone to admit that its teachings are most certainly grand, but doubts if they can be true; investigation is commenced, and how many a noble soul has been repelled forever from "the light of truth" by a chance experience with half-developed and immoral mediumship as well as by fraud and humbuggery. I have no censure to make of these poor victims, these unfortunate ones who are victims of a false mediumship is making them but the blind tools of the vast aggregation of priestly magic, being exercised by discredited Catholics. Yet the higher mediumship demands protection, and it is our common duty to see that it gets it; and we can only do this by preventing the invasion of the domains of a superstitious people by these gnomes of inveterate magic. We must see that we as Spiritualists do not sanction, or patronize these dupes of the Roman serpent.

The average person is not capable of close and critical observation; and one experience with the lower class of mediumship and frauds forever turns them away, and all are classed under one term, "fake!"

Such is the effect that Montana Spiritualists are suffering. Many a devout friend has lost heart and the most moral have to be put to the same trials and tests as the rest. There is bound to be a sifting of the chaff from the grain in this state. However, good workers have a standing with The Progressive Thinker and other standard spiritual papers will at all times find their labors appreciated here. In conclusion let me urge upon all Spiritualists the importance of reading and circulating the spiritual press; peruse its columns, and if any person comes into your midst as a medium or speaker, and has not been endorsed from time to time in the press and cannot furnish reliable endorsements from societies, etc., then deal with them for this or that time, and say, "I'll let them alone entirely. If they are honest and moral you will soon find it out, and they will be none the worse. On the other hand if they are not what they ought to be, at least in a moral sense, the sooner you know it the better; but I would caution against accusing any one of fraud, for perchance you may not be in the right. See to it that mediums and speakers are of a true and moral nature; banish the immorality of the lower plane; educate the lay people in the true science of the fine forces; and as they thus become more and more able to weigh and consider conditions, there will be less room for fraud. But these lines have gone beyond their bounds. I would urge upon all good workers, when crossing from shore to shore, to come over the Northern Pacific, and if they will write me, enclosing a stamp for reply, I will give them addresses of persons in various places to whom they may write and arrange to pay taxes, and have a series of meetings. But if they are not well known to the readers of the spiritual press, they may not have as good success as they otherwise would."

C. S. TISDALE, D. M.

Bozeman, Montana.

PRIESTS WERE OPPRESSORS.

Bryan J. Clinch, in the "Catholic World" for June, wrote:

"There are three times as many Christians in the Philippine Islands as in the whole of British India." And then: "At the present moment over four hundred friars are lying in prison, in tropical jails, liable any moment to the death which has already come to more than fifty at the hands of fierce mobs."

It is difficult to comprehend why the Philippines are concentrating their hate on Christian priests, as the writer claims, if Catholics are so numerous as he alleges in those islands, and are as sympathetic with the priests.

The natives say these priests have acted the part of tyrants, as they always do where they have the power. Besides, they declined to pay taxes, and were the origin of the burden of government which protected them, closely imitating the same class of people the world over, and that that is really why they now have them in tutelage.

"Poems of Progress." By Lizzie Doten.

In this volume, this peerless poet of Spiritualism, has read in her varied moods, "from grave to gay, from airy to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1.

"Talleyrand's Letter to the Pope" will be found especially interesting to all who wish to make a study of the history of man and the Bible. The historic facts he states, and his keen, scathing review of Romish ideas and practices should be read by all. Sold at this office. Price 25 cents.

ANNOUNCEMENT.

From the Home Office of The N. S. A.

To the Editor:—I wish to announce that the next annual convention of the N. S. A. will be held in Chicago, Ill., in October beginning the 17th and continuing four days. The hall in which the assembly will convene will soon be announced. It is hoped that societies will send their full quota of delegates, and that a large number of visitors will also attend, and that prospects already are that such will be the case. Delegates appointed must belong to the same state in which the society they represent exists, even if they are absent from that state for a time; that is a person who does not claim residence in Massachusetts, for instance, and who knows nothing about the spiritual work in the Old Bay State, cannot be appointed as a delegate for any society in that state.

Copies of the reports of the Convention of 1898 are on sale at this office, and at the offices of the spiritual papers, at 25 cents each. Societies that are chartered with the N. S. A., that have not received any communication from this office this season, are requested to send the post office address of their secretaries here. Greetings and friendly letters have been issued from this office to each society, every quarter, this term; some of these have been returned by the postal authorities, as uncalled for, though many of them have been received and acknowledged by the societies to whom they have been sent. Will our chartered societies please take a few copies each, of the reports to sell for the N. S. A.?

Many interesting and friendly letters are frequently received here from noted workers in our ranks, and visitors often call at this office to see the headquarters of the N. S. A., and to express their good will towards this association; this is a source of pleasure and encouragement to the officers and friends.

Personally, I have been well treated by all, and I have only the best of good feeling for each one; my position has been made very pleasant to me by the courtesy received from public and private quarters, while the spiritual press has done nobly by the N. S. A., all of which is highly appreciated.

That sterling and loyal veteran in our ranks, Dr. Fred L. H. Willis, has recently donated a nicely framed picture to this Association. It comprises the engravings of Allan and Madame Kardec; P. G. and Madame Leymarie; Camille Flammarion; Victor Hugo; Swedenborg; Abbe Vianney, celebrated seer and healer; Majewsky, noted seer and healer; and Madame Bowdin, a celebrated seeress and author. This is a valuable and kindly gift, for which the donor receives the hearty thanks of the N. S. A.

The writer of these lines is one who does not approve of sensationalism in Spiritualism—there are some others in our ranks who feel as she does in this connection. I have heard of a medium in this city, who advertised a seance, as "A Bargain Day in Spiritualism," and when remonstrated with for it by a brother medium, who said he did not like such sensationalism, connected with Spiritualism, he replied that Spiritualism must have its sensations. What can we expect from the public if our mediums are to cater to only that which is anything but dignified and spiritual?

Greetings of love go out to all friends and workers for Truth.

MARY T. LONGLEY,

Sec'y. N. S. A.

A QUESTION.

When the rank and ruddy summer takes the place of tender spring, And the sunny southern songsters Make the northern woodlands ring; When feathered friends in tree-tops, Their downy nests do make, And the rustic youths go fishing For the treasures of the lake, Where the waves are softly splashing On the sand so white and clean, And the Spiritualists, like Indians, Are camping on the green, When the breeze is heavy-laden With the blossom-scented air, Have the campfires of Old Glory? Is our starry banner there?

I have read their grand descriptions Of their camps on stream or lake, Where the grand old oaks are standing, And so proud their branches shake; Where the birds each greater freedom, And their skyward journeys take. And I wonder, as I ponder, On scenes so bright and fair: Is Old Glory in the camp? Is the flag of freedom there?

Our belief is very different From beliefs of ancient times. It grows in freedom's country, It grew up in freedom's clime; It's American religion! That is why it is so true! That is why they should embrace The red, the white, the blue. That is why I ask the question, And am sure that it is fair, Is Old Glory on the camp grounds? Is our bonny banner there?

On the land that flag was carried By the boys that wore the blue; It's a symbol of great victories! On the land and ocean, too, On El Caney's rugged hill-tops, Our brave boys triumphed there; On San Juan's crimson hill, Shouts of victory rent the air; Our Santiago's fronting front 'Twas borne to victory there.

O'er the mountain top it's flying, Over stream and cross the plain, And the bravest sailors bear it, Cross the ocean's heaving main; While advancing it is clearing, Making room for freedom's sway All the way from Cuban strongholds Over to Manila Bay. Now those isles are greater, grander, Those isles so green and fair, For our mascot there is planted, Yes, our flag is floating there.

It at their summer meetings, Our friends would have success, And their numbers would increase Like the buds at sun's caress, Their philosophy would spread, And give it rosy hue, And its fragrance would be wafted Like that from roses, And their logic, like the sun-beams, A great distance it would go; If they, seeds of truth and wisdom Over all the earth would sow; If Spiritualists, like others, Would have justice done them, too, A grand and glorious army At their camps they would review; And the highest inspiration On them like dew would fall, They should cling to their loved banner Like the tyr to the wall. They should stand fast by their colors Like the steadily evergreen! They should raise that silken banner, The fairest ever seen! They should raise that starry banner, The fairest of the fair! They will surely be victorious If our flag is floating there.

BOB RUSTIO.

Well Worth Two Dollars.

To the Editor:—I received the premium books you kindly sent me last week, and am very well pleased with them. The Occult Life of Jesus is very instructive and is well worth the \$2 itself. Eureka, Utah. A. FAIRHURST.

Occult Life of Jesus

A Veritable Gold Mine

I have received and read Occult Life of Jesus and can truly recommend it to any one that is looking for a gold mine in print. It is worth more than you charge for The Progressive Thinker, and how you can give away such a valuable book you know; I don't. Yours in truth, PROF. A. P. MORSE, Minneapolis, Minn.

A Remarkable Offer.

Moses Hull fears "Ye Editor" of This Paper Has Gone Daft and Suggests an Inquiere de Lunatico, etc.

Dear Brother Francis:—I am not very good attending to other people's business, but somehow I have, for some time felt that you needed a guardian. What do you mean by that "Remarkable Offer?" The Progressive Thinker—well when you let it go a whole year for one dollar you let it go cheaper than I could print it unless I printed a whole dozen thousand of them.

And then those books; what kind of a cinch have you got on the paper makers and printer, that you can get them out cheap enough to use on such terms? Why, you beat the "Pied Piper of Hamelin." I can't get books out on any such prices. I would almost pay you the price you ask for a year's subscription to your paper and those four books, for the paper there is in them, before a printer had touched it. I have seen the time when I would gladly pay one-fourth more for the blank paper on which The Progressive Thinker and those books are printed than you charge for them filled to overflowing with the richest and most valuable kind of literature.

For heaven's sake don't offer so much for little; you'll break down and leave the world without The Progressive Thinker; then we will all be like sheep without a shepherd. Just think of it! Do I understand you correctly? For \$1.25 you are giving what is at a very low figure, \$6.25 worth of reading. How long can you stand that? Why, bless you, Art Magic alone used to sell for \$5.00, now you give it and three other books as large and as good, beside giving during the year two thousand, four hundred and ninety (2490) long columns of just such reading matter as the world needs, and all for the small sum of two dollars and twenty-five cents (\$2.25).

Please stop and think; I assure you, Brother Francis, you have friends who are uneasy about you. Look out for an inquiere de lunatico.

All jokes and hyperboles aside, it actually looks to me that you are attempting the impossible. Why, at the rate you offer, the next six months ought to give you not less than one hundred thousand new subscribers.

Before closing permit me to say I read your "Occult Life of Jesus," when it was being produced. I was well acquainted with Alexander Smyth. He was my neighbor in Baltimore; he was an honest man, and as far from being a fanatic as either you, Brother Francis, or myself. It will pay to read his book. Ever wishing you could publish as cheap as you think you can.

MOSES HULL.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. Payson Longley. Price, by mail, 20 cents. For sale at this office.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25c.

"The Prophets of Israel." By Prof. C. H. Cornill, of the University of Konigsberg. A scholarly and appreciative historical review of the prophets of Israel and their works. For sale at this office. Paper covers, 25c.

"Ancient India: its Language and Religions." By Prof. H. Oldenberg. The subject is of unusual interest at the present time, and it is here treated in a way to interest and instruct all readers. For sale at this office. Paper, 25c.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25c.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL.D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1.00; cloth, paper 50 cents. For sale at this office.

Ten Thousand Papers Examined Weekly for the Progressive Thinker, by the Chicago Press Clipping Bureau.

Articles on Spiritualism, Occultism, Psychic Force, Prophecy Dreams and Remarkable Visions, Spontaneous Spiritual Phenomena, Apparitions, Etc., taken therefrom to Enrich Our Columns.

SOUL LEFT HER BODY

And Roamed in the Spirit World.

LORELLE DAMON BOISNER, OF CHELSEA, LAY IN A TRANCE FOR THREE DAYS, WHILE HER SPIRIT VISITED THE WORLD BEYOND—EXACT MOMENT OF HER RETURN TO CONSCIOUSNESS WAS PORTENDED BY A STRANGE VOICE SPEAKING THROUGH HER LIPS ON THE SECOND NIGHT OF HER TRANCE.

This is a well-authenticated story of a strange and puzzling case of what is generally described as psychic phenomena.

While the circumstances of the case are the fact that neither the principal in it nor any of the witnesses of what transpired is a Spiritualist, or ever gave more than passing thought to so-called spirit phenomena. Neither were any of the persons concerned interested in Spiritualism, Theosophy, or any of the schools of belief thought that might seize some of the features of this strange case as corroborating claims made by them for their belief.

All the things which happened in this case came to the various persons concerned without previous mental preparation, and they were all astonished, mystified and awed at what they saw, the principal in the case most of all.

The story deals with an instance of the spirit leaving the body, and after an absence of three days returning to it at a given hour, fresh from a journey to another world, all the details of which were preserved as on a mental scroll.

During the absence of consciousness a strange voice spoke through the unconscious body, announcing the hour and minute at which body and soul would be reunited. At the stated minute, in the presence of five persons, three of them medical men, the animating spirit returned to the inert form that had previously lain for many hours as if in a deep, unnatural sleep, and the thread of life was taken up where it had been dropped three days before.

The subject of this strange experience was Lorelle Damon Boisner, the two months bride of a member of the U. S. marine corps, who is now stationed at the Charleston navy yard.

Lorelle Damon has been blind from birth, and certain physical conditions render visual sight impossible. Yet she has powers of sight from some other source, which make her a most wonderful person. She has always been able to distinguish colors, and the appearance of persons approaching her. She reads unerringly the faces and characters of those with whom she puts her hands in touch. Recently she has developed the power of receiving impressions of photographs and pictures, and also of moving scenes, such as street parades, as vividly as if she were possessed of actual physical vision.

Miss Damon, as she is still known to all but her intimates, does not profess to be a clairvoyant. Self-induced trances have never been invoked by her to help her develop her power. In fact she never was in a trance prior to the experience which is the subject of this article. She says she has never felt that she has anything in common with Spiritualism. She has repelled all suggestions that she has certain powers which would make her a successful medium.

What she does is done in a simple and unaffected manner, without any apparent effort, with no attempt at mysticism, and with no allusions to spirits or to psychic force. In fact she is always the slight, simple, unaffected girl she was before coming into public notice, with a shrinking from publicity and a marked sensitiveness to adverse comment.

For some time previous to passing through the strange experience referred to Miss Damon had not given special thought to religious matters, nor was her mind specially directed to spiritual problems.

As will be shown later, there were some features in her experience closely following the scheme of Marie Corelli's story entitled "A Romance of Two Worlds." The religious teachings of Swedenborg regarding the celestial regions and the destination of the soul would also seem to have been paralleled in part in the experience of Miss Damon's visit to the other world.

Miss Damon resides at 160 Broadway, Chelsea, in a flat on the top floor of a small building facing the new Court House in the square. Her mother, husband and stepfather complete the household.

On the night of Sunday, June 8, she retired at her usual hour, and a her mind being active she could not compose herself to sleep. She lay awake until after a clock in the parlor struck 1. That was the last she remembers of that night.

When her husband woke in the morning he could not rouse her. He called her mother, and they sent downstairs to the flat below for medical assistance. Harry R. Foster, a medical student who lived in the flat responded to the call, and advised sending for a regular physician. Some restoratives were given to the unconscious girl, and a messenger was sent for Dr. George O. Hall, of 133 Chestnut street.

be watched and developments awaited. That afternoon Dr. Hall called again. He then decided that the case was one of true trance. There had been no change since his other visit, but the patient had been conscious twice during the day, and had talked with her mother. The first return of consciousness had been about 9:30. It was very brief. The mother was relieved and delighted to see her daughter come out of the almost deathlike trance, but was hardly reassured when the girl began to speak.

"I have been away," she had said, "to learn things it is necessary for me to know. Two guardian angels came and took me—Jack's (her husband) and mine—and they are waiting for me now. I have only a minute to stay, but I felt that I must come back and tell you that I am frightened about me. They are holding me now, and I must return with them."

The mother, thoughtful of her daughter's health, asked her if she would not take a drink of something nourishing. "I am afraid there is not time," was the reply of the girl.

Some nourishment being hastily brought, Miss Damon drank a little of it and relapsed into the trance state, the interval of consciousness having been only a few minutes.

The second interval of consciousness that day was in the afternoon, when she told her mother of her feelings on being taken up by the angelic messengers.

"They made a litter of their hands," she said, "and lifted me gently between them. I thought that was death, and I wanted to stay and say good-by, but there was not time. Presently I looked back into the room from above, and saw my body lying in the bed. Then I started through space and visited many of the places in the world that I wanted to see. Then we went into the world beyond, and I discovered that there were seven circles in it. I was in the first circle when I felt you calling me to come back, and I had to come, though under protest from my guardians."

This was said slowly, but naturally. The girl did not seem to be specially excited, nor was her manner excited. The recital made a profound impression on her mother, however, to whom there was something unreal in her daughter's recital.

After taking a little nourishment Miss Damon again relapsed into unconsciousness. On the second day of the trance, Tuesday, June 9, she returned to consciousness again and remained conscious nearly an hour. During that time she told her mother she had reached the fourth circle of the celestial regions, and would have to return there to complete the journey. She could not tell them whether she would finally return to earth or not.

Dr. Hall called during this interval of consciousness, and talked with the patient. After leaving he made notes of the visit, as he did on all phases of the case. The patient complained to him of a slight pain in the head, like a headache. The doctor asked her if she did not think they all ought to make a combined effort of the will, with her assistance, to keep her from lapsing again into an unconscious state. The girl gave no decisive answer to this, but said it all rested with divine influence as to whether she came back or not. She could not tell what she felt.

The doctor made an entry in his notes of this visit that he "did not think it would have availed much to try to keep her from again entering the trance state." He noted it as an instance of the "domination of the spiritual over the physical being," and wrote that she could "reunite herself under protest from the other influence." She was feeling, he believed, through spiritual, not physical, senses.

During her interview with the doctor, as well as with her mother, on this occasion, Miss Damon said she would tell them all about her journey when she came back, if she did come back. The doctor suggested that in case of trance very little remembrance of what passed in the mind was retained after coming out of the trance state.

"Perhaps you won't remember when you come back," said her mother. "No fear of my forgetting," replied the girl, positively. "I'll tell you all when I come back."

After this period of consciousness, the last one in the trance, a peculiar feature of the case became manifest. That night the girl's husband watched by her alone. On one occasion her mother entered the bedroom, and heard a voice that she did not recognize. It came from her daughter's lips, but it was not her daughter's voice. It was altogether different, and yet a pleasing and musical voice. As the mother entered the room the voice stopped speaking for a second, and then said: "It does not matter; she is so near."

Puzzled and still further alarmed over the case, the mother learned from the husband that he had received several communications such as the one she had interrupted, from one of the spirit guardians, with his wife, who spoke through her lips. When these messages came the lips moved but slightly, there was no expression on the face, and it was evident from the appearance of the sleeper that no change had taken place in her mental condition. Her vocal organs seemed to be used without her knowledge for the enunciation of the messages, all of which referred to the girl in the third person.

Among these messages was one which said she would return at midnight Wednesday, the husband told the girl's mother. So impressed was the young man by the words spoken to him through the lips of his wife, that he firmly believed she would become conscious at the time stated.

It may be noted here that while Miss Damon clearly remembered, after finally coming out of the trance, all that happened in her brief intervals of consciousness, she had no remembrance whatever of the messages given to her husband in the strange voice, or the one given in the presence of her doctor and others, which is mentioned later.

That day Dr. Hall was told of the messages of the night before, including that about the return to consciousness at midnight. He was deeply interested and said he would come to see if the

phenomenon took place as the voice stated it would.

During that day Wednesday, there was no return to consciousness. Mr. Foster, the medical student, who had been deeply interested from the first, called in a friend, Dr. Lewis N. Bump, of 133 Central street, Somerville, to observe the conditions of the patient and watch the case as a strange and valuable one to observe. Dr. Bump came Wednesday afternoon and resolved to be on hand with the others that night to see if the prophecy of the voice came true.

By 11:30 Wednesday night there were five persons in the little bedroom where the girl's limp body lay on the bed. The mother was in a highly nervous state as a result of her days and nights of anxiety, but she appeared outwardly calm. The doctors hid their nervousness behind professional gravity, but were nevertheless ill at ease. The only person in the room who seemed to be calm was the husband. An influence seemed to have worked on him that was not felt by the others, and he seemed to approach what all thought would be a crucial moment in a spirit of serene confidence.

Husband and mother were sitting by the side of the bed, and the three medical men near, when, about 11:45, a movement of the left hand of the patient was noted. Every one gazed intently at the recumbent figure. The pallid features did not change, but it was to be noticed that the breathing was much heavier than was natural, the chest rising and falling perceptibly with each breath.

Soon the left hand went slowly up, as one would put up the hand when about to take an oath. It remained in an upright position but a few seconds. Then it fell to the coverlet. Again it went up to the same position and soon the right hand met it, the attitude being one of prayer.

There was a breathless silence in the room. Every one was gazing fixedly at the figure on the bed. Presently the lips moved slightly, and a voice loud and distinct enough, and a voice loud to the room to hear it began slowly to speak. It was not Lorelle Damon's voice, but one similar to that which her mother and husband had heard coming from her lips the night before.

"I declare to you as a true spirit: do the will of Almighty God," it said, in slow accents, "that the soul which occupied this body is at present millions of miles from here. From a skeptical world she will be received into a higher existence. The world is unworthy at present to her, and she is being borne by one on earth and his intense desire for her to return, and for the benefit of humanity through her teaching, and his promise to aid her—the promise made at the altar—she will return. And I now place her hand in the hand of her protector. What God hath joined together let no man put asunder. (The girl's right hand, which had been raised with the other, at this point fell into the hand of her husband's.) This girl, life here, is now standing in the center of the universe in the presence of God. It will take some time for her to return, she is so many miles away. I affirm that this is the only instance where a soul has made this journey and returned to earth, and that the persons here gathered are divinely commissioned to give this to the world."

The speaking ceased. The silence in the room was almost oppressive to the watchers. Mother and husband bent over the girl on the bed, but she was still unconscious. "As deep in a trance as ever," said Dr. Hall, and his confederates made mental notes of the strange message they had heard. They looked at their watches and noted the slow passage of the minutes. No one now doubted that 12 o'clock would witness a change in the patient.

At 12 o'clock another change in the patient was noted. The breathing of the patient was heavier and there was a slight twitching of the eyelids. Her face was pale, and the features set. There was no change in the silence of the room. The clock began to strike 12. One, two, three—the hours were tolled off on their heavy bells, and yet there was no sign of returning consciousness in the pale little figure on the bed. One clock had ceased striking the hour, and on others the last strokes were sounding, when there was a little quiver in the body of the girl on the bed, and it was apparent to all that the spirit had returned.

Life quickened instantly, and, raising her arms towards her husband, who held her hand, she exclaimed, "O Jack, God has sent me back." Her accents were glad, and the voice and manner her own.

These words broke the tension of feelings among those in the room, and they silently passed out, leaving the girl alone with her husband.

Later she conversed with her mother, and said she was "ravenously hungry." After eating she passed into a deep, refreshing sleep, and the next day she was quite herself, though still sleepy and a little weak. She remarked that she had not had any sleep for the three days prior to Wednesday night.—Boston Globe.

THE WONDERFUL DOCTORS.

They have found out how consumption may be positively cured; Ills that used to worry people need no longer be endured; They've discovered lymphs and serums, so we have been plainly told, That will stop the sad necessity of ever growing old; They are finding out the microbes, they're advancing day by day, But people keep on dying in the same old-fashioned way!

Word may come to-morrow morning that some horrible disease Has been mastered by some doctor, here at home or over seas; They are stopping all the fevers and aches, resting all the limbs, That the human form is heir to, with their serums and their pills; They are curing men to wonder at their triumphs every day, But people keep on dying in the same old-fashioned way!

What a wonderful thing is science! They are curing a germ from you And count its inclinations and exploit its follies, too; They have found out that the stomach is of very little use, They can master all its functions with the gizzard of a goose; They are cutting, they are dishing, they're advancing day by day— But people keep on dying in the same old-fashioned way!

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Mt. Pleasant Park, Clinton, Iowa.
This popular camp-meeting will open July 29 and close Aug. 27. For circulars and further particulars address the secretary, E. A. Kilby, Ottumwa, Iowa.

Franklin, Neb.
The Southwest Nebraska and North-West Kansas Spiritualist camp-meeting, at Franklin, Neb., opens July 21, closes August 6. Address D. L. Haines, secretary, Franklin, Neb.

Grand Lodge, Mich.
Commences July 21 and closes August 20. For full programme address Mr. L. Phares, secretary, Grand Lodge, Michigan.

Indiana Camp.
The Indiana Camp-meeting opens at Chesterfield, July 20 and closes August 28. For programmes and particulars address Flora Hardin, secretary, Anderson, Ind.

Lily Dale Camp.
This favorite place of resort opens July 14 and closes August 27. For full particulars address the secretary, A. E. Gaston, Mendville, Pa.

Briggs Park Camp.
The camp-meeting at Briggs Park, Grand Rapids, Mich., opens July 2, and closes July 30. Thos. J. Haynes, secretary, 182 Gold street, Grand Rapids, Mich. Address him for particulars.

Lake Brady, O.
Commences July 2 and continues until September 1. Anyone wanting a program can get it by writing to Mrs. C. C. Bacon, Lake Brady, via Kent, Ohio.

Island Lake Camp, Mich.
The Island Lake Camp, Mich., will commence Sunday, July 10, and close August 31. For further particulars address the secretary, A. G. Brown, 230 21st street, Detroit, Mich.

Forest Park, Ottawa, Kansas.
The Spiritualists will hold a camp-meeting in Forest Park, Ottawa, Kans., from June 27 to July 3 inclusive. Mrs. B. Henderson, corresponding secretary, Lawrence, Kans.

Camp Monroe.
A camp-meeting will be held at Camp Monroe, on the banks of Deep Lake, Lake county, Ill., beginning July 1, and ending August 1. For particulars address G. V. Cordingley, P. O. Box 10, Lake Villa, Ill.

Nebraska Camp.
Opens July 14 and closes July 25. Address Paul S. Gillette, 411 N. 19th street, Omaha, Neb., for particulars.

Delphos, Kansas.
The camp-meeting of the First Society of State Spiritualists and Liberals of Delphos, Kans., will begin Aug. 11 and continue until the 28th. For programmes address M. J. Man.

Sunapee Lake, N. H.
Commences July 29, at Blodgett's Landing, N. H., and ends August 28. Address W. H. Wilkins, Fitchville, Vt., Box 63, for programmes.

New Era, Ore.
The New Era, Oregon, Camp-meeting will this year be in session from July 8 to 24. Address Walter P. Williams, Salem, Oregon, for particulars.

Forest Home, Mich.
The Forest Home Spiritualist Camp Association of Northern Michigan first annual meeting will convene on the camp and resort grounds, at Snowflake Antrim county, Mich., situated on the Chicago and West Michigan railroad, three miles south of the village of Central Lake, five miles north of Bellaire and twenty miles south of Charlevoix the beautiful, on July 8, 1899, and will continue four weeks. I send for programmes and posters. Address Anna M. Fox, secretary, Manistowick, Mich., Charles Benton, president, Central Lake, Mich.

Catalpa Park, Liberal Mo.
The Catalpa Park Camp-meeting of Spiritualists, at Liberal Mo., will commence on the 19th day of August and close Sept. 3. For particulars address G. H. Walser, president, Liberal, Mo.

Maple Dell Park, O.
Maple Dell Park is located at Mantua Station, Ohio. It opens July 30 and closes September 3. Address D. M. Kling, Mantua Station, for full particulars.

Vicksburg, Mich.
The Vicksburg (Mich.) Camp will open August 5 and close August 28. For full information address Jeannette Fraser, manager, Vicksburg, Kalamazoo county, Mich.

Lake Pleasant, Mass.
Opens July 30, and closes August 28. Address M. J. Blinn, president, Secretary, Albert P. Blinn, 608 Tremont street, Boston, Mass. Address him for circulars.

Summerland Beach, O.
Commences the first Sunday in August and ends the first Sunday in September. Any one can secure a programme by addressing J. F. Grove, 277 18th street, Columbus, Ohio.

Onset Bay, Mass.
Onset Bay Camp, Mass., opens July 9 and closes August 27.

Jefferson Park
E. Summers announces a basket picnic on the Fourth of July in Jefferson Park in the "old apple orchard," five blocks from end of street-car lines connecting with Milwaukee avenue line. The picnic will continue each Sunday thereafter until September. For particulars address E. Summers, 605 Pontiac Building, Chicago.

Island Park, Winfield Kansas.
The camp-meeting at Island Park, Winfield, Kansas, opens Sept. 5 and closes September 25. For further particulars address the secretary, Leola D. Whartenby, Cedar Vale, Kans.

Niantic, Conn.
The Connecticut Spiritualist camp-meeting is held at Niantic Camp Grounds, Niantic, Conn., commencing June 26 and continuing until September 6.

Hackett Park, Mich.
Begins August 3, and closes September 5. For particulars address G. F. Ottmar, Riley, Michigan.

Harmony Grove, Cal.
Harmony Grove Spiritualist Camp-meeting will open July 23 and close August 5. The grounds lie three and one-half miles southwest of the city of Escondido, Cal., in a grove of beautiful live oak trees. Good mediums and speakers are expected to be in attendance. A cordial invitation is extended to all. Those desiring further information address Mrs. M. L. Peck, Secretary, Escondido, Cal.

Sheridan Gulch, Ill.
Mrs. M. C. Ryne and Mrs. E. J. Hanson will hold a Spiritualist camp-meeting at Sheridan Gulch commencing July 18 and closing August 13. Sheridan Gulch is one of the most picturesque little spots in the state of Illinois, nestled among the hills and rocks on the banks of Fox river, about 68 miles from Chicago on the C. & B. & Q. R. R. Here we find spring water filled with medicinal properties that will cure all who drink from the fountain of health. Sheridan Gulch has many attractions. Lawn tennis, lawn swings, merry-go-rounds, shooting, fishing, boating and swimming, your camp's outfit and music and dancing in the pavilion now being erected for the season of pleasure. A large tent will grace the grounds where you will hear lectures from prominent speakers and mediums, among whom are Mrs. Bumstead, being the oldest advocate of Spiritualism in Chicago, and will be Mother of our Camp. Mrs. Cutter, test medium, one of the oldest workers in the field. Mrs. Hamilton, G.I. test medium. Mrs. De Wolfe, slate-writing medium. Mrs. Dr. Yale, trumpet medium. Brownwell will give the address of welcome. Dr. White, inspirational speaker. Prof. Choates, physical medium. Many mediums will remain on the grounds through the camp where they may give private readings and circles when desired.

Bring and pitch your tents. The grounds are free. Wood fires are prohibited. A grocer will deliver all kinds of eatables at the door of your tents. A restaurant will furnish confectioneries, ice cream and soft drinks. Strongly prohibited. Mr. Brownwell will give the address of welcome. This is considered a standard work, treating of God, heaven, hell, faith, repentance, prayer, baptism, judgment, demoniac spirits, etc. Price reduced from \$2 to \$1.25. Postage 15c.

Seers of the Ages.
This large volume of 400 pages (9th edition), treats exhaustively of the past, with records of their visions, trances and intercourse with the spirit world. It is considered a standard work, treating of God, heaven, hell, faith, repentance, prayer, baptism, judgment, demoniac spirits, etc. Price reduced from \$2 to \$1.25. Postage 15c.

Spiritual Harp.
A book of 300 pages, containing songs, hymns and anthems for Spiritualists, seances and circles. The words are all with progress. It contains the choicest songs and music by James G. Clark and other reformers. Reduced from \$2 to \$1.25.

India and Her Magic.
A lecture delivered by Dr. Peebles before the medical students of the College of Science in San Francisco, January, 1895. Astonishing wonders that he witnessed during his journeys around the world. Price 10 cents.

Who Are These Spiritualists and What Is Spiritualism?
This pamphlet of over 400 pages proves that the greatest and best men in the world to-day, such as Sir Wm. Crookes and hundreds of others are Spiritualists. Price 15 cents.

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A pamphlet of 65 pages. Did Jesus Christ exist? What the spirits say about it. What the Jews say about it. What Thomas Paine said about it. What Renan said about it. What Emerson said about it. What Rabbi Wise, A. J. Davis, W. E. Coleman and others say about it. Price 15 cents.

Dr. Peebles' Three Jubilee Lectures.
A most elegantly bound pamphlet of 122 pages, giving Dr. Peebles' lectures delivered in Hydeville, March 31, 1898, in Rochester, and later in London at the International Congress of Spiritualists. These lectures, illustrated, are rare, meaty and scholarly. Price 35 cents.

The Christ Question Settled.
A symposium by Hudson Tuttle, W. E. Coleman, Rabbi Wise, Col. Ingersoll, J. S. Loveland, B. B. Hill, J. R. Buchanan and Dr. Peebles. This is a handsome volume of nearly 400 pages, and treats of Jesus, Malomet and the gnostics. What the Talmud says about Jesus. Antiquity unveiled. Child marriage in India. Col. Ingersoll's agnosticism. What the spirits through W. J. Colville, J. J. Morse, Mrs. Longley, Mrs. Everett, Mrs. Hagan-Jackson and other mediums say about Jesus, etc. Price \$1.25.

A Critical and Crushing Review.
By Dr. Peebles of the Rev. Dr. Kipp's five lectures against Spiritualism. This crisp and critical reply of the Doctor, who repudiates spiritualism, and all the frauds connected with the subject, sustains Spiritualism, considering it the complement of primitive Christianity. Price 25 cents.

Hell Revised, Modernized.
And made more comfortable. A scathing review of the Rev. Dr. Kipp's sermon delivered in the Presbyterian church, upon "What Is Hell?" by Dr. J. M. Peebles. A pamphlet of 25 pages. Price 10 cents.

The Soul—Did It Pre-exist?
Did it begin to exist with the body? Is it evolved from the body? Did it ascend up through all the lower orders of creation, or is it a potentialized portion of God? Has it been re-incarnated, or re-embodied? Price 15 cents.

Pro and Con of Spiritualism.
This pamphlet is a reprint of the essays in "The Arena" on Spiritualism in 1891. It is a review of the Rev. Dr. Kipp's sermon delivered in the Presbyterian church, upon "What Is Hell?" by Dr. J. M. Peebles. A pamphlet of 25 pages. Price 10 cents.

Fiftieth Anniversary of Modern Spiritualism.
An elegant pamphlet containing an account of the exercises at Rochester and Hydeville, N. Y., at the celebration of the Fiftieth Anniversary of Modern Spiritualism. It contains the addresses of some of the most noted speakers present. It contains the picture of the Hydeville cottage, wreath, etc. Price 15 cents.

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One hundred and forty-four prophecies, theological, moral, historical and speculative; each proved affirmatively and negatively by quotations from Scripture, without comment. Price 15 cents.

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among pure-blooded animals, with heavy penalties for the use of any other.

Vaccination, per se, is beneficent. The facts I forward prove it. War should be made, not on the principle of its abuse, but on the demand of strict government control.

W. H. PARSONS.
Washington, D. C.

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I have berries, grapes and peaches, a year old, fresh as when picked. I use the California Cold Process, do not heat or seal the fruit, just put it up cold. Keeps perfectly fresh and costs almost nothing to put up in a basket in ten minutes. Last week I sold directions to over 120 families; anyone will pay a dollar for fruit when they see the beautiful samples of fruit. As there are many people poor like myself, I would like to say that you can get the fruit for 50 cents for a basket, and you can get the fruit for 100 cents for a basket, and you can get the fruit for 150 cents for a basket, and you can get the fruit for 200 cents for a basket, and you can get the fruit for 250 cents for a basket, and you can get the fruit for 300 cents for a basket, and you can get the fruit for 350 cents for a basket, and you can get the fruit for 400 cents for a basket, and you can get the fruit for 450 cents for a basket, and you can get the fruit for 500 cents for a basket, and you can get the fruit for 550 cents for a basket, and you can get the fruit for 600 cents for a basket, and you can get the fruit for 650 cents for a basket, and you can get the fruit for 700 cents for a basket, and you can get the fruit for 750 cents for a basket, and you can get the fruit for 800 cents for a basket, and you can get the fruit for 850 cents for a basket, and you can get the 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QUESTIONS AND ANSWERS.

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Hudson Tuttle.
Address him at Berlin, Heights, Ohio.

NOTICE—No attention will be given anonymous letters. Full name and address must be given so the letters will not be lost. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.
HUDSON TUTTLE.

THE ARCANUM OF SPIRITUALISM.
A Manual of Spiritual Science and Philosophy.

This book contains the highest inspirations I have received during my whole lifetime connected with Spiritualism. The book has been the source of information to a large extent in answering questions of a spiritual nature in this department. It would be difficult to ask a question relating to Spiritualism it does not answer. At the solicitation of the managers of the Two Worlds, I have consented to have them publish the work in England. It will contain about 300 condensed pages, must be bound in the price of \$1.00 for this English edition. Many have inquired for this comprehensive book on Spiritualism, and now that it will be published soon, it will be a great favor if they desire a copy, to send me a card at once so stating, as I wish to know how many copies to engage. The price may or may not be sent now, at the pleasure of the subscriber. When the book is ready, subscribers will receive the answers in this department will be acquainted with the style and method of this work. For its writing I claim only the merit of an amanuensis, who has sought to transmit the thoughts it contains as purely and truly as possible.

R. W. T., Blue Earth, Minn.: Q. What is the prophecy of Mother Ann Lee?

A. Some spurious prophecies have been published, referred to this mother of the Shakers. The genuine are the revelations made by her and on which the Shakers rest their faith. Elder Holister, of the Mount Lebanon community, in a private letter says: "The testimony rests on many witnesses; Elder William Lee, her brother and James Whitaker, her most intimate preacher, all give the same prophecies and revelations. Also of Elder John Hocknell, likewise gifted, and a man whose property enabled them to emigrate to this country. The learned tell us that the original idea of a prophet was an interpreter of the will of God to man—a mediator or medium. Prophecy is a secondary office of a prophet. She said Christ has come to his people, to put away sin. Religious assemblies of people baptized with holy spirit into one interest, desire and purpose all working to do the will of God, and each of their hearts constitute a cloud of witnesses in whom the character of the son of man is seen coming; i. e., forming then a new usefulness of life, in which all private property is abolished and all service mutual, serving one another in an organized brotherhood and sisterhood, possessing equal rights, honors and privileges. "The Son of Man is no particular person, but the regenerated new man."

Mother Ann went into a trance state and her devoted followers and understanding of her whatever she said while in that state as divine authority. She received the Essenian doctrine of the mutual ownership of property, and taught that to rear families was sinful. She prophesied of the wonderful success of her organization. She was filled with the exaggerated self-importance characteristic of the prophet of all ages, and called herself "Ann, the Word," and boasted of being the bride of the Lamb and the second appearing of Christ.

Her painful marriage experience was probably the cause of her advocating the separation of the sexes, and reviving the old doctrine of the sinfulness of marriage and crucifixion of the desires; instead of their control; repression instead of suppression.

Her prophecies so far as the world-extension of the organization which took to her as its prophetic head is concerned, are failures, as it never reached beyond a few isolated communities and these are now decreasing in membership. This movement was founded not on the future of man, but on theological dogmas, ancient and hence expressing the ideas of ignorance.

Chester Mason: Q. I heard a preacher say in his sermon that Jesus Christ is the Son of God, and also the Son of Man. Does the Bible really support such conflicting statements?

A. It surely does, and a vast amount of logic has been expended in the effort to reconcile the God man and the mortal man, and logic failing, the sword, the rack, the fagot have been employed to compel men to believe the self-contradictory and unreliable.

L. L. Blair, Findlay: Q. Could a spirit exist if there was nothing else in existence?

A. Such a negation as this corresponding presupposes, is not possible. Therefore it is idle to speculate on the existence of one or many spiritual beings thrown into such an absolute vacuum. Matter in endless changes is as immortal as the forces which by and through it, mutually, are wrought into individual spirits.

F. E. W.: Q. Have been sitting for slate-writing. So far only get a violent automatic movement of my hand. On retiring at night beautiful scenes come before me. Why is it that in my dreams I almost invariably dream of being persons who have passed from this life, and hardly ever of those living here?

A. This correspondent is fitting for the object of obtaining slate-writing, and this predetermination is highly unfavorable, especially when the manifestations show that he is not adapted for that phase. He is impracticable, and if he strives for it will be able to receive messages through his sensitiveness and write. That he sees his departed friends in dreams and not those more than dreams and that he is clairvoyant during sleep. This is not an uncommon occurrence. Many who are unapproachable during wakefulness, become sensitive during sleep, and easily approached by spirit friends, the

A ROMISH MYTH.
St. Ursula and Her Eleven Thousand Virgins.

That any writings could have passed through the Middle Ages, and retained any resemblance to the original seems almost impossible to one who is conversant with the manners and credulity then prevailing. The ignorance, credulity and superstition of the masses and the scheming of the priestly class, surpassed the conservatism of the matter of fact people of the present. The more I attempt to ascertain what is reliable in the writings of these ages and preceding, the more untrustworthy the authorities become, until the foundations yield like a trembling morass, and there is no certainty anywhere.

As an illustration of the growth of religious beliefs, in the hot-bed of ignorance and superstition, the story of Saint Ursula is most interesting. The Catholic church has founded a memory of the Ursuline martyrs, with eleven thousand virgins who attended her at Cologne, by the Huns in the third or fourth century. This order was founded in 1337 and various popes gave it aid and their blessings. To the Catholic church, her existence is as unquestioned as that of the Virgin Mary. A lengthy and detailed account of her life and martyrdom is given and no more doubted than the texts of the Bible. Now it has been proven that no such person as St. Ursula ever existed, and yet more surprising that the real saint worshipped as a martyr is a transformed pagan goddess.

Yet in 1837, the celebration of the sixteenth centennial of the great event of her martyrdom was celebrated with splendor by the church, and to-day the Church of St. Ursula, at Cologne, is visited by thousands and miracles are wrought in her name. This is the full and complete story of the beautiful myth. She was an only daughter of Nuthus of Brittan, and was sought as a wife by another prince who was a fierce tyrant. She dedicated herself to celibacy. As the suitor urged, and her father became fearful of the consequences of her refusal, she was inspired by God or the Virgin Mother, who told her to agree to the proposal under the conditions, that he should choose ten virgins for her, and then they with herself should each choose a thousand virgins, and each thousand should be furnished a ship able to carry them, and then they should be allowed to cruise for three years unopposed. Against her expectations these conditions were complied with, and in the splendidly furnished galleys they roamed the blue seas.

They at last reached the mouth of the Rhine, and sailed up that river to Basle, where they left their ships and marched over the alps and visited Rome. On their return to the Rhine, at Cologne, they fell into the hands of the Huns "who overran the earth," and to the last one met martyrdom. This story appears in modified forms in several chronicles, but perhaps this is its typical expression. It was written and rewritten, repeated from mouth to mouth as absolutely true. It was supported by a remarkable series of falsehoods, and is the more interesting as showing how the monks and priests came to the rescue of a favorite belief.

Cologne was built on a Roman ruin over an ancient and thickly populated cemetery. In repairing these walls in 1100, the bones were discovered and were at once, in accordance with the story of St. Ursula, claimed to be those of the eleven thousand virgins. The eager votaries carried them away as relics, and a trade was established in these remnants of the martyrs. The most miraculous cures were effected by the touch of a fragment.

In the hot strife of getting possession of the horrible debris of humanity, the leaders and their dupes were met by the strange occurrence of the bones of men, of stone coffins bearing Roman names. It was a dark reflection on the honor of the virgins to be thus even in the poor dust brought in contact with unknown men. While they stood in bewilderment, a nun became entranced and solved the mystery. She said that the pope Cyriacus, the cardinals and priests and monks were so content with the sight of the holy virgins, that they had forgotten them to Cologne, and with them met martyrdom.

For a short time the doubters were silent, when it began to be asked why the men were buried in stone coffins? Surely the rude Huns would not have taken this pains to bury their slaughtered foes. To account for this a new falsehood was promulgated. It was said that Jacobus, archbishop of Antioch went to Rome to consult the pope, and found that he with all his leading men was absent, escorting a fleet of thousand virgins on their way over the Alps. He set out to overtake them, but did not arrive until the day after the martyrdom, and the Huns were gone. He showed his devotion by cutting the names of many on the stone caskets in which they were placed. This was satisfactory, and all doubts being allayed the nun in the glory of her sanctity peacefully died.

For her good it was time, for scarcely had these confessions been uttered when still another amazing fact was revealed. The zeal of believers. This was the finding of children's bones mingled with the others. This was a serious reflection on the rabble route of virgins, pope, cardinals and priests who sailed the seas and climbed the Alps.

An old monk had his memory to extricate the honor of the eleven thousand. It was not truce but actual history which showed that when the virgins left England such was the eagerness that their relations, sisters and friends, that they crowded the ships with their children of all ages, and of course these were all killed by the Huns. This monk who was put forward as the forger of lies to uphold the claims made for St. Ursula, was able from memory to give the names of these, princes and ladies from every land known in his time, and he also remembered that the bridegroom of Ursula commanded the ships, and he had three hundred sailors. This was a plausible lie, for it was impossible that the virgins even under divine guidance could sail the ships alone.

It is a curious study in myth-making to gather the details of how this falsehood grew from small beginnings. No mention according to S. Baring Gould, is made of St. Ursula before the tenth century.

There was a cluster of virgins at Cologne, and the number of martyrs in a litany of the tenth century is stated as eleven, and in the twelfth century a chronicle mentions of British martyrs makes the number eleven thousand. It is supposed that this tremendous number was the result of a blunder. The number eleven virgins was usually written SS. XI. M. Virgines. Here the M stands for martyr, but a later age did not so understand. M. in the Roman enumeration means 1,000, and "XI. M." would mean eleven thousand. Thus the eleven virgins at a bound became eleven thousand. Who was St. Ursula? Myths have foundation, a

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WHAT IS EDUCATION?

What Shall We Do to Gain a Better Life?

Webster says, "The cultivation of the moral, intellectual and physical powers,"—and perhaps it was, in Webster's time.

In the mad whirl and headlong rush of the world at the present day, the question arises for all grades of humanity. "What shall we do to gain a better life?" To answer this to the entire satisfaction of each personality would oblige one to know that personality, its hopes, aspirations, and ambitions. This of course constitutes an impossibility, but a sweeping answer to a universal question has many times been given as "Education." To those whose mode of life allows for time for a practical demonstration of its truth, a perfect satisfaction is obtained, and the beautiful theory stands uncontradicted.

To the thinking mind it reads but as a title page, and eager eyes search beneath the gilded cover to reach if possible the heart jewel of truth. Education in our public schools to-day, if successful, robs civilization of its childhood. There are no children. Men and women in the cradles old age and mind decay overtake them at youth. Where are the bright eyes and happy voices of fresh humanity? Crushed by the weight of knowledge, crushed by the weight of a mass of analysis of impossible sentences. "A little child shall lead them," but must it be by the crimson trail of the surgeon's knife to learn of nature's heart? Is it necessary for the good of knowledge? Perhaps as an exception, but must we make it a rule? Are the angels in heaven happier with a degree of M. D. or LL. D.? Is there no room for the great warm hearts as nature made them unwhim and unchained by education? I say no; for the standard of pre-excellence to-day is more the result of a mad than practical common sense. A social rule that all must obey or sink beneath the waves of public opinion. It is to compel the mind of a child designed by nature with all the attributes of the beautiful whose strength and depth would find expression only in the green fields and forests, waving plains or billowy sea, to grow, age, and die within the confines of a counting room, standing alone in a path as unknown as is unknown. Unknown, because true knowledge never existed without the interest which is only unlocked in the human heart by the key of love.

It has been said, "What is more pitiful than to see a nature designed to fit a round hole being persistently driven into a square one?" And how true. Who knows of the burning tears consecrated to the crushed sides and empty corners of such a state of affairs. But as unknown as is unknown, but when thus misapplied becomes a "chamber of horrors," and what the remedy, can be answered by the search light of truth turned fully on the cause. And what can be more plainly written than the "trail of the serpent," wrapping us round in a seemingly endless coil. No more or less than the present system of stampee, crowding, rushing filling life so full that the limit of night and day becomes lost and time is unknown and a thing of the past, a failure, for no one would rest if not discouraged to the point of suicide. No time for childhood, no time for youth, but the judge's chair and senate seat must lie within reach even before manhood wakes to life. And why must all obey because we have no time to study nature and know if this one be fitted for a trade or not one a profession, but must pour the lava of humanity into the ready-made molds of our present systems of education, and you obtain a thing of beauty you are a fortunate parent, and a worthy child has profited by your efforts. If a broken, quivering failure towards the experiment, relegate it to the hosts of "misfits" to do or die, as opportunity allows. And here springs into existence that army of unfortunates who, homeless and friendless, are marching under the banner of "tramp"—and who to blame? Some one, some were, who had no time to think and human nature in its simplest phases.

Home no longer holds the sweet atmosphere of rest. The but a continuation of study, work and strife for precedence in financial or social position, and where are our future home-makers? Struggling along life's path with pale brow and faltering steps, bearing the heavy burden of a "modern education," and smarting under the merciless lash of a million eyes and no time to know it. No less a martyr there, than the thousands of childhood forms at the looms and whirling spindles of our great mills, which grind out their very life as the tiny trembling fingers web a shroud for heart, soul and body. No time for rest, but eternally plying their slender strength against the chained lightning and harnessed elements. These are the

starting point and the springs of the virgins must have some meaning. When the new Christianity came to the Teutonic tribes, they had a beautiful poetic if somewhat clumsy mythology. They worshipped Woden, Thor, and Uresel. Uresel was identical with Isis of the Greeks. She was connected with a ship, and the custom in Germany was to celebrate her day by carrying the representation of a ship in procession. Uresel was identical with Hoida, the goddess of the moon, which like a ship sails the sky-seas, attended by the stars as her virgin damsels.

This was the exquisite nature-myth of the northern people. Uresel, the wandering Isis, the moon, sailing in the heavens, with the host of pure and devoted stars, was seized by the Christian faith and transformed by its course conception into St. Ursula, and having thus identified the myth in a person, the story grew as necessity called for explanation, and one falsehood arose for another until the vast army of eleven thousand was disposed of by the Huns, and converted through martyrdom into saints.

Apparently there is not a saint in the calendar whose life-history is better known, and whose death was as conspicuous. The myth is poetical and beautiful. The story which grew out of it by the misunderstanding of ignorance, and the consummation of falsehood is repulsive.

This story of Ursula answers an assertion made, that to have a narrative of a personality, that personality must have existed. It would be just as consistent to say that for Dickens to write the Pickwick papers, there must have been a Pickwick. The mother church to-day, exhibits the bones of the Saint Ursula, and of her army of virgins, miracles are wrought by approaching the sacred shrine where they are preserved, and the day of her martyrdom is held in veneration. Could evidence be more convincing than the fact that Uresel might sail in her moon-ship, surrounded by her army of star-virgins, over the heads of her devout but ignorant worshippers.

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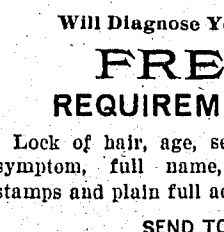
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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems. SPIRITUALISM

VOL. 20

CHICAGO, ILLINOIS, SATURDAY, JULY 15, 1899.

NO. 503

SPIRITUALISM THE PROPHET OF SCIENCE.

Sargis Expatiates on One of His Especial "Hobbies."

To the Editor:—It is a long time since I have written for *The Progressive*. I think anything about some things that have become like hobbies to me. Every one has an assortment of these, and as a rule they are boring to the general. One of mine is that scientific discovery, new hypotheses in science, or real advances in philosophic thought, are but confirmations of spirit theories, previously announced. One of them that has been discussed in your columns heretofore, is the vortex theory of world formation—the "whirl" of Abby Judson. A very apt word, for a whirlwind is a vortex. It is not original to the modern Spiritualist era, for Descartes proposed it in the 17th century, but as to details it is modern, and particularly within the last half of this century, through mediumship. It is only needed to refer to Andrew Jackson Davis in *Nature's Divine Revelations*, 1847; Maria King's *Principles of Nature*, 1860; and that remarkable though comparatively unknown book Oahspe, 1882. If these too much neglected works were read and studied more and their teachings discussed by our "leaders," there would be far less complaint about the indifference of Spiritualists. To our teachers and sowers ever stop to ask a very natural question: "May not the indifference complained of so much be after all because they are not given the mental food naturally demanded by Spiritualists?" To those accustomed to look to inspiration for light, little personal affairs that we go to Spiritualist sources to get rid of, only tire and fret. For example: In one of the leading Spiritualist newspapers of the world, of current date, I find the following articles on the editorial page taken up with the topics: Memorial Day; Ownership of Railroads by Government; Kidnaping; Wife-beating; Woman Suffrage; Hero Worship of Our Soldiers. Not a single article on the subject the paper is dedicated to by its prospectus from the editorial pen. Surely the general press gives us enough of these things. The same may apply to much of our platform work, the audience may be on a different plane. But this is wandering from the purpose of this writing—but is a timely parenthesis, nevertheless.

Have you, Mr. Editor, noted the new departure in astronomy? I refer to the theory of the young student, Prof. T. J. See—a man young enough to be named after Stonewall Jackson. Prof. See is a Missourian born, and possibly owes his new philosophy to that peculiarity of Missourians: "You must show me." He boldly differs from the nebular hypothesis of Laplace, and instead advances a well known law as the solution of the origin of the sun and planets—world formation. In *McClure's Magazine* for May the reader will find a very satisfactory presentation of his theory, but here I can only give an outline, in order to show its sympathy in some of its leading conclusions with that of the Spiritualist dispensation.

By the nebular hypothesis, or theory of Laplace, the origin of worlds was in an incandescent heated nebulous mass in motion revolving and throwing off rings that in turn became globes and cooling down into planets—the globular form being due to the action of gravity.

Prof. See regards this nebulous mass as at the degree of absolute cold, the constant temperature of space, and applies to it as the impulse to world formation the recognized law, that a gas when compressed gives out heat. In this way he accounts for the known fact of the sun's diminishing size and its increased temperature. In Prof. See's theory the compressing force is as in that of Laplace—the attraction of gravitation—which in a gaseous body of such immense dimensions acts as the compressing power.

Prof. See accordingly holds that the family of planets were originally "a formless swarm of icy masses floating like some great clouds of birds in blue space." This is in short the theory. So that the sun decreases in size its temperature grows hotter, or at one time the sun's mass occupied the space of the solar system and by compression and the attendant generation of heat, the planets were detached and became by the same law as we knew them. This from a different condition at starting is very much like the other theory in method.

What is peculiar about the See theory is that it omits our world and its sister planets to death by reversion to the state of original cold. This is in one sense in accord with spirit theory: That organic life, as we know it, could not have made its advent until the temperature of the earth for a long period had come to be at or near 98 degrees Fahrenheit, which is the normal heat of living organisms and a few degrees above or below is death. So that should the heat of the solar system or our earth fall permanently below the minimum, say 94 degrees, animal life would gradually decrease until it became extinct. Or in other words our globe would become a dead planet, as our moon is said to be.

Next, Prof. See holds the presumption to be legitimate "that the heavens are full of dead stars," that "they represent the outer extremes from the very cold nebula out of which stars have been evolved into existence." In spirit theory the dead worlds are a conspicuous feature, and they become dead from age, or the loss of power to generate heat and light—as the vortexian current by which they came into being may be. When this stage is reached they become invisible, or dead.

I shall not extend these references to include theories, for that would make this article too long and tedious. I am only showing wherein the new scientific theories or discoveries have been anticipated from spiritism in print from 17 to 52 years. And yet they are as recent books to the peripatetic "organizers." What is startling to the intelligent reader is the radical change in philo-

PSYCHIC EXPERIENCES

In the Life of a Retired Farmer.

Some sixty years ago, I was a boy, nearly fifteen years of age, living in Cedarville, Herkimer county, New York. I had a friend, a little older than myself, one William Truesdale, who was working in a starch factory at Waterville, in Oneida county. Having occasion to visit my friend, I walked the whole way, staying with him three days.

There were no railroads in those days, and walking was just as common as street railways are nowadays. Waterville, the objective point of my journey, was thirteen miles distant, which I walked, the thirteen miles being considered no more than one mile would be, at this time.

When I returned to Cedarville, I was told a nearer way was to go by way of Cassville, and that when three miles out I would pass a red farm house on a hill, owned by Horace Wakefield, and that I would then be just half way to Cassville. I came to the house on the hill, just as they told me, and passed it all right, with cheerful boyish thoughts. It was a down grade after I had passed the house, which was about noon in the month of April. The sun was shining clear and bright, and when some fifty rods past the house, walking fast and looking straight ahead, I was greatly surprised to see a tall, elderly man, having on his head a round-top hat, and clad in what was in those days called a hunter's coat.

In his hand was a cane, with which he was driving five hogs, directly in the middle of the road about four rods ahead and coming towards me. I was naturally shocked, for I had all the time been looking far ahead, and he so near me, and I not seeing him. Yes, for a verily I was a scared boy. The hogs seemed tired, and in order to keep them moving, he applied his cane vigorously to their backs.

I was also in the middle of the road, but too much frightened to come close to him, so to avoid meeting him I turned to one side thereby giving him and his friends, the pigs, the entire right of way. As we were now nearly opposite each other, he turned to the other side of the road, when the hogs dropped to the ground apparently dead.

Thinking both man and hogs very tired, and that the man desired to rest, I was more astounded than ever to see him not only sit down, but to keep going down until entirely lost to sight. Heaven and earth! thought I, as I was so astounded and terrified, I stood with my hand on my head. Meantime the hogs remained, apparently lifeless. They were pure white in color, and as near as I could judge, would weigh two hundred pounds each. And there I stood, hardly daring to take my eyes from them, for fear they, like their master, would vanish from my sight. And now I want to tell you that there was not only a wonder, but a veritable miracle, anyhow—a mystery—shortly, however, to be cleared up.

For a half-hour there I stood, looking at the hogs, at the same time thinking the play was not yet ended; indeed, I firmly believed the man would again appear, when everything would be made plain.

True, I knew there was a being called "God," also one called "Devil." Yet I had never seen either of them. I thought it might possibly be a trick of the latter, as he is said to be full of deceit, so in order to even up matters, I thought I would give the hogs a test, whereon I walked up to them, my half if anything, standing up straighter than ever, and gave one a kick, but it had no effect. The hog must be dead. I gave another a kick, with a like result. "Got in Himmell!" thought I, then taking on a little courage, I swore I would "raise that hog dead or alive," whereupon I gave him a tremendous kick. The beast, raising his head a little, gave a single grunt then fell back, the whole five to all appearance, dead. Looking and thinking, I remained for some time, hating to leave them in that apparently lifeless condition, "for sure," I argued, "there must be more to it."

I thought of my long tramp home, and the strange story I would have to tell, but I left them and started on my little journey, about as fast as my legs could carry me, for I was terribly frightened and greatly excited, looking backward at nearly every step. Passing a piece of woods, I caught a glimpse of something, falling, behind, but whether ghost or devil, it didn't matter much, for I could not be more frightened than I now was, but finding it was nothing more to be dreaded than a leaf dropping from a maple bough, I hastened on reaching Cedarville and home, promising myself that I would in all future time steer clear of the place where the man and hogs were brought to my view in such an uncanny way.

Upon arriving at Cedarville, I stopped at a store and related just what I had encountered, as I now herein relate it. Having known me from a child, many of the villagers in the store, seeing my excited condition, and knowing of my reputation for candor and truthfulness, believed the story I told them, treating it as a solemn affair, while others said, 'twas all imagination, or perchance hallucination, but when it became known about that there had once upon a time been a hog-drover murdered upon that identical spot, they came to the conclusion that possibly the imagination was on their part, while the reality was on mine.

Some eight years later I drove to the red house on the hill, where I was told Mr. Wakefield resided. This was about three miles distant from the scene, as above related. Hitching my horse to a convenient post, I walked up to the house, gently rapping on the front door, and here let it be known, that Mr. Wakefield and myself were utter strangers to each other, never before having met. A man of seventy-five, he had naturally more experience of the world than I, a boy of scarce fifteen. So upon addressing me, he said, "My son, walk in; we would be pleased to have you stay to dinner," at the same time offering to assist me in unhitching my horse and leading him to the barn, where the beast could partake of refreshment. It seemed to me that Mr. Wakefield was inclined to treat me with more than common respect, especially as I was a stranger. In our conversation he invariably called me "my son," so we were almost immediately on the most friendly terms.

THE DEDICATION

Of the Royal Templar Hall.

ABSTRACT OF DR. PEEBLES' ADDRESS ON THE OCCASION, AT BATTLE CREEK, MICH.

Man is not a religious animal as some Darwinian materialists have taught, but rather a thinking, reasoning religious being, made in God's image, which image does not consist in shape, or outward form, but in life, consciousness and spirituality. God is spirit, or causation as Froelich of old affirmed; and man is a spiritual being. The divine image consists in Spirituality.

As a religious being man is naturally worshipful. Whether civilized or savage, he is conscious of a superior Supreme Intelligence, Brahm, Allah, God, and our Father in Heaven.

Rightly translated, the direct words of Jesus are "God is spirit." The spiritual is the real, and the substantial. The spiritually-minded are reverential. They are religious. Their life is a prayer. "The fruit of the spirit," said the apostle to the Gentiles, "is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

Spiritualism, by whatever name known, without the fruit of the spirit, without religion and moral growth, is but the veriest rot and rubbish; and sectarian religion, by whatever name known, is an empty shell—an offensive creedal cadaver, that should be buried without ecclesiastical formalities.

God is spirit. And, Spirituality while inhering in and originating from God, does not center alone in, and rest entirely upon phenomena, but upon spirit—upon the spiritual and moral constitution of man, which constitution requires such spiritual sustenance, as inspiration, prayer, vision, trance, clairvoyance, and heavenly impressions from the divine sphere of love and wisdom. Spiritualists, like the primitive Christians, believe in God the Father and in the brotherhood of the races. They acknowledge Christ; they feel the influx of the Holy Spirit; they converse with angels; they cultivate the religious emotions; they open their senses many times to the spiritual world, and are blessed with visions and calm, uplifting ministrations from angelic homes. I address is 2937 Queen Avenue, Minneapolis, Minn.

J. B. BEARDSLEY.

(To be continued.)

Texas Spiritualists' Camp.

At a public meeting held last fall, during the reunion of Spiritualists, Oak Cliff Park, Dallas, Texas, there was organized an association to be known as the Texas Spiritualist Camp-meeting Association, for the purpose of holding annual reunions at Dallas, Texas. This association started with 57 charter members, whose homes are in various parts of the state. The following officers were elected: President, David G. Hunkley, Dallas; vice-president, Justin Cook, Baird; secretary-treasurer, W. Lenox Fox, Dallas; Trustee—R. H. Kueshner, El Paso; Mrs. Allen F. Brown, San Antonio. The cost of becoming a member of this association has been placed at \$1, which is within the reach of every Spiritualist in the state. We feel from past experiences that this is the only way to have a successful camp. In this way each and every one will feel like they have some interest in spreading our truth to all mankind. The last camp was a grand success, accomplishing a record of good in fact, it has been proven that these reunions not only bring the Spiritualists from all over the state in a closer bond of brotherhood, creating a more sociable feeling for each other, but it undoubtedly interests and instructs the public who would never be reached by any other means. The desire of the association is to increase our membership to 500 by July 1, 1899. Now friend, send in your name and \$1 for a certificate of membership and make yourself a member of one of the most successful and fun-filled camps of 1899.

The board of directors have decided to hold the camp from October 1 to October 15, during the Dallas Fair, which opens in September and closes in October. By doing this we secure the advantage of cheap railroad rates. We intend to have a curio room and the management of Mrs. I. A. Kirby, of Fort Worth, assisted by Mrs. O. S. Seiber, of Dallas, which will consist of all the work performed by spirit power, as such as writing, independent and automatic writing, drawing, painting, flowers, lace, etc. Parties having any of the above would help the cause by sending them to Mrs. Kirby, Fort Worth, (prepaid) not earlier than September 1, nor later than September 22, after that date they should be sent to Oak Cliff Spiritual Camp, Dallas, Tex. There will also be a free public library of Spiritualist literature, under the management of Mrs. Newman, of San Antonio, editor of *The Dawning Light*, assisted by Miss Stella Crauthers of Lampasas. We intend to have good, attractive music this year under the direction of Mrs. Wilson, of Ft. Worth, and Mrs. Smythe, of Dallas. Do what you can and say what you can for the success of the camp-meeting of 1899.

DAVID G. HUNKLEY, Pres.

THE HEART'S REFUGE.

Fame flies, love dies,
And the world that was crimson and gold,
Unspeakingly lay to behold,
In gray in the light of day.
Poor heart, where will you turn
To learn
How best to bear your care?
Ah, turn and pray!

Hopes die, dreams fly,
But the heart of the world is good,
And a god's similitude.
By pain you may yet attain.
For suffering makes men wise,
And evers
That joy made blind may find
Light born of pain.

AN APPEAL

To the Spiritualists of New York State.

To bring about sociologic, religious and political reforms so much needed for advancing the welfare and happiness of mankind, the undersigned officers of the New York State Association of Spiritualists appeal for co-operation and financial aid in carrying forward the great work imposed upon it.

The established principle of spirit return and communion is but the beginning of the New Spiritual Era.

The time is ripe for the application of the spirit principle of life in all departments of human endeavor.

The history of civilization affirms the absolute necessity of observing system in methods of procedure, therefore, to promulgate modern spiritual truth a system of organized effort which the N. Y. S. A. of Spiritualists affords is of prime importance.

To be an important factor in influencing legislation bearing directly on the liberties and welfare of the people, such as taxation, the liberty of choice in medical treatment; the barbarous practice of judicial killing; prison reform in the treatment of criminals; woman's rights and many other live issues of the day beseech a hearty associate and financial support to this organized state effort.

We ask minor associate bodies of the state to join as auxiliaries in the work and earnestly request individuals to enroll in the effort which costs but \$1 each year.

We need at once an enrolled membership of 5,000 or more to give the state organization the character and standing it deserves in the scientific, philosophic and religious institutions of the state and nation.

Being organized and chartered under the New York State laws, we are empowered to do business, receive donations and requests for help of the great work the association essays to do and trust that the authorized missionaries and soliciting agents will not seek in vain for individuals to become subscribing members, or in other ways donate to this state agency for advancing the cause of spiritual truth.

CARRIE E. S. TWING, President.

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HARVEY W. RICHARDSON, Treasurer.

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933 Madison street, Brooklyn, N. Y.

Our National President.

To honor Dr. J. M. Peebles with an election as president of the National Spiritualists' Association would mean to compliment the workers who have toiled so many years for our cause. Dr. Peebles has devoted a good lifetime of effort, and we should appreciate his labors and honor him. For much less the nation honors its heroes. The idea that our national president should be a useless man and not a speaker or man who tells the most are likely to be the most capable. We need a good orator and an enthusiastic public exponent as our president. One who has been in the field of labor for many years can appreciate the needs better than a man who is limited by the duties of office or store. We want a spiritual man or woman for president; and for each of the officers. We need officers who can plan, who are true in the true arena of helpfulness to the workers and local societies. We need the spiritual elevation of our people and of our cause. There is something more than finance needed. Indeed, finance depends upon worthiness. We must create the utility and virtue of expenditures before the people will enthrone to supply the means. Good works done by the Spiritualists will call forth financial aid. We must make sacrifices as workers—more so than ever before. Persons who will gladly serve the National Association free of salary will soon build it to a unification of the Spiritualists.

None can do that better than the speakers of Spiritualism. The offices will create labor for them, and that will give all necessary salary. There is none more capable, more magnetic, more earnest, more active and more worthy of honor for long service than is Dr. Peebles. I second Brother Bull's nomination of Dr. Peebles for president of the N. S. A. And I will also say it has been the oft met suggestion of our local people in various localities. Dr. Peebles as president, will make the N. S. A. an earnest and active association that will call to its support every local society and tell the world that we honor our toilers and our men and women whose lives are devoted to the cause of humanity.

G. W. KATES.

AFTERGLOW.

At sunset and after, as shy as a dream,
What time all the opulent splendor has faded
Into wan ashen dusk when the amber has shaded,
And twilight has fallen on hilltop and stream,
One sees stealing back a faint rosy reflection
That deepens and melts into loveliest blush.
As elusive and soft as a sweet recollection
That tugs at your heart with its tremulous hush.
Be silent and gaze at the great sky, for, lo!
God's angels are there painting day's afterglow.

—Margaret B. Sangster.

The world owes all of its advancement to the doubting Thomases who have lived, to the men who call for proof, men who were satisfied with nothing else but proof.—Living Issues.

From Far Away Alaska.

"In far away Alaska where the Yukon River flows" I have pitched my tent for the summer. Skagway, the gateway to the interior, is our stopping place for the present. After my return from Spokane, where I had a delightful trip and was most kindly treated by the good Spiritualists, and left with but one regret—that circumstances did not allow a longer stay—we left Seattle in a few days upon a very unexpected trip here, a trip long to be remembered. Coming up from the Sound the scenery is one continuous unfoldment of snow-capped mountains, dashing, gurgling streams, Indian camps, grounds with their totem poles recalling the savagery of long forgotten ages, and the surf-beaten shore on both sides so near at times as to cause one to fear the good ship Seattle may share the fate of the Coronado, and some of us at least sleep beneath the dark waters of Wrangell Narrows. Off from Juneau the waters were thick with floating icebergs from Muir Glacier, and in this neighborhood the presence of many whales was known by the frequent spouting of their water away and the rolling of their huge black backs in strong contrast to the dark blue of the waters and the delicate tint of the floating icebergs.

The trip upon the steamer is almost like taking a trip around the world, for there you will meet the Frenchman with his vivaciousness, fresh from Paris; the Englishman, just from London with his slow, lazy drawl; the Yankee, very much in the mood of the Canadian, a mixture of both; the Australian, a mongrel, and Paddy with his blarney, and Scotland, Sweden, Denmark, Italy, and the nabob darkey who has made a stake in Dawson, and with his diamonds and dress suit, in the after dinner hour, feels himself, when all are gathered in the saloon, to be the finest gentleman among them. Under the magic charm of a good dinner all tongues are loosened, and with all nations represented, it is a cosmopolitan scene long to be remembered.

Skagway lies in what would be termed a gulch, and for a long time I wondered why, with its green foot hills and great snow-capped peaks keeping guard, I could not admire its scenery; but there is nothing left for the eye to reach out for. About six blocks wide, and seemingly closed in upon all sides, it reminds me of the orthodox religion—it is too narrow, and leaves no limitless horizon for one to long to reach.

My life seems to be always upon a pioneer line, and like all pioneers, I do not reap the benefit of my labors, but simply dig the stumps and get the ground ready for the harvester. There has not been anything done in the Spiritualist line here, and as the churches have pretty well exhausted the field, I fear anyone trying to work against them will have a hard time. While I have looked over the ground and almost despaired of doing anything, my guides, however, will not allow me to be perfectly idle, so I have started in a quiet way, and hope that what Spiritualists are here will in time become brave enough to show their colors.

I have received two copies of your paper, and they seem like a cool drink from a mountain spring to a wayfarer upon a summer day.

I should like my address changed from 2003 or 3381 1/2 Second Avenue, Seattle, Wash., to Skagway, Alaska, so I feel that I must have it while I am here.

All communications addressed to me as secretary of the N. S. A. should be sent to Mrs. Lillian Nagell, as president.

I wish to say to my many friends in Washington and Oregon, through the columns of your valuable paper, that I have found what I have been hunting for during the past year—health, and hope by fall to be among them again, myself once more. Until then good bye.

ESTHER THOMAS, S. M.

Skagway, Alaska.

A Very Mysterious Party.

The woman whose mysterious power of turning dust into rupees, molten silver and other articles, has arrived at Ghazipur. No sooner had she arrived than she grounded from on board the steamer Ramona, playing between Turi and Steamer Ghat, than she drew an immense crowd of people around her. Copper and silver coins she continued showering upon them liberally and freely till she took shelter in a small cottage belonging to a Mahomedan, apparently utterly disturbed and annoyed by her followers. Two police constables came to the place, and they being satisfied of her wonderful powers, led her to the City of Kotwal. The woman, who is called Maye-Lokhi, took the Kotwal by surprise by depositing golden coins on the ground. When questioned by the Kotwal of her whereabouts and native country, she responded thus: "I am an inhabitant of Fyzabad and an Agarwala by caste; in the bloom of my youth a Ghat was enamored of me. Wherever I go and whatever I do I obey my Lord Ghat's direction and permission. He is all along and will ever remain with me till my life is snatched away by death."

All governing overmuch kills the self, help and energy of the governed.—Wendell Phillips.

Love yourself, and in that love not unconsidered leave your honor.—Shakespeare.

Life is the basis of phenomenal existence, the force that impels the soul outwardly, aid is the basis of its forms of manifestation.

We have still an instinct which we cannot repress which elevates us above our sorrows.—Pascal.

—Ex.

book. Beautiful spiritual thought, combining advanced ideas on the finer ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. **Book for the higher life. For sale at this office. Price, cloth \$1.**

We have long sought in vain to find a real, genuine, unadulterated predestination creed, common to all Christian churches, recognizing John Calvin as their founder. Of these most prominent were the Presbyterians, Congregationalists, Scotch Covenanters and Baptists. It is probably not just to suppose the modern churches have purposely kept their creed out of sight; but it is very certain they have not put themselves to extra trouble to give it publicity.

Through the kindness of our esteemed patron, Wm. J. Haynes, Esq., of South Norridgewood, Me., we are now in possession of the "Confession of Faith of the Old South Church, Boston," adopted in 1680, 219 years ago. That creed has been subscribed to by the members of that church for seven and one-third generations, and yet it was practically unknown to the great mass of its communicants. Says the Boston Transcript in a late issue:

"The present members of the church had for the most part no knowledge of the existence of the old creed, as it had not been in use since 1855."

The "Telegraph" then goes on to tell how the senior deacon of the church became acquainted with it, and refused to subscribe to it, until he had written out his own interpretation of its teaching. This directed attention to it quite recently, when it was called up and read to the church. Says the Boston paper:

"Many members were astonished and somewhat amused as they listened to extracts," the same which we copy below:

"By the decree of God for the manifestation of his glory, some men and angels are predestinated unto everlasting life and others foreordained to everlasting death."

"These angels and men thus predestinated and foreordained are particularly and unchangeably designed and their number is so certain and definite that it cannot be either increased or diminished."

"Neither are any other redeemed by Christ or effectually called, justified, adopted, sanctified and saved, but the elect only."

"The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice."

"Works done by unregenerated men, although for the matter of them they may be things which God commands, and of good use both to themselves and to others, yet because they proceed not from an heart purified by faith, and are not done in a right manner according to the word, nor to the right end, the glory of God, they are therefore sinful and cannot please God, nor make a man meet to receive grace from God; and yet their neglect of them is more sinful and displeasing to God."

"At the meeting of the Old South Church referred to, Rev. Dr. Gordon, the pastor presiding, after an animated discussion, it was voted to set the old creed and confession of faith aside, no longer to be used as a test for the admission of members to the church. The meeting was unusually large, and remarkably harmonious. Thus the outgrown creed, obsolete and unused, is now absolutely repudiated."

That creed, dishonored God, and out-raging man, formulated by John Calvin so early as about 1551, was really the production of Augustine, reputed to be one of the ablest of the Christian Fathers, and established by A. D. 354, but in fact lived and wrote not earlier than 1441; but note, whether he originated that damnable predestination creed in the 4th or the 15th century, the world was cursed by it down to the present, and only one local church in Boston now declines to be governed by it any longer.

The remarkable thing about creeds is, that while the churches are struggling to get rid of them, enslaving the mind, there are persons of prominence in the ranks of Spiritualism who want to tether the members of the new faith to their own antiquated ideas, and compel them to think in established grooves. "It will not do." There will be much kicking before such a suicidal policy can be adopted, and then it will disintegrate, instead of strengthening, Spiritualism.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit." Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

VILE HEATHEN AND CHRISTIAN CUSTOMS.

Years ago we used to read and grieve, and justly, of the horrible depravity of the Hindus, who were guilty of all sorts of self-torture inflicted to appease the anger of their gods. Returned missionaries would describe these awful scenes, while tears in profusion told of their sincerity, and of their ardent desire to reform the heathen. Some of our readers have, doubtless, seen illustrations of alms and cuts through the skin and flesh books inserted which were attached to long suspended ropes, then the victim would swing for a time in mid air, to the great gratification of the assembled thousands. To detail all the devices represented as in vogue sixty to seventy years ago, to atone for some real or fancied wrong to the gods, would consume more space than we care to give the subject.

Christians practiced similar acts. The story of Simeon Stylites rises before us as we write. During the 5th century, some forty miles from Antioch, in Syria, this ascetic spent thirty-seven years on the summit of a pillar sixty feet in height, the top of which was only a yard in diameter. Night and day, cold or hot, cloud or storm, his neck loaded with an iron chain, his lips engaged in constant prayer, his body bent so his forehead touched his feet, this self-inflicted torture on. He fasted on one meal a week, and for forty days in Lent abstained wholly from food.

These "Pillar Saints" were very numerous all over the East, and the practice was continued down to the 12th century. There were other forms of self-torture "For Christ's sake," which did not end with the 12th century, but are still in vogue somewhere. Of these there is a sect in Russia, with a large membership, who practice emasculation "for the glory of God and his dear Son."

Born of the same spirit are all the forms of mortification of the body, and abstinence from the pleasures of life for the good of souls, taught by the Christian church, but seldom practiced by them. Had they, the priests, the power they would hang the heavens in black, provided they were personally relieved of the affliction.

Wm. E. Curtis, of the Chicago Record staff, was lately traveling in New Mexico, and writing of his observations there. He tells of "brutal and barbarous self-inflicted punishments, and actual crucifixions of voluntary or involuntary victims, in which almost the entire population participated." And then:

"The advent of Holy Week was celebrated by cruel self-torture. Even the women wound their limbs with wire and rope to stop the circulation and wore garments of irritating fibers that inflamed the flesh, and beyond the dance. They washed their eyes and ears and noses and wherever the flesh was tender with solutions of salt and brine that blistered. They slept on beds of cactus and on ant hills. They walked with their sandals filled with nails and sharp pebbles, believing that such suffering pleased the gentle heart of Christ."

"The cruelty culminated on Good Friday, when a procession was formed at the church in imitation of that which accompanied Christ from the house of Pilate to the hill called Calvary. Usually some fanatic volunteered to act the part of the Savior, and another to play the role of Judas, and the ordeals were about equal. It was an honor zealously sought and dearly bought to pose as Jesus, and carry a heavy cross to a neighboring eminence, followed by the men and often the women of the village stripped to the breechcloths, weeping and wailing, and beating their naked flesh with leather thongs and fine iron chains, which, taken and changed, were never interwoven."

The victim was actually nailed to the cross with iron spikes through his hands and feet. He was crowned with thorns and beaten with scourges, and men frequently died under the awful torture, but it was considered the highest form of martyrdom. When there was no volunteer, the man who played the part of the Savior was selected by lot, and often a malefactor was taken from the jail to serve as Judas."

These religious delusions were general among Christians before the Reformation and did not end with that event. Protestants dropped one after another of these horrible practices as they became civilized, still they make Sunday, as far as they have ability, a day of gloom, and shut out during the week all pleasures not born of the church.

JESUITS IN BAD ODOR.

"Death to the Jesuits," is reported as a common acclamation throughout Spain at this time, liable to break into a revolution at any moment, even possible before we go to press.

It is worthy of observation in this connection that this Catholic sect, whose special object it was to defeat the great Reformation led by Luther, was founded by Loyola, a Spaniard, about 1540. It was organized on a military base, with a General at the head, while each of its members was bound by solemn oath "to do the will of his superior, not his own; yielding himself to be molded like wax in his chief's hands; to be like a corpse, with neither will nor understanding; or like a small crucifix, which is turned about at the will of him who holds it; or like a staff in the hands of an old man, to be used as best pleases him."

These automatons, thus obligated, have been faithful puppets obedient to the will of the operator who manipulated the strings while sitting behind the screen, unobserved by mortal eye. The purpose was to control individuals and governments, and make all subordinate to the Pope, and the religious hierarchy over which he presides, and ultimately dominate the globe.

These Jesuits have been driven from one country after another, a curse wherever established, always plotting to overthrow the governments where they are expelled. Born in Spain and cradled in France, it hopes ultimately to control the United States, and here re-establish its head; for it has lost prestige in every other country where these plotters have held sway.

If these arch conspirators against civil liberty shall be expelled from Spain, then their movements towards this country will be greatly accelerated, and cohering with the other great Catholic orders, they will labor jointly and zealously to undermine the Republic. The centralizing of the papal organizations in Washington tells more forcibly than words the object they have in view; but it is idle to hope for any action by the American people until they are bound hand and foot.

HAS AN INQUISITORIAL LOOK.

Wm. E. Curtis, Esq., the able correspondent of the Chicago Record, gave a lengthy article in a late issue of his journal on the bare-footed monks of the order of St. Francis, who have their headquarters in Washington, and who, on January 1 next, will occupy a mass-monastery which has been in the process of construction during the last few years on a slight eminence beyond the Soldiers' Home, and the suburb of Brookland. The monastery, says Mr. C., whose account we greatly condense, stands about five miles from the national capitol, and one mile from the Catholic University railway station. The dome of the chapel can be seen from the cars on the right in going west.

The structure of the monastery is of Oriental architecture, a mixture of Turkish and Moorish, severely plain. It is entirely fire-proof, occupying 400 feet square, two stories in height, with few and very small windows in the outer wall.

The friars are permitted to wear beards, and their heads are not tonsured. They wear brown cassocks belted at the waist with a rope, a cowl of the same material covering their heads; their feet bare, protected only by primitive sandals.

Passing over very much which would be instructive could we give the space, the following seems of special interest:

"From the right arm of the cross which forms the church a handsomely carved stairway leads into a cellar twenty feet below the floor, where is reproduced the rocky cave in which the holy family lived after leaving Bethlehem, with the infant Christ, this grotto extends twenty or thirty feet. Beyond it is a subterranean passage of arched brick work, which leads to an underground chapel for the funeral services of those who may die in the monastery. Adjoining it is a miniature reproduction of the catacombs at Rome, with several hundred niches or pigeon-holes in a cement wall, which were built as receptacles for the bodies of the dead. It is capacious enough to accommodate all the members of the order who may die in many years, and missions belonging to the Washington jurisdiction on may have their bodies brought here."

"From the catacombs a dark, winding passage, extending almost entirely across under the floor of the church, leads to an exact model of the cave of Nazareth, in which Christ is said to have been born. It is twenty feet below the surface of the ground, and over it will be a representation in miniature of the Church of the Nativity in Bethlehem."

It was in 1808, in such underground departments as are described by Mr. Curtis in the above, that Joseph Bonaparte found in Spain, of which he was then king, all the machinery, racks and instruments of torture of the Inquisition, with evidences that they were still in use.

Is it possible that in sight of the National Capitol, where untold wealth is being expended in building Universities, Monasteries, Convents, Nunneries, and all the machinery for a gigantic religious Catholic system, that no being made for punishing, with imprisonment, perhaps with death, recalcitrants and others who will not cheerfully submit to papal power?

A few months more the doors and secret underground passages of those immense structures will be closed to intruders, then barred doors and windows will prevent intrusion or escape. And then partisans will oppose commissions to investigate those secret recesses, as they have in the past, because it would result in the loss of votes to party favoring such measures. That member of Congress, however, who has the stamina and ability to brook sectarian abuse can render essential service to human liberty by championing investigation of all sectarian institutions wherever located, without regard to the ostensible purpose for which they were constructed.

CREEDS GOVERN COLLEGES.

There is no place for truth outside of creeds in our great schools of learning. The Chicago University, under sectarian rule, will not allow anything to be taught there which conflicts in the least with the creed of the church in whose interest it is conducted. And the same is true of every other institution of learning in all this great country where the tools of the church are installed. The monster error of the age is, that men of wealth persist in contributing so largely to build up and extend these one-sided institutions, instead of doing as Girard did, and establish new ones where creeds shall not be taught. Even if stolen, as was Girard College, the foundation principles are there which will be reclaimed some day.

WHERE IS PAUL?

The Chamber of Deputies of France, by a vote of 319 to 174, after an hour's debate, lately adopted a bill allowing women to practice law. As the power of the church recedes women come to the front, just where by nature, they belong. It is a glory to live in such an age. Slavery, whether of the mind or body, a child of ecclesiasticism, will soon lose its power to harm.

HAVE COURAGE.

Learn thou of the eagle,
O, storm-beaten friend;
When the tempests of life
With wild fury blend,
Let thy spirit arise
Above the storm's scope
And triumphantly rest
On the mountains of hope.

There from his calm aerial
Gaze down on the clouds
That cover life's valleys
Like funeral shrouds.
In unclouded sunshine
Where no shadows gather,
And no lightnings scathe.

So shall thy plumage
Unruffled remain,
Not touched by the tempest,
The hail, and the rain;
Thy heart shall hold converse
With all lofty things,
Thy soul have the peace
Which true courage brings.

MRS. H. H. CHAUPEL, M. D.
Palmetto, Fla.

"The Priest, the Woman, and the Confessional." This book, by the well known Father Chiquely, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wretched lives. Price, by mail \$1. For sale at this office.

"The Relation of the Spiritual to the Material Universe." The Law of Spirit Control." By Michael Faraday. Price 15 cents. For sale at this office.

SPIRITUALISM!

The Philosophy of Life Here and Hereafter.

The idea suggested by the term Spiritualism to the consciousness of different persons is almost as diversified as their experiences. It varies, from a rowdy, a boisterous definition of Spiritism, or a hollow in communication with materialized spirits, or with invisible spirits by means of physical manifestations; to the broadest idea of devotion to that is pure, holy, refining and elevating as opposed to that which is sensual and degrading. Many regard the term as simply opposed to materialism, which regards the earthly life of the human race as the only life, and all the powers and faculties of man as only emanations of matter; while Spiritualism teaches that matter is an expression of Spirit, which is not dependent on the physical form for existence.

It must be said at the outset that Spiritualism cannot be limited to any person's conception of it. It embraces the whole philosophy of life here and hereafter.

A distinction must also be noticed between what is termed "Modern Spiritualism," dating from the recognition of the reality of the children of the Fox family in 1845, and universal Spiritualism, which is coeval with the universe. As so much of the progress of the past fifty years, especially in religious thought, is plainly attributable to the movement known as Modern Spiritualism, in connection with other liberal and reform religious and philanthropic systems; it deserves thoughtful consideration.

There is great need of a distinct recognition of man's spiritual nature and capabilities. The age was grossly materialistic, both the theological and the scientific thought was permeated with materialism. Science would investigate nothing intelligently that was not demonstrable to the consciousness through the five physical senses. It regarded the spiritual realm as visionary, intangible, and not worthy of consideration. The instruction given in the higher institutions of learning was thoroughly tinged with this materialistic thought that professional men, including the clergy of the established churches in England and Germany especially, were practically non-spiritual; and although they often spoke words of deeper meaning than they practiced, saying to their hearers, "believe and do as I tell you, not as I do." They were blind leaders of the blind.

In this condition of things, people were startled by the news that spirits had intelligently communicated, proving that those supposed to be dead were alive, and that under favorable conditions they could manifest themselves, so as to be recognized. This at once revolutionized the thought of many, who perceived that, if unaided many theological teachings and necessitated a new line of study and a new course of life in harmony therewith.

Those who were attracted to the new study and religion, and were convinced of its genuine character, regarded it variously, as a science, a philosophy, a religion, and many as a combination of all three. Quite a number of the early adherents had been regarded as skeptics, in religion, and others, although church members, knew nothing of the spirituality of the religion they professed; hence the preachers of dogmatic theology, associating and skeptical opposers of all religion, declared that the new revelation as the work of the devil, and appealed to the Mosaic law as prohibiting such intercourse with familiar spirits. This inhibition deterred many from investigating, while others referred the whole matter to delusion and humbug. The teachings of theology, as understood by the people, was that God had completed his revelation to men with the close of the earthly lives of the apostles of Jesus, and since the canon of scripture was closed, no more revelation was to be expected. The world was to be expected. Notwithstanding all this, the new movement grew in extent and importance, manifestations appearing in different parts of the country and of the world, often coming to people in their private experience entirely unsought, until it permeated all departments of human thought.

The phenomenal phase of the subject was designated scientific, because some of its manifestations were observed by one or more of the great scientific investigators of natural phenomena had often been perplexed by an indefinable something which could not be explained by any law of material science; many scientific men therefore investigated the phenomena of Spiritualism and declared that the solution always claimed by the manifesting intelligence must be accepted, "that the source of the phenomena is disembodied human spirits, manifesting by means and methods previously unknown to science." No doubt the actual process will some day be revealed. The philosophy of Spiritualism explains the continuity of life and eternal progression; it blends all its parts into a perfect whole; it is comprehensive. The needs and conditions of the soul in its development here and hereafter, are made known as natural sequences; in fact, it is the philosophy of life.

As a religion, Spiritualism is accepted as a restatement of all revelations of truth. The teachers of all ages and of every religious system are considered interpreters of truth to the people of the age in which they lived. The prophets and seers of every age have been endowed with spiritual gifts, the manifestations of which were similar to those witnessed now, and by which they attested the truth they taught, which was also confirmed by appearances of spirits. Such spiritual gifts were promised to the disciples of Jesus and to all who should accept their teaching; they were commended by Paul as powers to be earnestly desired. The apostasy of the church from the simple teachings of Jesus carried with it the denial of the continuance of these powers and the release of the church into materialistic infidelity. Spiritualism is therefore a revival of the true teachings of Christianity, a religion of humanism, altruistic in its thought, serving God by ministering to all who need its beneficial services. Spiritualism cannot be regarded as a religious sect or denomination, for its ideas are accepted by thousands who are members of various religious beliefs. The organization of local societies and State and National associations is for the purpose of social fellowship and mutual protection against adverse legislation, rather than for sect preparation, and to afford the best conditions for spirit manifestations. Every effort to formulate a creed or statement of belief, has been strenuously resisted as incompatible with the maintenance of independent individualistic thought, which has been regarded as essential. All statements of principles issued by local societies are received as temporary, to be changed as the thought of the membership shall progress, and only the most

(Continued on page 8)

BE NOT DISCOURAGED.

"Tell the Truth, though the Heavens Fall."

These are not the darkest days in the history of Spiritualism; these days, when the most noted reverends, theologians, philosophers, scientists and inventors are declaring in favor of its fundamental principles "continuity of life and the possibility of spirit communion."

Because I devote a little time to the fraud question, be it understood once and for all time, it is not because I am discouraged with the spiritual outlook, for the glow of the higher light never was more brilliant than now. I have no pessimistic affliction to keep me groovy or ill-humored—none at all; but each one must do his part to move the searchlight of truth and knowledge about over the world, and as I have the gift of healing, I must seek the afflictions; I must diagnose and treat the disease; this is my special gift; this is my special part of the work. It is for the good of the cause that I seek to correct these terrible errors.

The cause is growing rapidly, but we are the others removed, what a clamoring there would be for seats at our meetings, and how Spiritualism, organized upon that one "fundamental principle" above referred to, and with the interest of each the interest of all; a common brotherhood, free from that ambition to rule or ruin, control or kill would lounge forward into the ranks of all the noble charitable, equitable, esthetic, philosophic, scientific and progressive institutions of the world.

To organize and retain an organization we must have officers; not "nines," but progressive, aspiring hustlers (and this is no slur upon the past N. S. A. and its officers), men and women who have the cause to serve and serve it well; whose ambition is for that cause instead of self; whose egoism, if they have it, is only for Spiritualism; to make Spiritualism loom up before the world not because they are in it, but because the truth is in it and they love the truth.

The outlook is truly entrancing; the great independent minds are getting more disgusted with the old idea that faith is the underlying stone of true religion and are floating towards the great truth the world has sought for ages and spurned, because when found it was in some lowly spot, in the shadow of poverty and simplicity instead of the sanctifications of wealth and aristocracy; because it came as a message of peace and consolation to the poor, the weak and lowly and not to the priest in all his pretended nearness to a partial, selfish, cruel, golden god, in all their deceptive, tyrannical, dignified devilry and sanctified bigotry.

In October next the N. S. A. will hold its annual convention in the city of Chicago, the city of its birth, and as on previous occasions there will be an effort made to adopt some kind of a creed or digest upon which to unite our forces for organized action, and to do it, it is in the need of any declaration of principles, the higher forces in spirit life will inspire the forces in this life to make it brief and broad, so that it may suit all who are worthy the name of "Spiritualist," and remember that in making it it is being made for intelligent, independent thinkers, many of whom are just stepping out of the creeds of the church, and are a little sensitive about being obliged to submit to principles they cannot fully endorse. Others, there are, are just as earnest, just as intelligent and as enthusiastic for the cause, who see no need of a declaration of principles, when they cannot be worded to the sanction of the diversified minds of Spiritualists.

I for one, am willing to withdraw all objection to the adoption of some clauses to the beliefs of all, in the interest of peace and harmony and to get our cause recognized by the powers that hold the reins of government, believing that we can win without reform and subdue our foes, but would recommend brevity as the soul of wit and wisdom, and believing that so long as I stand upon my own interpretation of Spiritualism I am a Spiritualist in fact; so long as I keep my character passably clean in that which my conscience calls clearly; so long as I am true to myself as a spirit and to my fellows as brother and sister spirits, I shall be recognized as a Spiritualist, with or without a declaration of principles.

I have contended that one way out of the dilemma was to organize something like psychic societies all over the country, select our psychics, investigate them secretly and thoroughly and then salary them and surround them with true and honest friends, a good home and home comforts. In so doing we make good conditions, by relieving a great anxiety on the part of the people, and by the people of an everlasting suspicion, by our stamp of recommendation.

True, the frauds can form their mock psychic societies too, but the more intelligent persons will readily discern the difference, and will eventually spot every fake in the land.

The Psychical Research Society is paying Mrs. Piper \$40 per month to let them experiment through her as a medium, to utilize and in fact monopolize her whole time, and she has about convinced all the professors, all the scientists who are not too deeply loaded with prejudice to be convinced, in fact all who are worth convincing, of the great number who have investigated through her mediumship.

Almost every cloud has its silver lining and the cloud over the beautiful gift of Spiritualism is no exception. Thousands upon thousands of people have been turned from the faith of the creeds to the light that has been shown them as the light of another world, by the rankest and clumsiest sleight-of-hand-tricks, and cannot be undeceived, and are thus too short and too precious and we have too much work to do to spend time trying to convince them they were deceived. Let them have it that they were not and then come our work to teach them that Spiritualism does not consist wholly of physical phenomena; that there is a moral, an ethical side to the question; that our lives lived rightly, industriously, justly here, will add to our qualities and qualifications in spirit life for glowing upon higher duties over there, and let them have their idol. In the meantime let us get hold of all the genuine we can find and through it convince the whole scientific world, and the theological world, too, for that matter. When we get through, if they are not gone to their just deserts or are not rich enough to retire we will convince

HARK! FROM THE TOMBS

Some Pagan and Christian Epitaphs.

A Christian writer has remarked: "There is not much hope on the Pagan tombs, though all that is affectionate and humane is there." This is probably true, generally speaking. In the later days of the republic and in the empire there was much stoicism, but no excess of optimism; and while there was no such religious fear of death as has prevailed in Christendom, there was no well-defined idea of a future life, and no joyful anticipations in regard to it. Doubt and disbelief as to the reality of conscious existence after death were as common then perhaps as now. The popular idea was that of a dark underworld as the home of the dead. Thus:

"The bones of Nican are buried here, Ye who live in the upper air, live on, and farewell. Hail ye, below, receive Nican."

Another epitaph says:

"Traveler, cease not as you pass, for I am in darkness and cannot answer."

"The Roman pagan epitaphs have usually at the top 'D. M.,' meaning Divi Manibus, 'to the manes,' or souls of the departed. A wife entreats the manes to take good care of her husband, to allow her to see him in her dreams, and soon to be with him again. She says:

"When I lost thee, O my husband, I lost the sweet light of the same time. Husbands testified to the worth of their wives in words like these:

"I loved her better than myself, and nothing could part us but death."

"Though dead, she will always be alive to me, and always golden in my eyes."

"She never pained me except by her death."

"She was chaste, modest, irreproachable, a mother to all the world; she came to the help of all who were in need."

Anulus Memmius Urbanus to his "dearest fellow-freedman," expressed himself in these words of friendship: "Between thee and me, my most excellent fellow-freedman, there has never been a dispute. We first met in the slave-market; we received our liberty in the same house; and nothing but this fatal day could separate us."

Among other inscriptions are the following:

"I have restored everything committed to my trust, I have not been quarrelsome, I have done all the good I could."

"I have never had any lawsuit, I have not quarreled, I have paid my debts, I have been faithful to my friends. I had a small fortune, but a great mind."

"When my daughter Lydia died, the model of beauty perished. Strangers who pass, fill with tears the hollow recess in this marble."

"Our hope was in our boy; now all is grief and ashes."

"The fated judged ill when they robbed me of my boy."

Some of the epitaphs emphasize the brevity of life:

"Life is a trifling gift."

"Live for the present hour, since we are sure of nothing else."

The skeptical and agnostic view of the future is expressed in the following inscriptions:

"Once I was not. Now I am not. I know nothing about it, and it is no concern of mine."

"I lived as I liked, but I don't know why I died."

On the tombstone of one who evidently enjoyed life, is found the following: "You who read this go and bathe in the baths of Apollo. I have done so with my wife often. I would now if I could."

A man whose wife, child, brother, sister and nephew died the same day, wrote:

"Six angry gods gave all five in one day to an everlasting sleep."

Another inscription is rather bitter in spirit:

"I lift my hands against the gods who took me away at the age of twenty, though I had done no harm."

These epitaphs are quite different from the early inscriptions found on Christian tombs in the catacombs, some of which are as follows:

"Eutychius, wise, pious and kind, believing in

opens July 9

WRITE PLAINLY.

R. E. Webster, secretary, writes from Atlanta, Ga.: "For the past six months our city and Spiritualist society has been favored with the presence of Mrs. F. E. Ford, an inspirational speaker and medium. The past season is not the only one which she has been with us. For three years past, most of her time has been devoted to the work in the South, especially Atlanta, Ga., and Chattanooga, Tenn. The result of her labors is that she has endeared herself to all. In connection with her services for the Society of Spiritual Science, every Sunday evening, she has organized a most interesting Sunday morning meeting, which is part of, yet separate from the Society of Spiritual Science. It is known as the lyceum, and two and a half hours each Sunday morning is devoted to this work, the collections going toward the creating of a library of which we have already a fine nucleus. We think that the three books which progress in books (for all are such) will be of great missionary work in this city."

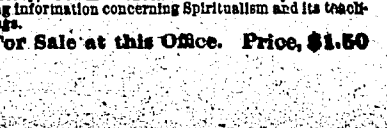
Dr. D. S. White writes: "Camp Monroe was opened under very auspicious circumstances July 2. It is situated on the shore of Deep Lake, and is a beautiful sheet of water, two or three miles from Lake Villa, on the Wisconsin Central Railway, fifty miles from Chicago, and is reached by a two hours' ride in a beautiful country along the line. We found a large and commodious dining hall erected and ready for occupancy and fifty tents erected and fully fitted up, complete for auditions. A hall erected for the roof was on yet will be on before Monday night. It was dedicated with appropriate ceremonies in the afternoon. Rev. Mr. Cordingley offered an invocation, after which Dr. D. S. White spoke for over an hour, showing what Spiritualism had done for the world and its mission to humanity, which was received with much interest. Mr. May then followed with many tests of spirit presence, as well as others, which occupied

"Progression, or How a Spirit Advances in Spirit-life." "The Evolution of Man." Two papers, given in the interest of spiritual science, by Michael Faraday. Price 15 cents. For sale at this office.

By Elizabeth Cady Stanton. Comprises three brief essays, on The Effect of Woman Suffrage on Questions of Morals and Religion; The Degraded Status of Woman in the Bible; The Christian Church and Woman; written in Mrs. Stanton's usual trenchant style. For sale at this office. Price 10 cents.

worker, retired from the field. One of her best friends and assistants, and perhaps the best Swedish medium, died a short time ago from the effects of a seizure at a seance. After the seizure, the medium was taken to bed and never

Spiritualist. One of the very best books on the subject. Price, reduced to \$1. cloth; paper 50 cents. For sale at this office.



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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems. SPIRITUALISM

VOL. 20

CHICAGO, ILLINOIS, SATURDAY, JULY 22, 1899.

NO. 504

INFALLIBLE PROOFS OF SPIRIT RETURN

A Discourse by Rev. B. F. Austin, M. A., D. D., in the Knights of Pythias Hall, London, Ont., Jan. 8, 1899.

The evidence that Jesus Christ rose from the dead, or to be more scriptural, out of the dead, is the evidence of human witnesses who testified that they had seen him, talked with him, touched him, ate with him, personally identified him and bore clear and unwavering and united testimony of this fact to the world. This was the substance of apostolic preaching: "Jesus" and the "resurrection." The apostles went everywhere testifying to this fact as the central fact of Christianity. They were witnesses, and when one of their number apostatized another who was a witness, was appointed to testify to men the truth. They declared that what they had heard and seen and felt; that their hands had handled, they testified to men.

HUMAN TESTIMONY.

Historical Christianity then is thus based on human testimony. Human society proceeds in its social functions, its business engagements and courts of justice, and the supposition that human testimony can positively identify an individual. Such identification takes place in every court of justice. It is true mistakes occur sometimes and human testimony is at fault. But this failure to identify generally results either from lack of concurrent testimony, or from lack of knowledge on the part of the witness. If I meet a man but once or twice, and but slightly acquainted with him, I may honestly fail to identify him or may possibly be mistaken in any views I may form concerning him. But will any one in his senses say I could not identify a friend I had known a score of years, or a member of my own family, or a neighbor? Some difficulty might exist about identifying a man who was unknown except in a small circle, but could there be any possible difficulty in identifying a man well and widely known—a professional man in your community, a lawyer, a doctor, a clergyman? Let us suppose for a moment that some well-known professional man in your midst is suddenly missing. You don't know whether he is dead, has run away with some man's money, or with some man's wife, or whether he is hiding from justice or where he is. Well, after this is seen in New York or London. Possibly he is seen in some of the same city from which the man is missing. Would it be possible to identify him? Could his wife identify him? Could his children? Suppose you had the positive sworn testimony of half a dozen of his most intimate friends—would this be sufficient? They came to you and individually say: "I saw him in the light. I caught the expression and color of his eye. I noted his height, his hair, his dress, his walk, his manner. I heard his voice. I conversed with him. I noted his language, his mannerisms, his peculiar mode of speech. I swear positively it is he."

What do you do with such plain statements—especially if supported by concurrent testimony? Well, our courts give their decisions on such testimony. They award judgments, transfer property, send men to prison and inflict the death penalty on just such testimony. In fact, if under such circumstances a man cannot be positively identified then nothing whatever can be established by human testimony. Why does it not occur to some enterprising attorney in the courts, when such overwhelming evidence is presented against his client, to show the possibility of our senses deceiving us, to lecture the judge and jury on the hallucination theory, to prove that people may be hypnotized and made to believe anything, and to even go so far as to prove the possibility of a whole community of a number of witnesses or the concurrent hallucinating of a whole community? I throw out this hint gratuitously to the legal profession, but I fear that the calm judicial mind of the judge and jury would agree with scripture and assert that in the mouth of two or three witnesses every word shall be established.

"But," you say, "it is possible, we all believe, to positively identify a living man. But we know so little about the state and conditions and manifestations of the dead if there be any state or condition, or manifestation of any manifestation as a person once known to us or as a proof of individuality." Then I am sorry for the Christian church—for Christianity is built upon just that possibility. If it cannot be proven and established beyond doubt by the testimony given from the dead, then historical Christianity has not a foot to rest upon. Not only so—doctrinal Christianity must go overboard with the historical, as I now proceed to show, unless we can prove that Jesus Christ manifested after his passion to the apostles and to Paul.

Every reader of the New Testament knows that comparatively a small part of its teachings are given directly as from the lips of Jesus. Most of the New Testament is made up of the writings of Paul and various epistles of other writers. In the Gospels we are supposed to have the words of Jesus, especially in John. It is, however, an absolute certainty in the minds of every careful and candid student of the New Testament that even in the Gospels we have not the words of Jesus (issima verba), but rather an account or version of them by honest but fallible men like ourselves, who gave from memory what they could of his discourses, and in the manner of all writers of that uncritical and unscientific age, rounded off and filled in what was really lacking in the original speeches or what memory failed to recall. I do not wish to argue, however, that point here and now—for it is not necessary for my purpose. So, if you wish it, let us assume that we have the very words of Jesus in the Gospels. They contain certainly the grandest ethical system the world has

seen, but the central and basal doctrines of dogmatic Christianity are not there, except germinally—some think not there at all. However I am stating only what every scholar will admit, namely, that Paul and not Jesus was the theologian of Christianity. He took the sayings of Jesus, the teachings of Judaism and the philosophy of Gamaliel and made the theology of Christianity. I do not wish to argue here any difference whatever between Paul's teachings and Christ's. It is not necessary to my present argument. I will assume that they harmonize. But where did Paul get his system? He tells us he got it not from men but by revelation of Jesus Christ. If Paul is to be an accredited witness then his teachings, namely, doctrinal Christianity, came from the risen Jesus—not the Jesus in the flesh. Now then, if Jesus did not rise, or if we have no sufficient proof of that fact, that he rose, and that he gave this system to Paul, in other words, if we cannot identify the Jesus whom Paul saw as the Jesus who turned the water into wine, then doctrinal Christianity must go with historical and the whole system is without the possibility of credible proof, and practically speaking without evidence before the world.

BASIS OF CHRISTIANITY.

Of course Christianity, whether it can be proved that it sprang from Jesus or not, is in itself its own best witness as to the character of its doctrines, etc. But I assert without any fear of contradiction by any logical mind, that historical and doctrinal Christianity stands or falls upon the possibility of establishing by testimony that certain manifestations made to the apostles and to Paul were verily and truly spirit return (from out of the dead) or one Jesus of Nazareth, who had been lately crucified. Now, then, if I have not established the possibility of identification in regard to spirit return, namely, of proving that the same Jesus who died on Calvary actually appeared to Paul, if I have not proved this fact to any one else on earth, I have proved it to the Christian. If a man does not believe in the possibility of spirit return and in the possibility of demonstrating the identity of those returning, he does not believe in historical or doctrinal Christianity. A Heathen, a Mohammedan, may deny the possibility of spirit return and spirit identification. An atheist, a materialist, an infidel, may deny this, but a Christian cannot deny the possibility of spirit return and identification, without destroying the very foundation of the Christian system.

Now then, as all Christians believe that the Jesus who was crucified, appeared and was identified, the way is clear to establish in every Christian mind the actuality of spirit return to-day. It is a question of evidence and of sufficient testimony. To say that it is unusual, new, strange, contrary to general experience, etc., etc., is but to assert a limitation of our ordinary experiences. It does not touch the question at all as to the possibility and actuality of the return of the so-called dead.

How does our evidence in favor of spirit return to-day compare with the evidence adduced in favor of Christ's resurrection? I have no hesitation in affirming that the evidence in favor of the actual return and identification of the so-called dead to-day, surpasses in a variety of respects the historical evidence of the resurrection of Christ, upon which historic dogmatic Christianity, as I have shown, rests. Doubtless there were in the early days a vast multitude who could and did testify to the fact of Christ's return. But when we present Christianity to the heathen, to the skeptic, to the materialist to-day, what evidence have we historically for the marvelous story of his life, death and resurrection? We have a few Gospel records, not all from eye-witnesses, purporting to be given by the men whose names are attached to the writings of Paul. Assume that state and conditions and manifestations of the dead if there be any state or condition, or manifestation of any manifestation as a person once known to us or as a proof of individuality. Then I am sorry for the Christian church—for Christianity is built upon just that possibility. If it cannot be proven and established beyond doubt by the testimony given from the dead, then historical Christianity has not a foot to rest upon. Not only so—doctrinal Christianity must go overboard with the historical, as I now proceed to show, unless we can prove that Jesus Christ manifested after his passion to the apostles and to Paul.

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or dupes of sleight-of-hand, that man displays not the faith that removes mountains, but the credulity that swallows them.

Another important respect in which the testimony of to-day to spirit return surpasses the Scriptural testimony to Christ's resurrection is in the fact that much of the testimony of to-day is from men qualified by most careful scientific training and culture, and relates to phenomena observed by them in their own homes, under strictest test conditions, and in presence of skeptical witnesses, like this poor Spiritualist, breaking by scientific apparatus the existence of both force and intelligence that could not belong to any one present in the flesh. Sir William Crookes, F. R. S., president of the British Association, has spent many years in investigating, and his testimony to Spiritualism stands out like Gibraltar against the angry waves of passion and prejudice from the ignorant masses and bigoted classes.

Alfred Russel Wallace, F. R. S., than whom there is no higher name in science to-day, who was converted from infidelity to believe in the existence of a spirit universe by the phenomena of Spiritualism, has spent over thirty years investigating, and declares unequivocally his belief in Spiritualism. C. F. Zollner, Professor of Astronomy in Leipzig, made an extended series of scientific investigations and was converted to Spiritualism. So was Prof. Hare, of the University of Pennsylvania. So was Judge Edmonds, Dr. Geo. Saxton and a host of others who began with scoffing and skepticism and ended with firm faith in spirit return.

Now the number of able and distinguished men who have, after full, patient and painstaking investigations, adopted the spiritual philosophy, and have done so contrary to all their early convictions, might be almost indefinitely extended.

Of course with some men, science and scientific men are not held in high esteem. There are many Christians so narrow in their views, so blinded in their judgment, that they cannot see the debt the world owes to the scientists, and are prone to regard them as agents of the Satanic Majesty in promulgating facts and theories in opposition to the Bible. But the world is getting far more benefit from scientists than it is from the teachers of dogmatic theology. The schools are doing better work than the churches—because in place of teaching opinions of men of the lived long ago, creeds formulated centuries ago, theology much of it out of accord with science and a true interpretation of Scripture, the schools are teaching facts and prompting men to personal investigation. I cannot forbear here to give a little fable that will illustrate the absurd attitude many religious people assume toward the scientists.

A TRIP TO HELL.

It is said that a very good Sunday School Superintendent, who held these narrow views about the scientists, died and went to heaven. He was admitted by Peter, and after a look around the city asked if Tyndall was there. "No," was the reply, "he is down below here." "I did not think Tyndall would be here," "Is Huxley here?" he asked, and was at once told that he was also in the lower department. "Just so," said he, "Just so, I hardly expected to find Huxley here," and so after asking about a number of prominent scientists, he found them all down below, where all is woe. "Well," said he, "I would just like to question them now and see if they hold the same views they profess on earth." "That's very mulgated on earth," "That's very mulgated on earth," said Peter, "since there are several fast excursion trains on the route now—a very popular route, you see."

So the young man took in the trip. On the way the conductor announced the stations, and at last shouted out the terminus of the line. The young man looked out to see a very snail-like country, beautiful city, fountains, flowers, shrubbery, etc., etc., and he called out at once that the conductor had made a mistake. It could not possibly be the terminus of the line, but seeing every terminus of the line, he concluded he was also. He entered a beautiful garden, and there beside a fine fountain stood a man who had been one of the leading scientists of the earth. "What do they call this city?" the young man asked. "Why the name is Hell," said the scientist.

"Well, I hardly expected so fine a city," said the young man. "You seem to have an excellent climate. It is always warm—according to reports about this place—that your temperature was too high for comfort."

"Well, you see," said the scientist, "it used to be, it used to be—but we've improved the place very much. I'll tell you how it came about. For several hundred years the Christian churches have been sending all the best scientists down here, and they have set to work and improved the place until now it is by far the most beautiful and prosperous city in our country." And the young man was so impressed he sold his return ticket and remained.

SOME INCONSISTENCIES.

"Yes," says some good orthodox brother, "I believe the spirits do return, but the Bible forbids it." Yes, there are some regulations of the old Jewish church forbidding it. Interpreting Scripture, to select arbitrarily or by haphazard a regulation here and there from the Mosaic church code, and try to fasten it upon our shoulders to-day, and at the same time adopt a principle of interpretation which abrogates the whole Jewish economy, save possibly the Ten Commandments? Christ based the necessity of his coming on the temporary and imperfect character of the Mosaic system. He set his teachings in sharp contrast with the Mosaic teachings. He repeatedly violated the Mosaic law.

Now let me ask my clerical friends who resurrect these obsolete statutes of the old dispensation against Spiritualists (just as a narrow bigotry and gross ignorance of psychic phenomena, resurrects the old laws of Charles of

England against modern psychics), let me ask my clerical friends what consistency there is in quoting the Old Testament law of Moses against me, while they live in daily violation of the same?

I saw a queer spectacle not long since. It was in a conference which by a large majority expelled a man for believing in spirit return, and the only Bible argument advanced against him was this Old Testament law, while the very men who sat and put that of the very homes, under strictest test conditions, and in presence of skeptical witnesses, like this poor Spiritualist, breaking by scientific apparatus the existence of both force and intelligence that could not belong to any one present in the flesh. Sir William Crookes, F. R. S., president of the British Association, has spent many years in investigating, and his testimony to Spiritualism stands out like Gibraltar against the angry waves of passion and prejudice from the ignorant masses and bigoted classes.

A CONUNDRUM.

Of course we are told how very wicked it is to talk with or have any contact to do with men out of the body. But I cannot see why it is worse to talk to a man because he has thrown off a heavy overcoat—than it is to talk to him when weighted down with it. Why is it right to talk with a man an hour before his death and wrong to talk to the same man an hour after his death? There's a conundrum now for our critics. Is there something in the surroundings of our departed friends that constitutes them and renders their conversation hurtful? Suppose we grant this in the case of very bad men and allow, if you will, that men who have been even a short time in the sulphur and in the very bad company of the damned, are not fit company for good people like ourselves. Why is it wrong to talk with good men who have gone out of place since they left us? Why should their addresses hurt us? For example, I had a ministerial friend, a spiritual man if not a Spiritualist, who passed over the river some years ago. His conversation was always delightful, instructive, spiritual and ennobling. Now, granting it is possible for him to talk to me, how could his addresses hurt me? Possibly he may know more now than when in the flesh, he may be more spiritual, his vision is no doubt clearer, his range of thought is much broader, if he could run the risk of talking to me, I can afford to take any risk of contamination in talking with him. So I reason—but I forgot that every Spiritualist has lost his reason—so they say. Very well, then, let this stand as an illustration of my inability to reason, that I cannot see the sinfulness of talking to a man who has thrown off his load of flesh and blood and in the invisible realm may be as good company and as instructive and as profitable as when he came to us weighing 200 pounds avoirdupois.

ALL OF THE DEVIL.

Then this singular feature of the Bible argument is to be noted. We must either assume that Christ as our exemplar set us a very bad example, or it is proper for us to follow him to converse with the departed. He not only did so himself—he took Peter, James and John in the night season to that remarkable interview on the Mount of Transfiguration.

"But," says another, "this phenomena actually occurs, but then it is all of the Devil." Now the Devil has played a very important part in the drama of human history, if we can only believe all that is told us—so that the theory of the Devil is not being put at the bottom of the Devil or his law is not very new. I am afraid it is not very satisfactory either to the reader of history or the student of science—for everyone knows that according to history the Devil has been credited with about every new invention, every new truth, every advance in philosophy, every reform in religion, and so, according to history, the Devil must be a surprisingly good and witty and ingenious and witty and full of resource and a good deal of the Devil has done all that is attributed to him, he deserves great praise in place of imprisonment.

Now, leaving aside some minor difficulties in conceiving the Devil in so many thousand places at the same time, leaving aside the moral difficulty in supposing that God, while prohibiting our friends from coming to us, yet allows the Devil free play in communicating with human beings, the character of these communications renders it almost impossible to regard them as having Satanic origin.

ETHICS OF SPIRITUALISM.

After some years of investigation, under a great variety of circumstances, I dare affirm that the ethical system taught in these spirit manifestations has never been surpassed in either the left character of the duties it proclaims or the power and variety of the motives it urges to secure obedience to law.

The spirituality, beauty, and inherent divinity of many of these spirit messages, renders the thought of their diabolical origin a moral impossibility and the expression of what thought a blasphemy.

When I visited recently a venerable friend, the Rev. F. M. Allen, chaplain of the Stony Mountain Penitentiary, and preached to the prisoners, he showed me one of the number, whose crime was shooting a man who was riding a bicycle. The prisoner had never seen a bicycle, and when he saw one in motion over the prairie, glistening in the sunshine, and a human form astride it, he declares he thought it must be the Devil and thought if he could shoot him it would put an end to all the trouble in the world. His design was good, his zeal was unimpeachable, but he was somewhat lacking in knowledge of the facts. It is true he was an Indian and of a low type of intellectuality, but it does not require a high degree of intellectuality to see the Devil in everything that is new or mysterious.

Let no one, then, who has any respect for human reason, who attaches any weight to human testimony, who has any reverence for scientific enquiry and for scientific men, think for a moment of satisfying the intelligence of this age by

the flippant statement of ignorant bigotry, "It is all of the Devil."

This philosophic religion to which Sir Wm. Crookes has devoted so many years of experiment, which has won the intellect and heart of an Alfred Russel Wallace, which has received the confirming testimony of Judge Edmonds, Epes Sargent, Camille Flammarion, W. T. Stead, C. Zollner of Germany, Victor Hugo, Gerald Massey, Dr. Joseph Cook, Dr. George Sexton, W. M. Thackeray, Lord Lytton, Elizabeth Barrett Browning, and a host of other bright intellects, is not to be snuffed out by a puff of piousantry or damned by labelling it with the Devil's name.

WHAT THE WORLD NEEDS.

Now what kind of a religion does the world need to-day? I answer the world needs—

1. A religion founded on demonstrated facts of the present day experience. The miracles and demonstrations of a preceding age will no more suffice for this age than the food and air used by our fathers will nourish our bodies to-day. God gives his revelations to-day. God gives his revelations to every age and to every nation.

2. A religion that gives fresh verdure to the hills and fresh flowers in the valleys. The best conceptions of truth in one age become poisonous in the next—within the narrow walls of ecclesiasticism. The preaching of to-day that follows old lines is powerless. The churches are becoming superannuated through clinging to old forms of faith and practice, and are becoming powerless to reform the life of comfort the heart.

3. A religion that is dying—stricken to the heart by scientific truth, and thousands of men within the churches, aye in the very pulpits, are in doubt and in uncertainty. Because theology has been crystallized the church is becoming dead to spirituality. The voice of God is lost in the platitudes and dogmatism of the pulpit, and while the church remains as a great social factor, a beneficent moral teacher, its power over the heart and life of men is largely spent force. To-day men are ruled by the scientific spirit of the age. Authority has had its day. Demonstration is now required. You tell a man there is a spiritual universe, another life, a source of inspiration, and he asks proof. Christ gave it in his day. The Apostles preached a demonstrated religion. The spiritual philosophy is the only form of public religious teaching that says to its followers, "Come and see, investigate, try, prove, and after you have had proof, accept." In place of the usual swallowing of a creed.

4. We need a religion that can demonstrate the spirituality of man's nature and the spiritual basis of the universe, and thus kill the materialism of this age. Our age is not only scientific—that is all right. It is materialistic—that is all wrong. The world is steeped to-day in this materialistic spirit, and churches are largely governed by it also. How can we demonstrate the spirituality of our own nature, the spiritual laws that govern them, and leading them to know and reverence these laws of the spirit realm. The spiritual philosophy does this. It converts the infidel, the agnostic, the materialist, not by preaching of facts and testimony of personal experience, but by the eloquence of facts and testimony of personal experience. The spiritual philosophy does this. It converts the infidel, the agnostic, the materialist, not by preaching of facts and testimony of personal experience, but by the eloquence of facts and testimony of personal experience.

5. We need a religion that recognizes and exercises the gifts of the Spirit to-day as the early Church of Christ recognized them and exercised them. The gifts of healing, clairvoyance, speaking with tongues, discernment of spirits, prophecy, etc., are all scriptural gifts and should be in the church to-day. The church that is without them is giving but an emasculated Gospel to the world. I do not assume responsibility for the teachings of Christian Spiritualists, yet their work demonstrates the possession of healing, clairvoyance, the gifts of healing, etc., in the world to-day outside materia medica.

6. We want a religion that can comfort human hearts in the sorrows of life. The old theology hangs like a pall of gloom over sorrowing hearts of humanity. Every orthodox minister knows his utter inability in many cases to comfort sorrowing hearts out of the old theology. Yet he is thus commanded: "Comfort ye my people."

7. We want a religion of faith—not infidelity. To-day the greatest infidels are not the scientists and so-called skeptics, but the narrow ecclesiastics who receive by tradition the miracles of former days and deny the miracles supported by incontrovertible testimony to-day. They believe the traditional with or without evidence, but they reject the demonstrated facts of our age though attested by a million witnesses.

WHO IS THE INFIDEL?

Who is the infidel? 'Tis he Who dreams man's thoughts should not be free; Who'd veil truth's faintest ray of light From breaking on the human sight. 'Tis he who purposes to blind The slightest fether on the mind; Who fears lest wreck and wrong be wrought Upon man loose with his own thought.

Who, in the clash of brain with brain, Is fearful lest the truth be slain,

That wrong may win and right may flee—

This is the infidel. 'Tis he Who is the infidel? 'Tis he Who puts a bond on what may be; Who fears time's upward slope shall end.

On the far summit—and descend; Who trembles lest the long-borne light Far seen, shall lose itself in night; Who doubts that life shall rise from death.

When the old order perishest; That all God's spaces may be crossed And not a single soul be lost— Who doubt all this, whoever he be, This is the infidel. 'Tis he.

Who is the infidel? 'Tis he Who from his soul's own light would flee; Who drowns with creeds of noise and din.

The still, small voice that speaks within; 'Tis he whose jangled soul has leaped To that bad lesson of the dead, That would roll on in lawless dance Now hither through the gulfs of chance.

And that some feet may never press A pathway through the wilderness From midnight to the morn to be— This is the infidel. 'Tis he.

Who is the infidel? 'Tis he Who sees no beauty in a tree; From whom no world-deep music hides In the wild anthems of the tides; From whom no glad bird carol thrills From off the million-throated hills; Who sees no order in the high Procession of the star-sown sky; Who never feels his heart beguiled By the glad prattle of a child; Who has no dream of this to be— This is the infidel. 'Tis he.

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AN EX-DISCIPLE DIVINE

Spreads His Views Before Our Readers.

TALKS OF HIS PROGRESS—AND DOESN'T BELIEVE IN A HOLY GHOST PAPA.

To the Editor—"A man that hath friends must show himself friendly." I esteem it a great honor to have the friendship of such an eminent, worthy, scholarly, venerable man as Dr. Peeples, and I take this method of expressing my appreciation of the kindly notice accorded me and my little book in "Lacubrations and Scintillations," June 27, Progressive Thinker.

Dear Doctor, if you accuse me of having been once a "Disciple preacher," must plead guilty. I was once a babe; but I grew and waxed strong, and though I have not yet quite recovered from the upsetting which my "spiritual" stomach experienced when I took my first emetic of common sense and spewed out of my mouth the partly digested abominations of theological milk and water, wine and meat and bread and fat things full of marrow; nevertheless, I rub along, and hope to build up quite a vigorous mentality on a regular diet of "facts"—facts are hard to crack, but as food for thought they are very healthy. Doctor, you know your experience in "Journicings off" how the rough seas met and how the nervous stomach "tossed about" with many a conflict, many a doubt? vainly tries to accommodate itself to the strange conditions, and how (if I never see the back of my neck) Jonah when he vomited up the whale was simply not in it. Didn't it make you feel sick? Didn't it give you "that dazed feeling?" And then if you were bones sticking in your epiglottis, the sea and the waves roaring, but what am I talking about? You are standing upon the mountain of vision, contemplating the glories unspeakable of that higher spiritual existence, where brightest hopes never perish, fondest loves never waver, truest friends never falter, brightest stars never fade, where flowers never wither, and where the morning suns of progress—

Say, Doctor, if I get over this sea-sickness, still I've got to climb the Rocky Mountains, pass the grand canyon of the Colorado, and all the dust and heat of the desert, and the brambles and tangles of the wilderness, and the blizzard and the wintry blasts? Shall I ever have a telescope powerful enough to enable me to see up to where you are "standing upon the mountain of vision?" Could I only have been wise enough to be foolish enough to stay in some church, and with some stereotyped set of opinions, how easy to success and to my name renown; but having been foolish enough to be wise enough to change with the dawn of my reason, the expansion of my intellect in the assimilation of truth and the evolution of my ideas, I am exposed to the sneers and taunts of credulism on account of my instability and insanity!

But I don't regret it one iota. If I had the whole business to go through again, perhaps I would stumble forward in the same way. But you will sympathize with me, doubtless, when I tell you everything is, to me, marked with an interrogation point. I question everything. If I say "all is opinion," I ever doubt my doubts.

When I was a little boy, I wanted to know if Jesus would not get wet up in the sky? When I thought of heaven as a glorious place, and hell as a locality, I wanted to know if God were omnipresent, how he could avoid being in hell. Who would it be right to say, "Our Father who art in hell?" If not, why not?

As I grew, "nourished in the words of faith and of a good doctrine," I examined the atonement idea. Did the unchanging One ever allow the world to get into such a fix that, in order to save it, he had to "brand" from the burning? He had to put up this bloody scheme as the best effort of his altered mind?

Then I questioned the infallibility of the holy book in the pages of which I found the story of this stupid life. When I read "the golden rule" in Chinese philosophy enunciated ages before Jesus

was said to have been born, and when I read the delectable dialogues of Plato in which he reasons of immortality hundreds of years before Jesus is said to have brought life and immortality to light, I cannot credit him with any special mission as the revealer, the son of God, the savior of men.

Believe me, I can draw the deadly parallel with all the wise sayings of the New Testament and show how they have been plagiarized wholesale from the so-called Pagan authors.

Christianity corrupted Paganism. So at present I take issue with my venerable friend. Mythology and astrology contain all there is in it ages and ages before it is claimed it was "revealed" by a man born of a virgin with a holy ghost papa.

Would that I could wipe the cobwebs of this superstition forever from the brain of man.

Oh! if it were all true, still it is gone, and let the dead past bury its dead. "Great Caesar dead and turned to clay may stop a hole to keep the wind away."

Time makes ancient good uncouth, we must ever up and onward, would we keep abreast of truth. Standing upon the "mountain of vision!" Doctor, why don't you write a book on government, or the social evil? Is it nothing to you that many a "son of man" hath not where to lay his head?

Can you explain to me this mystery. That, whilst there are important things at stake, Men argue as they have argued since the dawn of history, Each for his little darling own opinion's sake?

As to Spiritualism, I have already written enough; but I have questions to ask: Are there black spirits and white spirits, and half-breed spirits? Do spirits grow old? Can they commit suicide? What countryman will I be when I get "over there"? Shall I be able to emigrate if I don't like the climate? Now Doctor, "burr" me up! I expect to be "burned" some day, anyhow. If the Progressive Thinker will only print and publish this letter, I am sure it will produce some pithy paragraphs from the pungent pen of the Patriarchal Pilgrim Peeples.

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EMPHATICALLY--NO!

Is Not Hungering Nor Thirsting for Office.

Fully appreciating the kindly sentiment that induced Moses Hull to nominate me for the next president of the N. S. A., and Brothers Kates, Austin, Fletcher, Williams, Mayer and others for seconding the nomination, either in private, or through the press, I nevertheless respectfully and positively decline.

Again thanking these friends, I have to say that under no consideration would I allow my name to go before the N. S. A. for president or any other office connected with the association. This in final.

Permit me to further add, that I am strongly in favor of the N. S. A., in favor of state organizations, of organized local societies and organized home circles—but am neither hungering nor thirsting for office.

J. M. PEEBLES, M. D.
Battle Creek, Mich.

OVER THERE.

It matters little, born to die,
Or how, or when, or where;
'Tis but the closing of an eye,
A fluttering of the pulse, a sigh,
All motionless our form doth lie,
And we are over there.

It matters little how we die,
Ball, blade or lightning's glare;
Sudden, when hearts beat high and warm,
Or in consumption's wasted form,
On sea or land, in calm or storm,
No matter, over there.

It matters little when we die,
In youth, 'mid spring-flowers fair,
In manhood's bloom, 'mid summer trees,
Or gray with age in autumn's breeze,
Like birds, seek sunnier climes than these,
And pass on over there.

It matters little where we die,
For God is everywhere;
His angels walk the sea and land,
They watch and wait, an unseen band,
To take the new-born spirit's hand,
And guide us over there.

But much it matters how we live,
In God's good world so fair;
If onward, upward climbs the soul
Toward heaven's eternal, glorious goal,
We'll happier grow while ages roll,
In beauty over there.

We never come this way again,
But oh! be this our prayer:
That each day

What will be our harvest? Is our first question to-night. I would that I had the power to raise the foundation both wide and strong; I would that it were within my own capabilities to build for weary men such fair homes that no artist, though his brush may be dipped in divinest inspiration's glow, could picture them. If the heart that throbs and beats for these could bring these homes to thee, could bring them in thy times of trouble and in thy times of sorrow, so that thou mightest look beyond the dark, turbulent waters of life and see there tall, gleaming, marble towers, inhale the fragrance of sweetest flowers, and let thy whole soul drink in at once the full completeness of love's divine revelation—if all this could come to man by the wish that throbs in my heart, there would be no one lonely or homeless to-night; there would be comfort for every one, and a safe refuge that to-morrow would see mother earth uninhabited, for at once would the children of men consider death no sting, consider the horrors of the grave wrapped and lost in victory. But it is beyond my power to do so; the inevitable law that rules the universe, that places men here, places them upon the next plane, places them where they are chemically, spiritually and physically fitted for. That law has ordained that thou must remain here and tend thy garden.

We will liken thee unto the man who plants the seed; in his mind he sees a fair orchard bearing ripest, richest fruit—we will say that in following the lines of nature as thou dost understand, remember, I would rather speak five words with my own understanding than a thousand with tongues you do not understand. So that man, having planted the seed, intending to bring forth a beautiful orchard full of ripe, rich fruit, would you not consider him foolish beyond comparison if before that orchard had even come to its development, he had greedily eaten the fruits in their immature state, which, green and bitter in his mouth, resulted in some disorganized condition of his system? Remember, right here, in telling you of the laws which govern the spirits of people in the next plane of life, we only want you to use your reason. We are not here for any great flow of rhetoric; we are not here to display gifts of oratory; we are only here in this little class to teach you your lessons, and as the old teachers said, "As it is in the earth below, so it is in the heavens above."

You know, therefore, that the man that plants his orchard must wait for the rain, for the sun, for the heat and for the cold to bring it out to its fullest fruition. Even the dark frozen ground with its mantle of snow does its work, giving the seed time to gather its strength from Mother Earth. So man becoming impatient, you well know the result. Finding himself in a poor state of health from having been impatient and not waited until the golden ripe fruit was ready for eating, he at once, in his ignorance thinking that the fruit eaten before its time was evil, turns and hews the tree to the ground. Do you not consider him one of the most ignorant of men, knowing as you do, the inevitable law that must work out before this orchard has attained to its perfection? You would wonder at a man with so much will.

So, when you wish to learn the lessons of life, read only from Nature "up to Nature's God." When the man waits, he finds his granaries full and running over; he finds plenty to keep him through the coming cold weather. See how Nature provides for the tiniest babe; she has given milk unto babes. For who would think of feeding the little ones with fiery liquor or the stench of tobacco? But instead of that the tiny little thing is fed from the pure fountain of life, which is not appealing to the material senses so satisfactorily, that is, not giving as strong proof of spirit return, to the awakened soul upon earth, they come with a truer ring and are the only ones whose thoughts, wishes and desires are not colored by the earth forces. Dwelling completely out of personality, they are unbiased, and can show the only true road.

Light travels or vibrates at the rate of 186,000 miles per second, and as the sun, the center of these vibratory waves, is only a material counterpart of that great central force spirit, so the more we come into the knowledge of this power the more we can make use of these great spirit vibrations, and using the finer fluids of the atmosphere, can communicate in a purer state than the children of earth, and not be like a leaf, subject to every adverse wind that blows.

We will close the lesson this evening with the hope that these thoughts may be like—
A little stone I threw into the water
One day;
As on the banks I was idly dreaming
The time away;
I saw the circles as they large and
larger grew,
Until out in the current they were lost
to view.

I threw a thought into the air one day;
I saw it circle and grow in the self-
same way.
Until all the summer air seemed rife
With the current of thought on the
Ocean of Life.
ESTHER THOMAS, Medium.

Briggs Park Camp, Mich.
The Grand Rapids Spiritualists were discouraged the first week, because of almost incessant rain; but the second Sunday was a clear day and about fifteen hundred people were in attendance to hear Mr. and Mrs. G. W. Kates. These workers had become prime favorites in Grand Rapids. Mr. Kates spoke at the morning session upon "Needed and Accomplished Reforms," making many humorous comments upon past religious teaching and customs. Mrs. Kates gave a powerful address in the afternoon to the largest audience so far of the camp. She also gave accurate and interesting spirit descriptions and psychometric readings. Mrs. Carpenter held an extra meeting at night and most of the visitors during the day remained to hear her.

Extra meetings will be held Tuesday and Wednesday by Mr. and Mrs. Kates, when they close their energetic work to be followed by Mrs. Sheets and Mrs. Kates. An interesting event of the afternoon was the presentation of a large and beautiful vase of flowers, mostly of America Beauty and other roses, to Mr. and Mrs. Kates by the psychic class they have so excellently instructed. The camp continues until July 30.

third plane. The second and third planes only differ inasmuch as one is one grade higher than the other.

Question: "Why is there so much contradiction in this spirit return, and why are those who seemingly do some of the greatest work prone to error through themselves and their guides?"
The only way in which we are able to communicate is upon the vibratory waves of the atmosphere, and aided also by a sort of photography in the second and third planes of life we are able to strike the photograph across the medium's horizon; but I tell you, children of earth, those who return to earth are earth-bound spirits alone. The laws of learning are like Edison's laboratory. Edison does not come to Seattle, does not go to New York, does not travel all over the world to see that his wonderful inventions are being recognized; but he stays in his little dark chamber aided by scientific minds. So do we, in the same way, communicate upon the vibratory waves from the second, third and fourth planes, but no higher. After that it is handed down from the sixth to the fifth, and then down to the fourth, the same as it is handed to you, but we can make use of a vibratory wave so that earth children may hear our voices the same as they hear upon the earth plane. The higher minds, such as Jesus of Nazareth, who is a grand worker in the seventh sphere, who there stands with his little circle of twelve chosen spirits around him, go forth forming their vibratory waves, but are leaving the vibratory waves from the seventh sphere to the sixth, and so on down from the sixth to the fifth and to the fourth and third, but once in a while when we find all the properties in the instrument which we are using, then some fair denizen of the next sphere may come to us with sweet messages of knowledge and of love; but it is seldom that is so. Those who come to the mediums with their physical limitations, with their material failings and whom the mediums sense the same as when residing upon earth, with the same desires, and cause the mediums to perpetrate acts that they, in their normal condition, would not do, those mediums may know that they are dealing with those who have never left the earth plane, and that all the reverence that is due to them is just what is due to your friends on this plane if they have deserved it.

If these spirits have left earth life without any special unfoldment, then they come with raps or with moving of the feet, which remember they do not do with the touch of the hand, but understanding the material, electric and magnetic forces, they are able to move them. The thought you send them need not be one of reverence unless you have tried them I, John, v. 1). And you must also try them with the spirit of John spoken in iv. 8. Then if they or you are found wanting, you should not expect truth any more than to go into the brothel and expect the women there to teach you purity.

The spirits who are upon the first or astral plane of life are just as susceptible to control by the medium as they are able to control the medium. If the medium desires to use them, he or she can do so, and can help them to be true and honest workers, or vice versa. It depends entirely upon the make-up of the medium and the spirit individual if you receive true communications, and in the words of Paul to the Corinthians, "For this cause since the day we heard of you, we have desired to see you, and to desire that we might be filled with the knowledge of his will in all wisdom and spiritual understanding." For the higher spiritualized denizens of the upper air, who have by aeons of lives outlived personalities, and the joys and sorrows of earth's children are regarded in the same light as a parent views the little vexations of the children, knowing they will soon pass away in a larger growth; the vibratory waves are used as means of communication, and the material senses are not appealing to the mind, giving as strong proof of spirit return, to the awakened soul upon earth, they come with a truer ring and are the only ones whose thoughts, wishes and desires are not colored by the earth forces. Dwelling completely out of personality, they are unbiased, and can show the only true road.

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"Wedding Chimes. By Delpha Pearl Hughes." A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal Ministry. Price \$1. For sale at this office.

REINCARNATION.

A Logical Dissertation by
Abby A. Judson.

In a letter lately received from Florida, my correspondent remarks that no matter how many the interpreters of Theosophy, the interpretation is always the same; while the teachers of Spiritualism differ much from one another. I have often noticed this, and have partially accounted for it on the ground that Theosophy is one of the man-made systems, and so we find the same coherence among those who have adopted it that we do among the adherents of any special religious sect. Spiritualism is, however, as broad as Nature herself, and various minds perceive those views of it which come within the scope of their own vision.

We note that some Spiritualists have adopted some of the tenets of narrower lines of thought, have sought to engraft them upon Spiritualism, and have in this way bewildered many earnest investigators. The doctrine of reincarnation is one of these teachings which are not in harmony with Spiritualism proper, and its advocacy has brought in its train the evil which attends the introduction of what is erroneous.

Spiritualism, in the restricted sense of the word, means the knowledge that incarnate souls can manifest their presence and their intelligence to us who are still in the flesh. If reincarnation were true, the souls that we deem incarnate may now be living somewhere on the earth-plane. According to it, the child that we lost may now be reincarnated in a neighbor's child. In such a case, if we and that neighbor met the child in spirit life, it would be claimed by both. Some of the advocates of this theory seek to escape from this natural difficulty by saying that the successive reincarnations of the same soul may be separated by long periods of time.

This doctrine had its birth in a remote age of the world, when mankind were emerging from materialism just enough to think that men might live again after the death of the body; but were still too materialistic to be able to conceive of their living at all, unless they were in some kind of a fleshy body. Reincarnation plants itself squarely against the fact of communication between the incarnate and the incarnate, which is the main tenet of Spiritualism. In its restricted sense—the sense presented in the dictionary. But when we consider it in its broader sense, the doctrine of living over and over numberless times in a fleshy body, is totally inharmonious with this broader view.

Practical Spiritualism in everyday life seeks to develop the use of the spiritual body by the use of the material body, and to make it independent, when desired, of the fleshy one. As this development goes on, we have telepathy, clairvoyance, clairaudience, claircognition, and the power of impressing ourselves on persons on the other side of the world. In the latter case, if the co-reponder is equally developed, we have distinct conversation. As all this has naught to do with the fleshy body, but rather asserts our independence from it, we fail to see the necessity of constantly getting into another body, in order to develop the powers of the soul in the spiritual body. Spiritualism, in its unrestricted sense, involves one thing on which we all agree, and to which we all devotedly cling: that progression is our destiny, and becomes distinctly our aim with the increase of wisdom. It is our destiny from the fact that each soul does not originate itself, but bears the relation of child to the Infinite Soul of the Universe. This parentage being granted, the inference is that each individual soul rises toward its source, and this constitutes progression. It is likely to continue forever, from the fact that the source towards which it gravitates is limitless.

"So, a soul that's born of God
Pants to view his glorious face,
Upward tends to his abode,
To rest in his embrace."

That is the church way of looking at it. Spiritualism clears the mind of personality, of a face, of an abode, of an embrace, as applied to the Infinite. But we mean the same, in tendency, and in result.

Now, the progression of the individual soul is a thing that inheres in its origin, in its nature, which gives it its upward spring; it does not depend upon its body, its form, its material expression, whether physical or psychical. The soul being so, the progression of the soul does not depend upon the body, and over and over again with the veil of flesh. In fact, so subjected, its progress would be impeded. When it takes expression as an individual entity, it starts a fleshy form, makes its exit, sooner or later leaves the fleshy body behind, and obeys the behest of its almighty source, "Come up higher."

It does not again take up its residence in a form of clay, unless it does so temporarily when taking control of the physical organs, and to manifest its present existence to mortals, or to give them instruction or information that may benefit them.

We have shown why in our view the doctrine of reincarnation does not harmonize with these conceptions of Spiritualism. The reasons noted are inherent and basic, but there are many more. Among these may be mentioned that it destroys memory, the only identifier of the soul; that it binds the immortal soul to numbered forms of clay; for countless ages; that it annuls the likelihood of our hearing from our departed friends; that it virtually annihilates them, for while they are presenting themselves as a new individuality on the earth-plane, they have lost their memory of the past; that it is repugnant to our love for those who once walked by our side but have now faded from view, a repugnance derived from our consciousness that the theory is an unnatural one; and that it cannot be satisfactorily proved to minds that are not biased in its direction.

Reincarnation belongs to Theosophy, which is a revival of old views pertaining to the remote past. It has no affinity with Spiritualism, being in fact contradictory to it. We think the attempt to incorporate it into Spiritualism is but idle folly. Some in our ranks advocate it. Their influence, their persistence, carry weight with those who are in the camp of Spiritualism other than what is presented in this writing. The two will drift further apart in time. Reincarnationists will incorporate themselves with Theosophists, to whom they properly belong. Spiritualism is all-embracing, it can stand alone, it does not need to be engrafted with any man-made theories. The unadulterated Spiritualist rejoices in the fact that when the fleshy body dies, he is freed from one height to another, quite unimpeded by another fleshy tabernacle.

ABBY A. JUDSON.
Arlington, N. J.

With the inception of birth is commenced the beginning of death.

THE HOME GIRCLE.

There is much more that can be said relative to the initiation phenomena, but there is much that is genuine to be talked about. Written about; there is the genuine physical manifestation, and the mental and psychologic or conscious and unconscious trance, clairvoyant, clairaudient and clairsentient or psychometric.

My first experience with, or rather, observation of spiritual manifestation, was in 1896 or 1897, when I was but a small lad. I remember that my parents in Bedford, Iowa, gathered in a few of the neighbors and held circles, and the manifestations were so convincing to the extent of making my childish nerves quiver, but when it was explained to me I became much interested. Tables were tipped and moved about the room, raps and automatic writing and the answering of questions by the turn and rapping with the medium's hand were had. Then entrancements and oral communications were given through those chosen by the spirit.

Convincing proof was had in these home circles, and many of those who attended and were given their first evidence that there is life and consciousness beyond the grave—evidence that the spirit of man survives the agonies of death; evidence that we shall all here, and evidence of the possibility of intercommunication between the two worlds—are still living in the dear old home place, the playground of my childhood, and are still talking and working for the cause so long espoused; many, however, of the most active have gone over and are communicating back with those left behind.

These manifestations convinced both parents of the writer and deeply interested and impressed the writer himself; the parents passed over in the knowledge that it was only moving from one place to another and taking up there the work left undone here.

What good did it do them? This is one of the prime objects of taking up my own observation and experience; to illustrate the good of the knowledge that Spiritualism is true. It taught them that the experiences to be gathered up in this physical school, were stars, moons and suns in their spiritual firmament, and that nature's truth and nature's justice were traits or laws that should be strictly emulated by man. It taught them that ignorance and superstition were a curse and a curse and the stumbling-block to humanity. It taught them that those they mourned as lost, and even those whose little budding lives were shorn of earth-life's beautiful and bad; shorn of the kicks and cuffs and kisses; shorn of the tender expressions of a mother's love on earth, are mothered over there, and loved, and schooled, and are waiting for that father and mother; waiting to taste the joy of angelic reunion and lead those new-comers to their "homes not made with hands, eternal in the heavens," made by their own love and kindness on earth.

It taught them that no life is lost; that no inanimate thing is lost; that evolution is the law, or principle of nature, and that man will be held to account to himself by himself, instead of to a cruel, passionate, personal ruler. It taught them, just what their reason had portrayed: That this grand old earth has grown to its present standing among the innumerable planets of the

universe through a natural process of attraction and repulsion, motion, evolution and revolution, instead of being created in six days by a very poor mechanic, after the manner of the average kindergarten, who was not very well satisfied after it was finished, and brought a flood thereon.

What good did it do them? It advanced them in the knowledge of the realm they were soon to enter, and although those parents never had much of modern Christianity, it taught them that any doctrine incapable of standing the test of reason was a force and a delusion, and in those early days when orthodox prejudice ran high, that father argued with preachers and church members, that Spiritualism should be and in time would be considered the foundation of all religions, at least its teachings would eventually be universally adopted by orthodox; and the orthodoxy of the past, the hell-drems and damnation doctrine, then the fundamental principle and the drawing card, or rather the "scar-crow," of modern theology would be obsolete. In this he proved a true prophet.

He lived his Spiritualism; he took it with him wherever he went; he took it home to his own soul and—
It bore him away to the land of the dead
Where truth and true justice control;
The land of the free; the land of the real;
The land of the unfettered soul.

And waiting and watching through fast passing time,
He built with his goodness a mansion sublime
Up there in that soul-land above.
And when he had finished, he watched at the door,
With many we buds of pure light,
Anxious to welcome another one o'er—
A daughter just plunging for flight.

Imagine the meeting with spirits aglow
With light of immortal life;
Imagine the greeting the angels bestow
On spirits born out of earth-strife.
Then back to the window with beckoning hands
These souls in reunion returned,
And signaled to mother whose fast shifting sands
Their spirits had quickly discerned.

Oh, think of the kisses, oh, think of the joy,
In heaven when mother arrived;
Oh, think of those spirits without earth alloy,
—So long of that mother deprived.
No human perception can clearly portray
The sweetest of pleasures of earth,
How facile to fashion, then, words of to-day
The pleasures of that spirit birth.

She knew that her children were waiting the day,
In soul-land for mother to come,
While others were anxious for mother to stay.
But death to our pleadings was dumb.
She plumed her white spirit and bade us adieu;
Unfettered that mother arose,
And her soul-children are getting their due
From whence their eternity flows.
DR. T. WILKINS.

THE SWEET GOLDEN NOW.
Oh, the light that is brighter than day,
It is dawning upon us at last,
We may bask in its rays day by day,
Nor return to the darkness that's past.

Chorus—
In the sweet golden now,
We may walk in the light of to-day,
In the sweet golden now,
We may walk in the light of to-day.

"Tis the pure light of science and truth,
By which we our power's may unfold,
And retain all the sweetness of youth,
For the spirit can never grow old.

Chorus—
In the sweet golden now,
We may live in the light of to-day,
In the sweet golden now,
We may live in the light of to-day.

To the beautiful source of all good,
We would offer our labors of love,
For by faith in all laws understood,
We may work with the angels above.

Chorus—
In the sweet golden now,
We may work with the angels above,
In the sweet golden now,
We may work with the angels above.

We may meet on this beautiful shore,
Rejoice and be happy and free,
For we know that the loved gone before
Will be with us in sweet harmony.

Chorus—
Oh! the sweet golden now,
We may meet on this beautiful shore,
In the sweet golden now,
We may meet with the loved gone before.

MRS. ABBIE LEWIS.
Lebanon, Kans.

Evil Doings of Some Clairvoyants.
"A great many thoughtful people," said a man about town, talking of the Di De Bar case, "are inclined to regard the fortune-telling clairvoyants as harmless frauds. They take the ground that the silly patrons of such fakers usually get their money's worth of revelation, while the information they receive is of absolutely no importance one way or the other. I assure you there is a far more serious side to the question. The mainspring of the average clairvoyant's business is jealousy, and the first thing she endeavors to instill in the brain of a woman client is a suspicion as to the loyalty of her husband or lover. She does so because in nine cases out of ten it is a subject that the female mind will instantly find hold of, and once the seeds are planted the victim becomes a steady customer. She wants to know more and more, the medium cunningly feeds the flame, and I am convinced from extended observation that these wretched charlatans are directly responsible for the wrecking of innumerable homes. Many an honest fellow who cannot understand the growing estrangement of his wife could find a simple explanation in some malicious devil, who is quietly poisoning her mind from day to day. Every body who has had occasion to give the subject the slightest investigation knows that what I say is the exact truth. I believe you will find in any city where clairvoyants flourish, un-molested divorces are singularly common and scandal continually rampant. As mischief-makers and discord promoters they have no equal on earth."

New Orleans Times-Democrat.

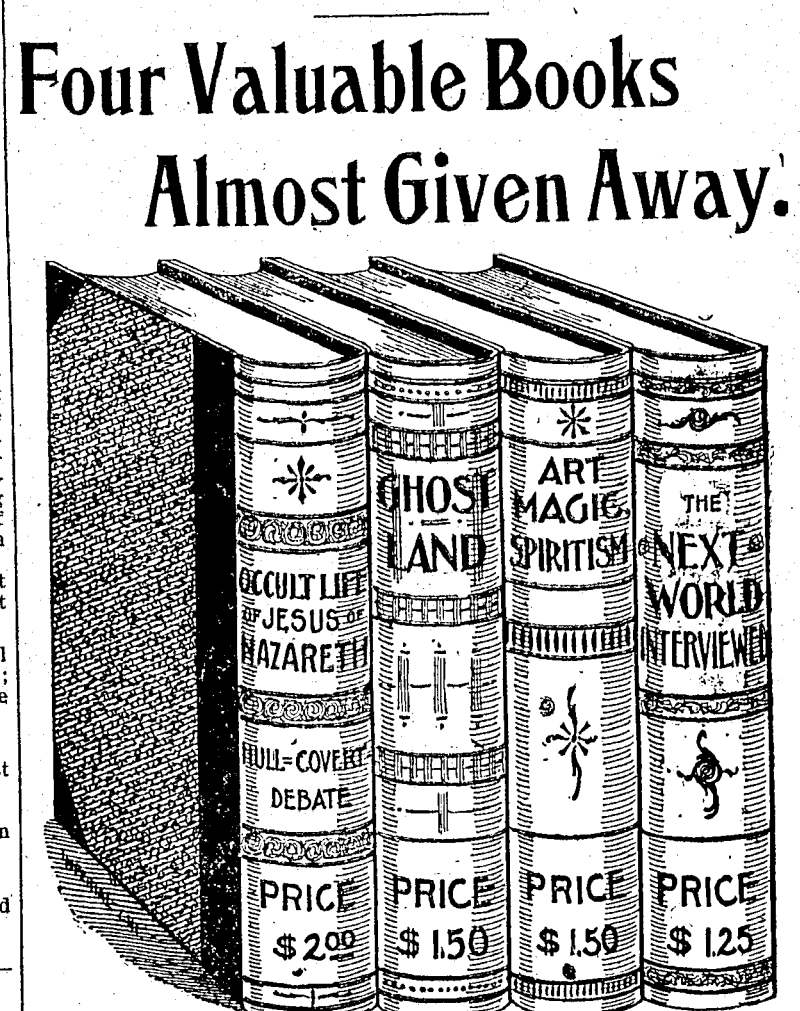
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SATURDAY, JULY 22, 1890.

THE ISSUE OF THE AGES.

It is represented that Jesus, after his crucifixion, and on the eve of his ascension, uttered these remarkable words, substantially: "Believe or be damned." He had promised the thief on the cross by his side, as a reward for believing: "To-day shalt thou be with me in paradise." The compensation was generous for so trivial a service.

Paul is represented to have labored for years, in season and out of season, to establish faith in a risen Jesus. This seems to have been his principal purpose in all his Epistles. Faith, not works was his panacea.

The world has been deluged in blood on account of this reputed virgin-born, crucified, resurrected and ascended God. The contests of the centuries have centered around this principal character in the Christian creed, the object being to establish belief that he lived, taught, was crucified, and had ascended to heaven, leaving no mortal remains behind. The bulls of popes, the proclamations of kings, the acts of legislative bodies, the decrees of courts, secular and ecclesiastical, and the pressure of public opinion, all have been invoked and enlisted in this one grand, centralizing and all-important enterprise. The confusion with its tortuous chamber, the lathouse dungeon, the stake, the fagot, the fire-brand have been marshaled in support of that belief; armies led by the world's ablest generals, have destroyed cities, slaughtered their inhabitants, buried monarchs from their thrones and obliterated empires, that Jesus should be acknowledged as king.

Is it possible that now, in this crowning age of knowledge, at the very close of the 19th century, the foundation of science shining in full midday splendor, we are to be met by a new class of "defenders of the faith" who are powerless with carnal weapons, are destitute of facts, are unsupported by logic, so they are going to drag on us into submission by personal abuse? We hope not.

As the thunders of the Vatican have been successfully resisted, it is hoped the lesser popes will be defeated in their aspirations, and that those of whose judgments are not concerned, whose convictions honestly entertained on that subject, the vital one in the estimation of some persons, and a very trifling one as viewed by others.

A SACRED MISSE.

The husband was reading his Bible, as all good Christians should. The wife, dressed for company, announced she was going to a picnic. The lord of that mansion, Thomas Powell, of Jersey City, hurled the sacred volume at the head of her he had pledged himself to love and cherish. The criminal court declared the throwing of the book at his wife was an offense against the statutes in such case made and provided, and committed him to the county jail for sixty days, during which period it is probable he will scratch diligently for texts justifying his conduct. He will find an abundance of them by implication, even if there is no positive direction of Paul or "our Lord" to smash things when the wife displeases him.

RELIGION A BUSINESS.

"We must make a business of religion and a religion of business." So asserted a delegate to the Detroit Christian Endeavor Convention the other day. Is it not a fact that this is just what the church has been doing for some 500 to 800 years? It made religion a business when it was subordinating empires to a belief in its frauds. The liquidation with all its horrors was conducted on strict business principles. The African slave trade had for its backing the Bible and a decree of the Pope to ensure the heathen for Christ's sake. Scarcely a battle has been fought during the last ten centuries which either in its inception or conclusion had not religion at its base, the business motive to make more Christians. Now we are assured this terrible work "must" go on.

SUPPRESSED.

A Rev. Dr. Zahn, author of "Evolution and Dogma," a work said to be of considerable merit, which has been translated and published in the principal languages of Europe, has just requested his Italian translator to do all he can to withdraw the book from sale, because it does not meet the approbation of the Pope. The book followed somewhat along the line of Darwin and Spencer in their evolution theory. It has already been placed on the "Index," and Catholics are prohibited from reading it. Thus in the way scientific thought and research is received by the founders of the popular religion.

THE SECULAR PRESS ON THE SUNDAY QUESTION.

Upwards of forty years ago, the writer exchanged papers with the "Oregonian," published at Portland, Oregon. The editor was laboring to make that territory a free state, as we, in our humble way were striving in a similar direction to make Kansas free. Long years have gone by since then, and only a stray copy of the Oregonian occasionally, through the kindness of some friend, has fallen under our observation. A late issue has reached our hands, in which the editor was discussing the resolutions of the Presbyterian General Assembly, late in session at Minneapolis, and he was giving special attention to the doings of that body relative to the Sunday Question. He said:

"This action of the Presbyterian Assembly is sincere and well meant, but it will accomplish nothing. The Hebrew Sabbath stood for the public opinion of its day, and the American Sunday will be exactly what American public opinion chooses to make it for the American Sunday is not the Hebrew Sabbath, and never can be made such. The Sunday newspaper, the Sunday street car, the Sunday long-distance railway travel, have come to stay, have become an ineradicable part of American business life and civilization. Under our federal Constitution there is no union of church and state, no religious religion; and the appeal to the federal or state legislature for protection can only be effectively made to protect the right of those persons who believe in making the American Sunday a Puritan Sabbath from any wanton interference on the part of those who observe the day in a different manner or do not observe it at all."

The Brooklyn (N. Y.) Eagle had a lengthy article from the same text as the Oregonian. We extract and slightly abridge:

"The American Sabbath was established by the Puritans before we had any American liberty, unless denouncing popery, burning witches and exiling Quakers is considered liberty. The men who established American liberty were not especially concerned about the American Sabbath. Thomas Jefferson and Thomas Paine were considered little better than Antichrists by the spiritual ancestors of the Presbyterian Assembly. Benjamin Franklin, who had given a hand in shaping American liberty, was not noted as a Sabbatarian, and Samu'el the Malster, as Sam Adams, the great tribune of the people's liberties in Boston was known because he ran a brewery, would not have hesitated to store powder against the British on Sunday. Down to the adoption of the Declaration of Independence and the Constitution liberty was an ideal. It was in the air and was the desire of a whole people, but these bold spirits who got angry at conduct snatched it. And the makers of our Constitution were more concerned about preserving liberty of conscience against the aggressions of a Calvinistic creed than they were about the sanctity of any Sabbath."

"The attempt to secure such a day of worship by forcibly shutting up everything except the churches is worse than foolish. It would be despotism if it could be carried out, and it would do more harm than the churches could remedy in years."

The "Engle" then shows that the running of cars on Sunday in a great city is an absolute necessity, and that the death rate would rise enormously but for them, and crime would increase in their absence. And the Sunday newspaper is a stimulant to thought, an educator for the laboring masses who have no time but Sunday to read. It suggests that the preachers put in more work, and not run off to the mountains or to Europe, from two to four months every summer, to the neglect of work-burdened humanity who are compelled to remain at home.

THAT TELL-TALE CROSS.

Wm. E. Curtis, of the Chicago Record, in his late visit to Arizona, visited the homes of the ancient cliff dwellers in Walnut canyon, near Flagstaff. His descriptions of the ruins of that ancient people carry us back thousands of years, when the walls in these deep rents in the earth were teeming with human life. Here is a paragraph which will arrest the attention of the thoughtful:

"The other day in the store of Mr. Babbitt, at Flagstaff, Ariz. I saw two models of children, well preserved, that were found in a burial cist in Oak Creek canyon, fifty-five miles from Flagstaff, by John Love, a cowboy, who seems to have made a thorough job of his resurrection adventure, and told me that he was going out to prospect for more. Mr. Love brought in with these two bodies a remarkable collection of pottery, arrow heads, ornaments and household utensils and implements, and an excellent state of preservation, and unlike any that had been found in that country. It was apparent from the findings that the children belonged to some family of distinction, and upon the breast of one, who might have been a prince or the heir to the chieftaincy of a tribe, was an interesting and curious ornament, a swastika, the aboriginal form of the cross, set in large pieces of turquoise. This was evidently an insignia of rank, and deserves the careful study of competent scientists."

What does the reader suppose the cross was doing among those cliff dwellers whose ruins antedate the European invasion of America. These crosses are quite common in all the ruins of Central America, just as they are found in the ruins of Oriental cities, some of which are known to have been destroyed 900 years before the Christian era.

THE PSYCHIC DIGEST.

Volume 1, No. 1, of The Psychic Digest and Occult Review of Reviews, a monthly compendium of the contemporaneous writings of the world on mental science and occultism; a 9 x 12, 24-page publication for June, is the newest addition to occult literature. Published at Cleveland, O., by Robert Sheerin, M. D., founder of the Cleveland School of Suggestive Therapeutics. The publication is a welcome visitor to The Progressive Thinker exchange table.

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THIS WORLD AND THE NEXT.

"God forbid I should arrogate to myself to say that there may not be men and women of finer preceptions than mine, who can peer through the mere gauze between us and listen to that which is spoken upon the other side."

"What is there wicked, I would like to know about Spiritualism? I am no Spiritualist. I would wager \$1,000 to \$5, so far as I am concerned, that it can all be accounted for upon perfectly natural principles; but I see no harm in it. Why should the iron hand of the law be laid upon the man or woman who tells us that our little children who buried in their graves and the wives whose coffins we have sobbed over are close at hand, and that we meet them and that they are all about us loving and helpful companions, and that they convey to him and through him the assistance we need in sickness and sorrow and the wisdom of those who have gone before us? What is there wicked about it, and what harm does it do a man to believe in it? Are the Spiritualists of Massachusetts thieves and robbers? Are they in our penitentiaries? Are they bad citizens? Why are they should you not see a man who would take to not fetters upon them? Who ever undertakes to fix what shall be the controlling beliefs and convictions of his fellow-men don't 'walk humbly with his God,' but struts ahead and thinks it is good enough for the Almighty to trot along behind."

"I say I don't know who is right and who is wrong, and I don't know anybody that does. What is it that the poet Whitlister says? Does he understand the spirit that dictates our conduct?"

"What is that that stirs within me, Hating evil, loving good?"

"Did he know, do you know? I tell you, when a man undertakes to say that he can fix the limitations upon human knowledge, human beliefs, human possibilities, and God's dealings with man, he can do more than I dare to assume to do."

"In reality the right of interference is all summed up in this, that the 'quack,' the 'impostor,' is the man that don't believe as I do and must, therefore, be wrong. There is no other definition that you can give that will justify the legislation sought. The allopah (I care not what my brother concedes to him by that bill as a matter of expediency) as much believes that homeopathy is an imposture as he believes that the spirit is only for the purpose of the spirit. This question is withheld. I have heard allopahs testify time and time again that they believed that it was an absolute imposture, and that there is no bigger humbug on earth than this."

The above, expressed by Geo. M. Stearns, in an address at one time before the Judiciary Committee, Boston, Mass., in opposition to a proposed "Doctors' law," whereby mediums, Christian Scientists, etc., would be prevented from exercising their healing powers, is really the most candid, eloquent and fair statement that has emanated from the lips of a skeptic. It breathes a sentiment, lofty, grand, beautiful, that would give all the divine privilege of searching for the truth, regardless of diplomas, shackles or restrictions of any kind. If such a benign spirit could have been manifested by the founders of churches, those who supposed they were carrying out the will of God, the world would never have been cursed with those ingenious, diabolical, hellish contrivances to torture those who were regarded as heretics, because they chose to pursue a course dictated by their own reason and conscience.

It seems, however, that the true spirit only finds complete expression when all thoughts of sects, creeds, formulas, or system of doctrines, are held in abeyance in the systematic search after truth. No one can reasonably claim, "I have the whole truth!" To say the most, whether Christian Scientist, Theosophist or Spiritualist, no one has only a glimmer of truth. The simplest question after all is this: What can we define it? A powerful microscope only reveals an object 1,500,000 of an inch in size, yet 400 oxygen molecules could be placed side by side before they reached that minute distance. It would be well for those who claim such profundity of wisdom that they have the whole truth, to pause! The Spiritualists can not explain in all of its minute details the rationale of the trance condition! They are met with mysteries at every step of their investigations. The Theosophists, with only the capacity to catch a glimmering ray here and there; and the same may be said of the Christian Scientist.

The wisest man that ever lived only possessed what may be well designated as a modicum of truth. The talks of heaven with its golden-paved streets, and then again of his "many mansions," or spirit spheres, convey but an inadequate idea of what the celestial regions really are, to which all souls are tending. If the head of human knowledge is ever enlarging, how narrow and limited the stock that the wisest mortal possesses. Never being able to exhaust the possibilities of minuteness, and never being able to compass the ever enlarging field before him, how exceedingly small is the wisest man!—so exceedingly small that he is baffled at the questions of a puny child, and is unable to explain the nature of that dynamic energy that maintains his blood in circulation. He may talk "heavenly" about "heaven," "samsa," "nirvana," and "know absolutely nothing mental," and about that force which obeys the will in producing molecular action. The wisest have only just a modicum of truth; and it would be well for all in their search for further knowledge to ever maintain that modesty of demeanor which characterizes a true child of Truth—whether Spiritualist, Christian, Theosophist or Christian Scientist.

WORTH THINKING ABOUT.

We have been suspicious for years that all representations of spirits, shown in photographs are frauds, as we know many of them are; but there are pictures that seem to be what is claimed for them.

Is it not possible forms clothed only in sublimated matter, too ethereal for our material senses, may be taken cognizance of by the more perfect eye of the lens, just as millions of suns are detected in the camera, which are invisible to our visual organs, though aided by the most powerful telescopes? Think about it!

A VOTE AGAINST WOMEN.

The British Parliament, by a vote of 177, to 240, against, defeated the pending bill, permitting women to act as judges in the courts.

It is only a little time when woman shall gain all her natural rights through the forms of law. It is only a question of civilization, therefore she should be patient and bide her time.

A WORD TO THE WISE.

In all the trades and professions, in all the arts and sciences, in every department of learning there are persons who have attained greater knowledge than others. Those occupying the lower planes of thought are entitled to respect and consideration, as are those who have gained the summit.

Did anyone ever learn that Webster, or Seward, or Benton, denounced with opprobrious epithets those who had not reached the same heights to which they had attained? These men occupied exalted positions, and the humble lights aspired to reach up to them. Had these men boasted of their great knowledge, rejoiced in their powers, or insulted the lowly, they would have been hurled from place and power and denounced as pretenders, literally charlatans, and in spite of their learning and great natural ability they would have been forced into obscurity.

All can't be heroes. As there are subordinates in an army whose services ensure success, why should not Spiritualists imitate them and allow each to labor in that department in which he is best qualified to serve? If not as well educated as the commander it is not the duty of that commander to gently correct the errors of his subordinate, instruct him when at fault, and not abuse him?

The great German army that invaded France so successfully and humbled the proud monarch Bonaparte, privates and officers gathered around the camp-fires each night and studied the topography of the country over which they were to march the next day. They learned of the roads and by-ways, of forests, plains and water-courses, of natural obstructions, springs, desirable camping grounds, and of everything an army should know when campaigning in an enemy's country. Intent on one purpose there was no bickering, no traducing of others, whether inferiors or otherwise, but each pushed forward enthusiastically to make the mission a success, hence the result, a great nation humbled.

Remember the story of the college professor who berated his guide as a cloud-hopper, and treated him in every respect as an inferior; but when the boat in which they were riding upon the man of vast learning called for help. He could not swim. The ignorant cloud-hopper, saved the professor's life, for he could float on the wave—he had a species of knowledge not possessed by the great scholar.

There is not one person, however humble, who does not excel the gifted and the learned in some department of knowledge. One may have acquired Latin, Greek, Hebrew, Sanscrit, per chance Arabic, and Coptic. Another may have spent his years in travel and observation. Time thus occupied could not have been employed in historical research, not in a critical examination of the sources of history. Nearly everything of real value which has come down from the remote past, has been, or is being translated into our own vernacular, and may be critically examined, without resort to ancient languages. Indeed, the expended by others in the acquisition of those languages, passes to the credit of him who knows only his mother tongue; for the long years thus necessarily employed in becoming familiar, so as to make a foreign language useful, the other is acquiring practical wisdom which he may impart to others.

With these simple facts, making no pretension to profound erudition, may we not suggest to the gifted scholars, whoever they may be, that they lend a hand and teach the lowly, instead of abusing them; that the vulgar are expected to fools all who will not believe them but that such methods do not belong to the genuine scholar who is expected to deal in facts and rhetoric, and demonstrate by logic the truths of a proposition.

THE DEVIL AND CHRISTIANITY.

The Christian Endeavorers were late in session at Detroit. We were under the impression that the Devil was dead until the assembling of that representative body; but it appears we were mistaken. Rev. P. S. Henson, a delegate from Chicago, explains the wherefore of the misunderstanding. He is reported as saying in an address about "Satan in the City," with whom he seemed to be quite familiar:

"One of the shrewdest devices of the devil is to persuade the world that there isn't any. Some things he has learned undoubtedly. He has discovered that sugar-coated pellets charged with poison do deadlier work than lion's claws, and that to counteract Christianity is a better way to beat Christianity than to come into the open and fight it, and that such infernal deceptions as Spiritualism and Theosophy and Christian science will more successfully accomplish his purpose than blatant infidelity and blasphemous atheism."

Good for the Devil, "three cheers and a tiger" for him, if he has learned that truth is better than falsehood, and favors Spiritualism as better than Christianity or Atheism.

DROSS IN GOLD.

Camille Flammarion, the eminent French astronomer, is reported to have recently said:

"The deceptions of Spiritualism come mostly from mediums. The medium is usually a trickster."

"Spiritualism is far from being mental absurdity, but all experiments made through mediums are unreliable. They are in a way, conditions which prevent a fair test. They will allow one to observe, but not to experiment. They deceive even savants, because nature, being always sincere and logical, its students are unsuspicious."

"I am a firm believer in the spirit world. Space is peopled with spirits. It is not necessary that mediums communicate with them."

"Communication with spirits is certain. A physical force is put into action. There is nothing supernatural or even preternatural about it."

All have painful experiences in their investigations of Spiritualism. So at times they are prompted to reject every thing, but patient search usually sets them right. There is even dross in gold which the assayer rejects, and its presence is no evidence that all is base.

"Success, the Key that Unlocks It." By Nancy McKay Gordon. 45 pages. Paper, 25 cents. For sale at this office.

"The Prophecy of Israel." By Prof. C. H. Cornill, of the University of Koenigsberg. A scholarly and appreciative historical review of the prophecies of Israel and their works. For sale at this office. Paper covers, 50c.

AN ATTORNEY AT LAW.

Analyzes Jesus of Nazareth.

SOME THINGS THAT ARE TOO ABSURD FOR CRITICISM, AND TOO SILLY FOR RIDICULE.

I wish to submit a few remarks regarding a book lately published by Miss Peabody, Coleman and Buchanan.

The book was written to prove Jesus of Nazareth is an historical character. Admit, if you please, the undertaking has been successfully accomplished, who or what is benefited thereby? Are his teachings made better, or has his example become more worthy of emulation by that proof? Would the moral mon on the Mount have been less truthful, less philosophical and just, had it been written by a man unknown to history, a being who never occupied a human form, but was created by the mind of some author? I fail to see any distinction.

Let us understand, so-called history has a two-fold origin, the one a physical, the other mental; and that for human purposes both are equally valuable. Had Washington never lived in the physical form the writer who gave his biography would have rendered as great, perhaps a greater, service to the world than Sparks or Bancroft. It is the Washington of the mind, the ideal Washington that instructs us. The physical Washington is unseen, but the ideal character is easily understood.

Furthermore, let it be known, that prior to the discovery of printing in 1438 all history is absolutely unreliable. Every author had his heroes whom he endowed with such characteristics as he deemed suitable, and passing events were clothed with such imagery as best pleased him.

Moses tells us of gods who walked in the garden when it was cool. Gods who had sons and grand-sons. Of rainfalls more than five miles in depth. A God who after five or six days' toil, took refreshing rest. A God who tried to kill a man at a country tavern, and failed. Herodotus tells of a nation composed wholly of women; of a land where it rained feathers as well as rain; of a nation that guarded the treasures of earth. Josephus informs us more than a million men were slain within the walls of a city which never could have held more than one-twentieth part of that number, and he was justly called by Tacitus, the Roman historian, a great liar as well as coward.

The story of William Tell and the great battle at Thermopylae still arouse our enthusiasm, although we have learned they were created in the thinker's mind. No man can read the stories of Joe Gargery and Little Nell without having his manhood intensified and sweetened. We are grateful to Dickens for those creations. As aids for advancement we find them in all respects as valuable as they could have been had they existed in human form. We gain knowledge and progress from these creations.

If I have made myself understood and am correct, I see no great object in knowing whether Jesus of Nazareth was an historical character or not. The idea of an historical character has existed in the mind of man since the beginning of the world, and that idea is the only thing from which we can gain instruction in the premises.

The name "Jesus" is very common among the Jews. The probability is, therefore, fifty or more by that name were living in Palestine nineteen hundred years ago. The Jesus of the New Testament, however, must be an ideal creation, because it gives him impossible attributes. His father was a ghost. He was taken under the Devil's arm and transported to the world of spirits. It is said he never had an existence, which all the nations of the earth could be seen. He walked on water. He raised the dead to life, fed five thousand hungry men to satiety upon a handful of shrimps and crackers. He killed trees with curses, and hogs with devils. Was sold by a follower for fifteen dollars. Was killed, came to life again and was finally known to occupy an easy position at God's right hand in heaven, wherever that may be.

Can any man whose brains are not laid away in a corner, endorse the supposed existence of such a character? Would not such endorsement be absolutely preposterous?

In narration of facts I believe wisdom requires we should give little credit to so-called ancient history. We may read it, however, and gain knowledge from its heroes and its victims.

We should know an event impossible of occurrence, never occurred. And no amount of human testimony can prove it occurred.

If we assert two things are (one and bring forward half of mankind as witnesses, we fail our proof. Bible heroes of the same class as are heroes of other books—mainly creations of the historian's mind, and their alleged acts are as reliable as the story of a Texas cowboy who visited a petrified trunk. He said it consisted of petrified trunks of trees, supplied with petrified branches, on which were petrified birds, singing petrified songs. The Greeks tell us Leonidas with three hundred followers withstood the charges of a million Persians three days. The Jews state, Samson armed with a bone only in an open battle-field, and that Shamgar killed six hundred enemies with an ox-whip. Such tales may be read profitably when we are attempting to gauge the powers of invention possessed by authors, but beyond that I fail to see any good service they can render. They are too absurd for criticism, and too silly for ridicule.

J. CLEMENT SMITH.

Religious Legislation.

A prominent lawyer, in a private letter thus states his views in regard to religious legislation:

"In my judgment any connection between church and state is utterly repugnant to our Constitution."

"I believe religion is purely a matter of conscience with which the state and the Federal Government has no business to meddle. I am for this reason emphatically opposed to appropriations of the public money to be used in maintaining sectarian schools and eleemosynary institutions of any character."

"I am equally opposed to any scheme that tends to discriminate between the beliefs of a Hebrew and a Christian, a Catholic, or a Methodist, a believer or an agnostic. To provide a 'Sunday law,' is to my mind an indirect assumption by the Government of canonical jurisdiction, because such a law would be a decision upon which Jews and Christians, Baptists and Adventists have divergent views. A decision upon a matter of doctrine must be rendered in the forum of the conscience rather than in the halls of Congress."—Ex.

Geo. C. LaFontaine writes: "Art Magie I find to be a book of great value as an educator, and should be found in all well-kept libraries, and with your liberal offer I think it ought to reach out far and wide."

A Remarkable Offer.

No. "No offer like it has ever been made in any country."

I have been looking over and counting up the cost, the wisdom exercised in making such books as The Progressive Thinker is issuing for home spiritual libraries.

"The Occult Life of Jesus," contains upon each page over six hundred words, double the number of words upon the page of the ordinary library books, consequently double the cost; condensing an eight hundred page book into one of four hundred and fifty pages is certainly a convenience to the purchaser besides lessening the expense nearly one-half.

The tendency at this time is toward free schools of all grades, the editor of The Progressive Thinker (we all understand) favors free thought and free speech, and has now struck a new thought and declares for free books; independent thinkers must see that the editor has reached the plane of spiritual understanding, where the higher motives receive due consideration; "to do good" has come to be a part of his religion; silent spiritual blessings will attend and bless all efforts tending to educate, strengthen, and uplift humanity.

I heartily endorse your good work, your books are handsomely and strongly bound, are valuable for all classes, and within the reach of the common every-day people.

Of course we are all glad, but surprised that you can see your way clear to lead in a good cause.

Chicago, Ill.

DR. M. E. CONGER.

PSYCHIC EXPERIENCES

In the Life of a Retired Farmer.

EXPERIENCE NUMBER TWO.

Born and reared in the state of New York, I have at different times lived at Frankfort, Mohawk and Cedarville, moving to Mineral Point, Wisconsin, in 1856, but for several years past have made my home in Minneapolis, Minn., and now at the advanced age of seventy-five years, I wish to record for the benefit of my posterity, as well as the public in general, several incidents in my life, that to some might appear marvelous; to others the effect of a diseased imagination, while to my self they are nothing more than nature's spiritual revelations.

In the autumn of the Chicago World's Fair, I was living in Minneapolis with my daughter, Mrs. Hildreth.

The family going to attend the Fair begged me to go with them, but having seen all the world's wonders, I had already cared to, I gently but firmly declined. They went; I remained at home. Occupying a low chamber for my sleeping apartment, usually retiring about 10 o'clock, meanwhile fastening the doors, closing the blinds and making all secure about the house, after which I turned out the light and turned myself in.

On a certain night, not feeling sleepy, I lay, thinking about those friends who had gone to the Fair, and wondering if they were having a good time. About eleven o'clock I discerned several shadows in the room; well, several of them I had been blessed with similar visitations. I looked at them, viewing them over and over again, whereon they soon appeared in materialized form, i. e., in the form and garb of beautiful young ladies. I say all, but there was one exception, a lady who seemed boss of millinery and dress making business.

On the arm of this young lady was a curtain. Walking up to the wall, she fastened one end of the curtain, then the other end to the opposite wall, thus curtaining off the room into two rooms, leaving me in the ladies' sewing apartment.

Now the boss lady pulled the curtain aside, going into the other room. She soon came out, having on her arm a number of ladies' hats, exhibiting them to me in a peculiarly graceful manner. Just now a lady customer appeared, and called the attention of the lady with the hats. They spent a few moments apparently in a business way. Then the lady with the hats again pulled the curtain aside, left the hats, and came out, having on her arm a lady dress pattern, and several patterns on the other arm; then took the visiting lady into the dressing room behind the curtain. The dressing room was well lighted, and the curtain being of a thin gauzy material, I could see quite plainly what they were doing. It seemed the boss lady was fitting a dress on the customer—as I took the other lady to be—and when all was done, they came out together and stood side by side facing me.

After a few moments the lady manager, turning her customer, pulled one sleeve a little way round, then the other in the opposite direction, then straightened the skirt, and stood boldly before me, looking me directly in the face, as if to ask me what I thought of the fit of the dress.

Gazing at it a moment, I came to the conclusion that it was the most beautiful and graceful fit I had ever seen on earth.

Accompanying this vision was a grand and beautiful influence, such indeed as I had never before experienced in this world.

So much carried away was I with this beautiful influence that I scarcely realized it was my own daughter who was engaged in such a wonderful manifestation or materialization, until at length came a voice, uttering the one name, "Ann Eliza." I was naturally startled, while surprise and delight almost overcame me.

I said, "For God's sake, if this is you Ann Eliza, illumine my little brighter." If the gods of heaven had been lit up it could not have shown her up more natural and brilliant, and the most angelic smile on her face.

I have no earthly visits to compare

this with. Thus the vision remained seemingly two hours and faded gradually away, and I went to sleep.

Yes, Ann Eliza was my own daughter, some thirty-five years of age, and had served in the millinery business, and was an expert in dress making and fitting, at Mineral Point, Wisconsin.

She employed more or less help, and had apprentices such as materialized to me. She moved to Janesville, Wis., she died on Christmas previous to the Chicago World's Fair.

J. S. BEARDSLEY.

(To be continued.)

BRINGING BACK TO LIFE.

It appears from a special dispatch to the New York World, from London, England, that a young mechanic named Mansfield, recently, quite by accident, hit upon a novel and simple device for restoring animation to apparently drowned animals.

He was salting some whistles which he had boiled over night and, noticing what he called a dead bluebottle in the pot, he thought to himself, "O, I'll put you in the brine, too!" and, sulking action to word

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTICE—No attention will be given to anonymous letters. Full name and address must be given, and the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Mr. and Mrs. Wentworth: Q. Some of our neighbors are interested in the psychograph, and complain of its story-telling and not being reliable. Why is this?

W. G. H. Russell Gulch: Q. For three weeks I received most satisfactory messages by means of the planchette dial, but then a spirit took complete possession, named "Jack" and will allow no other to communicate. What am I to do?

A. As there are all grades of spirit intelligences, as there are of mankind, and as the lower grades come in much closer contact with earth than the higher, it is not strange that unreliable communications are received. The delicate conditions by which a message is transmitted, allow a title to pass in intelligible form, is astonishing.

Spirits often come to mediums and completely occupy their time to the exclusion of others. The mediums in such cases, knowingly or unknowingly, are in an antagonistic state, and have no control of themselves. If such a "lying" spirit comes, receive him gently, allow him to communicate to his full satisfaction, and then earnestly wish for some near friend in spirit life to come. The medium, however sensitive, can determine who controls him. He can do this by cultivating gentleness, kindness, and the selfhood which asserts its superior right to decide on its companionship.

Genealogist: Q. We have two parents, four grand-parents and eight great-grand-parents. What would, therefore, be the number of our ancestors, direct, twenty-one generations past?

A. 2,097,152. It is marvelous how many generations have flowed down, uniting in the individual life that is ours, and this is only twenty-one generations! or if we accept the usual period of a generation as thirty-three years, 693 years. How incomprehensible the extent of these ancestral streams, at the 100th generation. From these remote and innumerable sources heredity has treasured and brought to us the heritage of the past. The thoughts and actions of this vast number of grand-parents, are concentrated in us. We are a composite of all. There is constant reversion to past types. Rarely father or mother adds their children like themselves, or a blending of their characters. They more frequently see the peculiarities of their parents repeated in their children, or the marked peculiarities of a grand-parent. Sometimes this reversion is so strong that it goes back a thousand years, and a child of civilization, yet further this tendency at times reaches even to the embodiment of the animal in human form.

I. K., Chicago, Ill.: Q. Where can I procure a chiro lens, such as is used in the "light treatment"? Do you think I could construct a "solar thermolens," for home use? If I could, I would be glad to give poor people treatment gratis.

A. Dr. E. D. Babbitt, Los Angeles, California, can furnish these lenses. There is no patent on them, and anyone from fitting up a room for treatment by "light baths," that is light baths, "treatment is helpful. It has been repeatedly demonstrated that microbes cannot live in the direct sun light. The most perfect disinfectant is light. It is the great purifying agency. Yet we must not make it the all in all, the panacea for all ills. It is a help, often a great help when intelligently applied. Many will remember the blue glass craze. A blue window gives only blue light, and was supposed this had wonderful curative powers. So it has for certain mental and physical disturbances, but because it was not a "heal all," it was thrown aside. Light is so abundant it fills the world. Get to a sunny window, or better into the wide, free air. Do not be afraid of a draught in windy weather, or the brightest sunshine. It is better just as nature gives it, in overflowing abundance. Closed open your window blinds and pull up your shades will kill every microbe which clings to and multiplies on the dark damp walls and makes the air of your rooms stale and unhealthy, while it should be as sweet as that on the wind-blown hills.

E. S. McKenzie: Q. A party of friends formed a circle with myself included. We sat around a small table, through the medium of which we received satisfactory communications. I was called for the spirit of my friend, L. M., who is yet in this life, and on other living friends, and received from all intelligent answers. I then called upon "Chip," who answered with remarkable promptness. "Chip" was a favorite spaniel, long since gone to the happy duck-hunting lakes. Can you account for these answers?

A. The communications prove that there was intelligence receiving and replying to the questions, independent of the questioner. This correspondent was not content with the answers which he says were "satisfactory." He wanted "tests" overlooking the important fact that the same spirit could remain and answer to the name of whomever called. He asked if it was "Chip," or of course, wishing to oblige, the spirit replied, "yes." To the correspondent descended to ask such a question, he ought not to complain because he was met on his own grounds. He attempted by a leading question to trap the force that communicated. Now he is confused because he was caught in the trap set for others.

There is nothing ambiguous or mysterious in the communications received by this correspondent, as he appears to think. They are in strict accord with the laws of spirit life and control. If the investigator demands certain spirits, their names are sure to be given by one communicating, either from recklessness, desire to please or to gain attention. If the spirit of plain John Smith finds that the investigator will be satisfied only with George Washington or a ten-thousand-year-old "Atlantian,"

then these names are given, and the messages whatever name they bear, may be all from the same source.

In the most delicate conditions of transmission of communications, the questioner, the receiving instrument is one of many important parts, and it is possible for this factor to echo, distort, and receive back as he comes, his own desires. If the transmitting instrument of a telephone should return just such a message as the receiving instrument indicated as desirable, it would not disprove the existence of the telephone, or of the intelligence sending and receiving the messages. Rather it would show the character of the intelligence.

C. P. and H. G., Clinton, Iowa: Q. We have a dispute as to the sun dial. Does it show the correct time the year round?

A. Four times each year the dial time, that is sun-time, exactly corresponds with mean solar time. These dates are the 15th of April, 15th of June, 1st of September and 24th of December. Between these dates the difference varies. From September 1 the dial loses time until the 24th of November, when it is 15 minutes and 25 seconds slow. It then increases day by day until it agrees on December 24. From that date it gains until February 12, when it is 14 minutes and 30 seconds fast. The time by the dial then has to be corrected, according to the time of year by adding or subtracting the difference.

If one desired to erect a sun dial, after placing the style that casts the shadow on the dial surface, exactly pointing to the pole of the heavens, for its base at any of the four dates of coincidence he could by the aid of an accurate watch, mark the hours and minutes on the dial plate, by drawing lines on the edge of the shadow.

THE OLD PEAR TREE.

A Parlor Recitation Given by Arzelia O. Clay, of Grand Rapids, Mich.

I guess I'll cut that pear tree down
And chop it into wood;
It's old, and takes up lots of room,
And don't do us any good.

It hasn't had a blossom on it
For fifteen years or more,
And then the fruit was hard and small—
I've thought of this before.

O, my! let me give you the reasons,
Tom,
Why I love that old pear tree;
Far dearer than all the trees besides
Is that crooked one to me.

It was under that tree the children
Played
And made their cakes of sand,
The swing that swung them to and fro
Was fastened, Tom, by your hand.

"Was here, to this limb that you tied
The swing
With knots that were sure to stay,
There is only one end to the rope left
Now.

The rest has worn away.
There were two little boys, with eyes of
blue,
And a girl with eyes of blue—
You said the boys looked just like me,
While baby resembled you.

How happy they were when the swing
Was up—
Hail! hail! in laughter their voices
rang,
Baby was shrined in timid grace,
The boys wanted to swing her first.

"We're big," said Dick, in his manly
way,
To his little brother, Nate,
"But sister, you see, is tiny small,
And doesn't, of course, just like to
walt."

Our neighbor who lived across the
street
Had company come that day—
Their children were just the ages of
ours,
So they came across to play.

A fever was prevalent in the town,
So their mother took them away,
But alas, too late; the little boy
Was taken sick that day.

It was only a few days after that,
When our children were taken down,
You offered the farm for the children's
lives,
Tom, to the doctors that come from
town.

But lo! the angels were lingering near,
To hear our children's way,
The first one went with the sinking sun,
And another at break of day.

I said: "I'll sleep by baby's crib,
For there the West wind blows,
Waving the ringlets of her aching hair,
Giving her cheeks a deeper tint of
rose.

I can dream dreams to comfort my dear
lost,
And when I awoke those words will
ever ring—
Those sweet words that the fair child
said—

"Papa, don't break my little swing!"
In a moment she, too, was dead.

There were three little forms all robed
in white
That we laid forever away,
But the swing that baby loved so much
Hung there for many a day.

The weather has taken the swing away,
And time has healed the wounds,
But a mother's heart is buried, Tom,
Beneath those little mounds.

I see that your eyes are full of tears,
There are drops upon your cheek;
I know the tree will be spared me now,
For your heart is too full to speak.

Yes, thickly in the graveyard,
Those little hillocks lie,
But every hillock represents
A cherub in the sky.

For lo! the angels were lingering near,
To hear our darlings away—
One of them went with the sinking sun,
And two at break of day.

But, Tom, those children are
Just the same, the cheeks reblowing;
Just the same, the voice and form;
Just the same, the memory warm;
Just the same, but made immortal!
Safe within the heavenly portal!

"Three Jubilee Lectures." By J. M. Peckles, M. D. Dr. Peckles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form. Price, 35 cents.

"Progression, or How a Spirit Advances in Spirit-life." "The Evolution of Man." Two papers, given in the interest of spiritual science, by Michael Parady. Price 15 cents. For sale at this office.

"Lucy's Edition of Biblical Spiritualism: or a Concordance of the Principal Sacred Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on this subject. Price \$1. For sale at this office.

"The Great Roman Ancestral." By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

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ORGANIZATION.

Some Trenchant Considerations Thereon.

To the Editor:—"Elementary Principles of Organization," by Prof. Loveland, in The Banner of May 27, is a strong paper, certainly strong enough to merit the careful consideration of the officers and members of the N. S. A.

"The Great Question—Economic Mission of Spiritualism," which appeared in The Progressive Thinker of March 18, and "Spiritualism Weighed in the Balance," which can be found in The Banner of April 29, in my opinion merit more than a passing notice from all Spiritualists, and especially those who advocate organization as the royal road to great spiritual success.

It seems to me those three papers by Prof. Loveland condense and sum up the question of organization, the duty and demands upon the organizers, in a manner so direct, so free from the spirit of dogmatism, that there can be no excuse for ignoring the points that should be considered at the coming October convention.

The suggestion of Prof. Loveland in the last paragraph of his paper in The Banner of May 27, that the next five months be devoted by the Spiritual press and people to the discussion and settlement of the "Elementary Principles of Organization," is an important suggestion. Success depends upon existing and interesting the rank and file.

E. W. Gould, of Washington, D. C. I think one of the charter members of the N. S. A., uses a column and a half of space in The Banner of June 24, criticizing Prof. Loveland's "Elementary Principles;" let the criticism and agitation go on as Prof. Loveland suggests; if there is any milk in the organization nut, any sand in the N. S. A. crop, the people will discover it, if daylight is let in by discussion.

Mr. Gould furnishes me a text for a number of queries in his criticism of Prof. Loveland's paper. I quote it: "This thing must be done by the original proposition, viz: That the only serious embarrassment now, or at any previous time since the National was organized, is the lack of money, and the same may be said of nine-tenths of the local societies in America to-day."

The above would be a very humiliating confession for me to make as a Spiritualist, or a business man, if I was, or had been an officer or leader in the N. S. A. movement.

If the embarrassment had only been temporary, for one or two years, and success or even signs of success had followed, no criticism or questions would be in order, but to go on year after year without support, begging, drumming, and publicly questioning the character and generosity of the great body of Spiritualists, has been more of a wet blanket upon growing Spiritualism than all the frauds and fake mediums combined.

At no time has the N. S. A. been supported by more than a handful of Spiritualists, who not only support it, but also are its only financial support. It is not wanted by at least ten thousand wide-awake devoted Spiritualists, let go. It's a shame, a farce, to drag along another year.

This is not an era of limitations or restrictions, or a very auspicious day for dogmatic leaders; Spiritualists will support what they want, if able, if not able they will assist by their presence and good will.

Query: Why this lack of money for five long years? Are Spiritualists bankrupt, are they as a body close and parsimonious?

Has there been any special scarcity of money in the East since the N. S. A. was organized, where Spiritualism is supposed to be strong in wealth, numbers, and intelligence? The papers have declared there was plenty of money, banks full in the East, and anxious to loan on good security.

Can the hard times cry be considered a cause for the lack of money? Is that the cause in nine-tenths of state and local societies at this time, or is it indifference? Why the indifference? May we not look for a cause deeper down? Are we sure it is a skin disease? It may prove fatal failure.

What proportion of Spiritualists are members of local, state or of the N. S. A.? Can the officers of the N. S. A. answer?

Suppose we have one hundred thousand out-and-out independent Spiritualists in America; if ten per cent would join the N. S. A. and each contribute a single dollar a year, the National would be on its feet. Yes, if five per cent would contribute one dollar each the continual tease for money could be avoided.

The leaders of the National write and talk as though the great body of Spiritualists hadn't any reforms of their own to look after; if they could understand the full significance of being a Spiritualist, and being independent, living one's own life free from fear or restraint, there would be less friction, less compromise, less selfishness, and more spirituality. If the N. S. A. cannot enlist five thousand one-dollar-a-piece Spiritualists—and they can't—they had better let go.

It is no uncommon thing for clergymen of Christian denominations to resign from good paying societies in order to be free. How many of our Spiritual clergy and lecturers dare to break their chains? We know you are bound, dare not say your soul is your own for fear you will lose your job. The demand of the hour is, that you shall come to the front and preach a living gospel, or be relegated to the rear. Can you not see that our societies are rapidly being disintegrated? Support is withdrawn, husks do not satisfy, the crisis is on. At this moment there are three hundred able, earnest men and women assembled in the city of Buffalo, N. Y., to consider and discuss up-to-date issues, which are always spiritual issues.

I am surprised that officers and leaders of the N. S. A. still persist in hanging on to that old corpse; its birth was premature, still-born, starved, abandoned (because it had no parents), dependent upon the bottle it failed to mature, and died in its second year. It is past resurrection, peace to its ashes.

Come to Chicago with \$5,000, pledged by at least five thousand determined men and women, of the convention to elementary principles; plan for a year's practical work down on the ground, similar to Salvation Army work, not soul but body saving; this is evidently the demand of the rank and file of Spiritualists; genuine work will be sustained and confidence in spiritual efforts will gradually be restored.

The muzzled, restricted efforts of our platform teachers have lost their former power and charm. Why? Because Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on this subject. Price \$1. For sale at this office.

"The Great Roman Ancestral." By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

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tests have supplemented, and the result, in my opinion, has been unfavorable, certainly on a large majority of our rostrums the tests have become the leading feature, the drawing card, and our speakers have quietly consented to take back seats.

The Spiritual leader of leaders who expect much success in pursuing the present methods will be disappointed, just as the churches are by their money or popularity get held by the reins, a runaway and smash-up, is sure to follow.

On Sunday, the 25th of June, in Chicago, clergyman occupying three of the finest liberal pulpits delivered their farewell sermons, two of them graduated into non-sectarian rostrums or pulpits. The following clipped from a morning paper shows the drift—the tendency—of all liberal independent minds:

"Another independent, non-sectarian church will be opened in the downtown district in September by the Rev. 'Thos. B. Gregory, who delivered his farewell sermon as pastor of the Universalist Church of the Redeemer, Robey street and Warren avenue, yesterday morning. In his sermon he said in part:

"The church of to-day must be hospitable to all truth. It must not be afraid of the sturdiest investigation. It must cease to be parochial and become cosmopolitan. Society must take the place of the church, and the higher ethics must come in to occupy the ground long held by dreamers along the line of creation and eschatology. To state it in a word, the churches must help for this world, work to make it clean and happy, leaving the other world to take care of itself."

The sentiments expressed in that brief paragraph are inspiring, and will attract the class that our Spiritual rostrums have failed to win.

Real Spiritualism has not gone to seed, and is not on parade. It will never succeed as such. The sooner we recognize its real mission, and conform to the wishes of those who gave it its modern birth, the sooner will harmony and good feeling be restored among the vast army who are keenly alive to its power for good.

Growing Spiritualists demand a political, medical, religious, and social reform, and will not accept of any halfhearted work of the fence methods; they want men and women so thoroughly imbued with the spirit and necessity of a radical, peaceful revolution all along the lines of life, that they will willingly risk their lives if need be.

We need a few living martyrs in our ranks, who will volunteer to preach, teach and live emancipation and freedom. Who will volunteer?

DR. M. E. CONGER.

Lake Brady Camp.

Maggie Gaule supplemented her test message yesterday with an interesting talk on her travels in Europe from whence she has just returned. She declared she was led from place to place by spirit power and guidance and she never lost sight of the presence of the spirit friends. She was asked, "Could a spirit friend who was buried in a foreign land?" Immediately she gave a description of a graveyard scene in Norway, and brought to a young Norwegian, his mother and other friends he thought he had lost in that far country.

The song, "Beckoning Hands," had been sung and Miss Gaule said that during the singing she could see the beckoning hands around the audience, and that every one who was in the land of the living, was beckoned to the land of the dead.

But a light burst on my vision,
And a voice spoke in my ear:
"Oh, brother, we have come for you,
There is no cause to fear."

Then a sweet peace fell upon me,
As the loving ones spoke low,
"We have come to take you home with us,
No weakness or pain to know."

Then the sweet and plaintive tones
Of music, from a spirit band,
Came floating o'er my listening ear—
'Twas a welcome home, so grand.

And the tune they played was Home,
Sweet Home,
And they sang: "Your tolls are now
O'er,

Dear comrade, you are welcome
To the beautiful spirit shore."

Then my sweet and gentle sister,
Who had left us years ago,
Said, "Dear brother, you are welcome!"
And her face with love was glow.

"And now you will rest, dear brother,"
She said, "on this couch so fair,
Till this life-giving clime has chased
away,

The effects of the earth-life car
Then they bore me very gently,
To a couch where I could rest,
Amid sweet flowers and music,
Oh! what a heavenly rest!

And as I rest, the soft sweet tones,
Still come from the spirit band,
And I hear them sing, "Oh, welcome
home!"

And now I can understand,
Blair, Nebraska.

THE COMING NEW DAY.

From mountain peak to mountain peak
Reverberates the cry,
"Afar the light is dawning,
It will reach you by and by!"

In the coming yet to be,
When the day-star shineth fair,
Legions of the shining ones,
Living in the higher air,

Down to earth, on wings of light,
Quick will tread the shining way,
Bringing messages of love
From the children of the day,
Down to earth's world-weary ones,
Clothed with shadows as with night,
Darkness drear, they quick dispel
With their rays of living light.

From their forms, in beauty drest,
Robed in garbs of silver sheen,
Light irradiates our path,
And our way is clearly seen,
For, with fingers tipped with light,
Point they out the narrow way,
Bidding us be brave and strong,
Harbingers of coming day.

Help us, oh, ye sons of light,
For our hearts grow sick with fears,
Earth is dreary, night is dark,
And our pillows wet with tears.
Give us courage, blessed ones,
Fill our souls with courage meet
For the work of coming days;

Then together we will work
For the children of the earth;
We in darkness, you in light,
Till the New Day has its birth.
Hand in hand with angels then
An angel man in hope will tread,
Faith be swallowed up in sight,
And we'll know there are no dead.

LIZZIE DUCKER LYNES.
Minneapolis, Minn.

"Ancient India's Language and Religion." By Prof. H. Oldenberg. The subject is of unusual interest at the present time, and it is here treated in a way to interest and instruct all readers. For sale at this office. Paper, price 25 cents.

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WELCOME HOME.

A Poem Read at a Funeral in Blair, Neb.

To the Editor:—I send you a poem which I wrote yesterday under peculiar circumstances, to read at a funeral. My husband, W. E. Bonney, and myself have worked here one year with a regularly chartered society. About two months ago our vice-president, Mrs. Verdon, a faithful worker and zealous Spiritualist, was called to the higher life, and although it was her wish that we should conduct her funeral services, yet her relations refused to grant her wish, and engaged an orthodox minister. Last week, our musical director who was also a member of the Blair Band, also an inspirational composer and musician) Mr. McMurtrie, was called away and preparation for another orthodox funeral proceeded, but while the body of our brother was lying in the home waiting for friends to come from a distance, his spirit came to our home and spoke to Mrs. Alford (chairwoman and healing medium), who was visiting us, and she saw him lay a paper in my lap. Then I heard these words: "Write some verses and read them at my funeral." I replied, "I am afraid I shall not be allowed to do anything," but the next morning I was again urged by spirit friends to go over to his home and see if they would ask me to take a part. I went to the home and through the influence of Mrs. Mary Beck, our faithful co-worker and friend, who was there talking to the family, I was asked if I would like to read a poem. I replied, "I don't know if I can write one, if not, can I speak a few words after the Baptist minister gets through?"

She said "yes."

We returned home and I felt a very strange influence in my head so that I had to lie down. The next morning it was still with me, until I sat down and wrote these verses, then the influence left me and I went to the funeral and read the poem. I also told them how I received it. We could not notice frown on the minister's face as I read it.

Do not these experiences show the great need of united effort among us, also of the Young People's Progressive Lyceum which is so much neglected at the present time. I tried to establish a Lyceum here. Just as long as Spiritualists send their children to orthodox Sunday-schools to be taught error instead of truth, just so long will they get ministers to pray over the heads of their parents, and be named of the fact that father or mother were Spiritualists.

Oh! that the time may soon come when all who call themselves by the honorable name of Spiritualist will awaken to the knowledge of the responsibility resting on them and educate their children in the truth, so they will not be ashamed of them, but honor them while they live, and respect their wishes when they are called up higher. The words of wisdom and truth which find their way every week to all who take The Progressive Thinker are helping this good time to come.

The poem I composed is as follows:

A WELCOME HOME.

I was feeling so weary and worn,
I scarce could raise my hand,
As I lay on my bed in earth-life,
And I could not understand.

But a light burst on my vision,
And a voice spoke in my ear:
"Oh, brother, we have come for you,
There is no cause to fear."

Then a sweet peace fell upon me,
As the loving ones spoke low,
"We have come to take you home with us,
No weakness or pain to know."

Then the sweet and plaintive tones
Of music, from a spirit band,
Came floating o'er my listening ear—
'Twas a welcome home, so grand.

And the tune they played was Home,
Sweet Home,
And they sang: "Your tolls are now
O'er,

Dear comrade, you are welcome
To the beautiful spirit shore."

Then my sweet and gentle sister,
Who had left us years ago,
Said, "Dear brother, you are welcome!"
And her face with love was glow.

"And now you will rest, dear brother,"
She said, "on this couch so fair,
Till this life-giving clime has chased
away,

The effects of the earth-life car
Then they bore me very gently,
To a couch where I could rest,
Amid sweet flowers and music,
Oh! what a heavenly rest!

And as I rest, the soft sweet tones,
Still come from the spirit band,
And I hear them sing, "Oh, welcome
home!"

Ingersoll On "The Devil."

We will fill all orders for The Progressive Thinker containing the lecture by Col. Ingersoll, Rev. M. J. Savage and Mrs. Cora L. V. Richmond, at one cent per copy, to as many different addresses you may send in. One hundred copies sent to one address, 75 cents. 1,000,000 copies at least, should be circulated.



SUMMER MONTHS

June, July and August, are the most depressing for sick folks. You need the watchful care of a good physician now if you ever do. Why not consult at once

DR. G. E. WATKINS,

If you are under the care of some good physician and are getting better do not write us, but if you are not receiving the benefit you should, write us.

PAIN

is nature's warning that something is wrong. Thousands have been cured by our treatment. Why can not you also be restored to health?

RURAL HEALTH HOME.

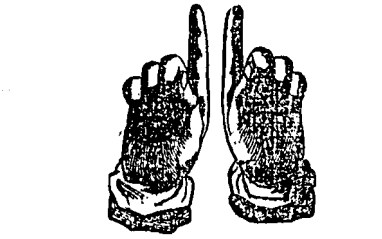
is now open and many patients are coming and going daily. We can accommodate fifty patients in this New England Health Home. We are usually crowded during July and August. It is well to write and secure your rooms ahead. Terms are from \$7 to \$15 a week. This pays for all treatments, including baths, massage, magnetic and psychic treatments. Carriage rides free to patients; beautiful drives. It is the best Spiritual Sanitarium in the world today. Send for the pamphlet called

A CLOUD OF WITNESSES

proving that the new methods of cure are the best. Why not try our methods of curing disease? Let us help nature to effect a cure in your case. Write today sending us your age, sex, name in full and leading symptom.

DR. G. E. WATKINS,

Ayer, Mass.



GENERAL SURVEY.

(Continued from page 6.)

Mrs. A. Van Over wishes to say to all those who have written her in regard to the work and the cause at Greenup, Ill., that she will answer their letters just as soon as she can, as she is going through a treatment for her eyes for cancer.

Thos. H. Harley writes: "Mrs. Jennie Hagan Jackson of Fort Worth, Texas, again occupied Mrs. Cooley's rostrum last Sunday, and delighted two enthusiastic audiences by her eloquent discourses and improvised poems. She left a longing desire upon her hearers for more, and we are happy to state that Mrs. Jackson will be with us again September 30 and 17, and it is to be hoped that she will be greeted by even larger audiences than her last. Mrs. Mary Arnold Wilson, her friend and companion, cannot be too highly spoken of for her soul-inspiring singing and music."

J. M. White can be addressed at Sedar, Kansas, for engagements.

H. W. H. writes: "The Spiritualist Camp-meeting at Fort Park, Oklahoma, June 27 to July 3 inclusive, was a great success. An association was formed to continue the camp-meeting five years. Assembly hall was well filled each meeting and on Sunday it was crowded, standing room only. Great credit is due the president and officers for their work. The speakers and mediums did more than their share to make the meeting pleasant, harmonious and instructive."

C. S. Tisdale, D. M., writes from Bozeman, Montana: "By the time this is in print your humble servant will be back among the hum and roar of the mineral producing regions of Southern Missouri. I am contemplating a tour of Southern Kansas in August and September, and desire to give my co-workers in Arkansas City, Winfield, and Wellington, Kansas, a timely notice of my appearance among them once again. I expect to attend the Indian Park camp at Winfield, where I hope for once in my life to meet and hear our matchless lecturer, Moses Hull. I will be open for lectures the remainder of the year through Missouri, Kansas, and Nebraska. Address me at 519 Pearl Street, Joplin, Mo."

"The Times-Herald, of Grand Rapids, Mich., says: 'Enthusiasm is running high now at Briggs Park, where the Spiritualist camp-meeting is being held, and Mrs. Isa Wilson Kayner, the celebrated business and test medium of Chicago, is the cause of it all. In her work Mrs. Kayner is guided by the spirit of an ancient fire-worshiper named Ashka, and while under its influence performs some remarkable feats. For instance, while conversing with two reporters yesterday, she seized the globe from a burning lamp, after looking Ashka, caressed the fiery glass, pressed it to her cheek and lips without exhibiting the least evidence of pain. But this is not a marker to some of the wonderful feats this medium performs while under the spell of Ashka. Next Sunday evening she will publicly hold her hand in scorching flames, will pass five and ten dollar bills through these flames without even discoloring them,

and will hold various combustible articles in the fire without ignition taking place."

Virginia Barrett writes: "I am interested in forming an Anti-Capital Punishment organization, and want to hear from those interested on the subject. I desire their co-operation. Let us as Spiritualists form a large wave of an opposing force against this legal crime. I am ready to serve societies or camps, or open new fields. Will engage for general reform work. I will make satisfactory terms. Address me at 810 E. 16th street, Indianapolis, Ind."

Moses Hull will speak under the auspices of the Central Spiritualist Union, at Detroit, Mich., on Monday evening, July 24.

G. T. Perkins writes: "I have just closed in Dubuque, Iowa, with two very successful entertainments under the management of Mrs. Geyer and her assistants. A fine mandolin band, and an artistic pianist, Miss Ray, furnished beautiful music. Miss Rayhomes, Miss Thorpe and Miss Rittenhouse assisted me in giving a variety of dramatic readings and songs for two evenings in session. I speak this summer at 77 31st street, residence, 98 30th street, Chicago."

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

June 27, 1899, Anderson Oliver Ralston passed into the higher life, in the city of Salem, Oregon, after a long period of illness. He was born in Franklin township, Richmond county, Ohio, February 25, 1832, and came to Oregon in the year 1884. His father, four sisters, wife and daughter survive him. His remains were sent to Grant's Pass, in Southern Oregon, where the funeral services were conducted by Rev. G. C. Love, of Portland, Oregon.

Dropped the grosser material form and passed into the higher life, at Rockford, Ill., July 3, Mrs. Eleanor Pales, better known to many of the readers of The Progressive Thinker as Mrs. Ben. J. Kilburn, aged 89 years. Though Mrs. Pales probably retained her connection with the Congregational church down to the last, yet the teachings of Spiritualism appealed to her better judgment, and to those near her she was known to be in full sympathy with the new faith. Mrs. Pales was one of the pioneer settlers of Winnebago county, and was a woman of great moral and social worth.

Passed to spirit life, at his late residence, near Sturgis, Mich., June 27, in the 30th year of his age, Melvin Wyland, a member of the Sturgis Harmonical Society, and a magnetic healer by profession. Mr. Wyland leaves a wife and one child. The funeral services were conducted at the home by Dr. E. H. Denslow, and interment took place in La Grange Cemetery, Ind.

The above was a case of almost instantaneous death. A post mortem examination by three of the principal physicians of this city, was held, and it was decided that the immediate cause of death was enlargement of the heart.

DR. A. D. HOWARD.

Passed to the higher life, from his home in this city, St. Louis, July 5, in the 60th year, Michael Gottler, after an illness of nearly two years. His transition leaves a void in the ranks of Spiritualism in this vicinity that can hardly be filled. Though born and reared a Catholic, he, with his wife, became converts to Spiritualism some fifteen years ago through the remarkable phenomena occurring in their own home, since when he has been thoroughly identified with the cause. He was one of the founders and for many years the chief financial and moral support of the St. Louis Spiritual Association. He was a man whom it could truly be said, "None knew him but to love him, none named him but to praise."

A man of absolutely irreproachable life and tenderest nature, his many benefactions made him friends among all classes.

The services at the house were conducted by the writer, while a brief but eloquent address in German was delivered at the cemetery by the pastor of the German Free Religious Society.

W. P. PECK.

Charles Henry Myers, Jr., was accidentally shot July 4, while taking part in target shooting. He accidentally got in front of the gun in the hands of Little Longsdorf. He lived until July 5, and at 4 a. m. he peacefully passed to the spirit world. He was a son of Chas. and Adeline E. Myers, life-long Spiritualists, and among the oldest settlers of Poplin county, Wis. He leaves a wife, father, mother, three brothers and three sisters to mourn his loss. The funeral services were conducted by Mrs. C. E. McFarlin, of Winona, Minn. C. M. Porcupine, Wis.

Passed to spirit life in North Fairfax, Va., June 27, Mrs. Sarah A. Week, aged 74 years. She had been a great sufferer with rheumatism for many years, but patient until the end. The funeral was held at home of her nephew, O. H. Hovey, Lucas, Culburn, officiating, speaking from the words, "There is a natural body and a spiritual body." There were beautiful floral offerings from loving friends.

Passed to the higher life, from his late residence, Springfield, Mich., Helmut Miller, aged 65 years. He was a true and sincere Spiritualist. He leaves a wife and seven children, who realize their loss is his spiritual gain. Services conducted by Nellie S. Baude, of Detroit, Mich.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in a distinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office.

"Thomas Paine: Was He Junius?" An interesting pamphlet by Wm. H. Barr. Price 15 cents. For sale at this office.

THE WORLD'S GREATEST SPECIALISTS.



REMEMBER

They give an absolutely correct medical diagnosis and two valuable books FREE to those sending name, age, sex, and one leading symptom, in their own handwriting.

THE BOOKS.

"Foods for the Sick and How to Prepare Them," a wonderful volume, indispensable to every home; of inestimable value to the sick—a veritable Housekeeper's Guide.

"WOMAN,"—A book which every mother should have; a rare medical work of the highest class and the purest thoughts. This is a most REMARKABLE OFFER. Write at once.

DRS. PEEBLES & BURROUGHS,

Battle Creek, Mich.

Send name, age, sex, and one leading symptom, in their own handwriting.

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MISS LOTTIE FOWLER.

An Interesting Account of a Medium of World-Wide Reputation.

One Who, the New York Papers Said, Had Been Taken To a Charitable Institution.

The writer of this memoir, holding a brief before that great court of appeals—public opinion, is called upon to enter two denunciations—first, that he is not a pronounced Spiritualist, although he has passed many milestones in a journey of observation and survey on the road to that goal; second, in calling witnesses and furnishing evidence for his client, he disclaims any desire to act unfavorably to other mediums, either by comparison or oversight.

Mediums appear to be classified—each belonging to a particular genus—in accordance with their various organizations. In the presence of some notable objects such as Mr. D. D. Home, material objects play out outrageous pranks with the laws of nature, as at present but little understood; with others, oratorical sublimity, which pales their known natural powers, indicates a strong abnormal influence that philosophy has yet failed to explain, unless the spiritual theory be accepted; while a class, one which appears stamped with greater importance, and courts most admiration, is that of clairvoyance, which entitles the clairvoyant, while the seer, the seer of the past, says have the seeming, ly secret acts and utterances and even thoughts of living men and women of the present time, and reaches, as by a mental telescope, into what may not be unfitted termed "the memory of the future." Whether this "clairvoyance" be a subtle and keen faculty or instinct, entirely dependent upon, or an actual communion with departed spirits, is a problem yet unsolved by me, but two points may be safely conceded as the outcome of a close investigation, viz., the process is real, and clear of the region of conjecture; also, the odds are heavily in favor of the spiritual hypothesis. To comprehend the process as either "reflex action of the mind," "reflexion as by a mental mirror," "ecstasy with personal friends," or "unconscious cerebration," all appear to demand a greater contortion of the human mind than does that of swallowing holus-bolus the whole black draught against which I have been making wry faces for years.

The subject of this sketch was born of highly respectable parents at Boston, Mass., in 1846. Her parents, who were rigid disciplinarians in the Roman Catholic religion, strict in the faith and example placed her in a convent school in Montreal, Canada, that of Notre Dame, for five years, and afterwards at the convent of St. Vincent de Paul, Boston, for two years. After these seven years of preparatory training in the faith of her parents, her secular education was more specially provided for in a grammar school, following which, in her fourteenth year, she returned to the bosom of her family at Boston. In her childhood she was timid, nervous and sensitive; she was afraid of being left in the dark, and occasionally woke up in the night saying that the bed-clothes were being pulled from off her—a phenomenon common to many others who claim mediumistic power; but this was attributed to weak nerves; the idea of the supernatural was never associated with it. Spiritualism had never entered into her catalogue of articles of faith until she had passed her twentieth year. She has traveled all over the States of America, puzzling scientists and non-scientific people alike, dealing deftly with the private and public affairs of thousands of people, tried by a court of her own country and honored acquittal, and has "won golden opinions" of all sorts of people. In charity she has been as beneficent as in business profic. Many of her public sittings have been given for benevolent purposes, the whole of the proceeds being devoted to the relief of the poor and the unfortunate.

Although at one time a denouncer of alleged spiritual phenomena, she has been woven into the spiritual fabric against her former convictions and inclinations. While at an evening party, she was induced, along with others, to place her hands on a table, when she speedily became influenced, although not after the ordinary pattern through the waltzing or vagarious movements of the table, neither by raps nor similar fantastic evasions of what is understood as material law. She gradually fell into a kind of stupor, which soon manifested itself into a state of trance, her face giving indications of hysteria for a time, then subsiding; a state of apparent coma ensued, in which somnolent condition, as reported by the guests then present, she revealed a number of the private affairs of her family, and referred to circumstances attending her birth, which affairs and circumstances were hitherto as a secret, and were not known to her parents, but which she had learned from her own advanced knowledge, to follow her own bent. Naturally, the first burst of information as to her magnetic sleep, as told by her friends, roused a strong desire to know more of the fascinating science to which she had hitherto been a stranger, and in the land of which she had not formerly even desired to be a pilgrim and sojourner. The thin edge of the wedge had been driven, a stronger and bolder stroke soon followed; experiment succeeded experiment, and Lottie Fowler was frequently found to be "beside herself" under certain conditions. She yielded to the "influence," whatever that may mean, with the greatest of ease, and while under "control," on one occasion, she told the company present, that there was an Elsie in the room, following which statement she stepped up to a gentleman who wore a wig, knocked off his

head covering, and thus conveyed the idea that he had a bald scalp. For two years she had been living with a nurse, Mrs. Coulson Smith, under whose care she had been placed up to her seventh year, whose character and advice were much esteemed by her, and to whom she was indebted for much of her development; with the consent of the nurse, she regularly gave sittings to select clients, and after a short consultation became surety for her appearance at the trial, and she was at once liberated on bail.

The cause was called on the next morning, and then adjourned; on its being resumed, Judge Bullock presided, Col. Sumner and Mr. R. C. DeForest appeared for the prosecution, and Messrs. Sanford and Stoddard for the defense. Crowds of interested spectators sifted day by day as it proceeded. The defendant was allowed a seat in court. Attired in neat but handsome black attire, and decked with more than the average amount of jewelry, her pleasing and interesting countenance, coupled with the most intrepid confidence in the honor and uprightness of her position, provoked considerable admiration and sympathy in court. To charge such a lady with this contemptible offense, as though she had been a common adventuress, prompted the feeling that the dormant Blue Laws of Connecticut were being raked out of their musty and dusty lumber regions, to be strained, warped, twisted, and contorted with the most ignoble intentions. The battle question turned on the point of the defendant's ingenuousness. Had she palmed statements on the clients for the mere purpose of obtaining fees, and hazarded the probability of those statements being verified, or had she acted according to a well-founded theory, which had been proved to be beyond the region of guesswork? For the prosecution, no less than fourteen witnesses, chiefly girls employed at the cartridge factory, were pressed by their employers into the service, to prove that they had received statements respecting their past

habeas corpus; and the lady quickly complied, arranged her toilet, and offered herself up a legal sacrifice. She remained but a few hours in this grim purgatory before a highly-reputed lunary of the Bridgeport bar was sent for, who undertook the conduct of her case, and after a short consultation became surety for her appearance at the trial, and she was at once liberated on bail.

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hem of her garment." One gentleman even offered five dollars for the cloth which she occupied in court, and offers of marriage by well-to-do persons were among the many outcroppings of this extraordinary case. An acquisition of business naturally followed, and the fair medium's clientele has since included large numbers of the aristocracy, the nobility and even Royalty itself, in this country. Indeed, the "upper ten" are prominent among the many thousands who have wooed and won extraordinary unravellings of their many difficulties of the past and present, to say nothing of hints in which they have been enabled to watch the unfolding of futurity, although Miss Fowler distinctly avoided a guarantee of prophecy as a feature in her programme. Hundreds of instances might be quoted of revelations quite as remarkable as the Bridgeport explosion—among others, the recovery of the Prince of Wales, at the time of his illness, which prediction, as well as that of the grocer's approaching death, was forwarded to Sandringham; but as we have them from secondary and tertiary sources, I shall be content to quote simply my own experience.

On the philosophy of Spiritualism, I wish it to be distinctly understood that I am not an avowed believer; on the facts, the phenomena, as indicated by the tenor of this article, whether they are to be interpreted by some hitherto unknown science, by any of the multitude of explanations ofisms which have been heaped up inconspicuously, by the wider solvent, Spiritualism, I have not room to doubt. A virulent declaimer against the system, I entered the domain of investigation, under pressure from an enthusiastic friend—a believer and an honest man—my determination being to "smash up the so-called science." Among other mediums whose subtle process I undertook to unravel, was Lottie Fowler, the clairvoyant. As her visages for an hour, I listened to an interesting verbal unfolding of the

solicited. "I can not accept this," said the lady. "I can not do anything satisfactorily unless the person concerned be present. Will you be good enough to get the order cashed, and take out another in the name of the sender, when you are in the city, that I may send him his money back?" This course was adopted, from which it was evident that the medium is gifted with the power to make money by guesswork, is beneath her dignity. Perhaps nothing could be cited which could better invest her clairvoyance with truth than this case of unimpeachable honesty, and it is only a single instance among many honorable and generous acts of which I have heard.

On yielding to the power which compels her, the face assumes a juvenile appearance as though she had been transformed to a girl of ten or eleven years old, her face charged with primal childish innocence, which accords with the medium's declaration that she is influenced by a little German girl, "Annie," the latter being assisted by other spirits. Without the aid of crystals, frontlets, horoscopes, mirrors, divining rods, or chemical charms, she once darts into the mystery of the innermost history, fact and corner of the human breast in the simplest and most straightforward manner, chaining the attention for upwards of an hour.

Visitors, unaccustomed to the wonders of the science, have the satisfaction of knowing that all this is done without any trembling of the upholstery, wanderings of tables or chairs, or any use of the paraphernalia which a certain fallen angel is alleged to be the "uncle" to work his potent magic. These facts are not more strange than true; their philosophy may be discussed with many honest differences of opinion even by the "stiff-necked and stubborn generation," in which, perhaps from over-caution, I fear I still partially belong. What may be the ultimate of my earnest investigation into the "so-called science," which I undertook at the outset to "smash up" or to become a "full-blown Spiritualist," I am bound to testify to facts, even though they be against me, leaving students of the human mind to solve the riddle as to where human power ends and spiritual power begins.

I can not more doubt my own experience in Miss Fowler's clairvoyant faculty than in the application of magnets, electric wires, and potent drugs, the uses of which I understand, but the secret source of whose power no man has ever yet explained. Let these facts be added to the common stock of human intelligence; although they are the "fabric of a vision," they are far from being "baseless." Her breast, when under control, appears like a storehouse of departed time, whose very tombs have tongues, and one is led to exclaim:

"The atmosphere that circleth gifted minds
Is from a deep intensity derived—
An element of thought, where feelings shape
Themselves to fancies—an electric world.
Too exquisitely toned for common life
Which of coarser metal cannot dream!"

To give merely the names of persons the causes of whose mysterious deaths have been traced by Miss Fowler, the approaching sickness of others, the forewarnings of direful catastrophes, the almost innumerable tests of the presence of influences alleged and recognized by clients to be the departed spirits of their relatives, the remarkable cures she has prescribed for apparently unmanageable afflictions, the revelations of events concerning the sitters, of which they themselves knew nothing, but which they have since fathomed and proved to have been accurate, the descriptions of residences of persons of whom she knew nothing in her normal state would make a catalogue of themselves sufficiently long to exhaust a whole number of the Medium; therefore, we can only generalize. It is worthy of note that recently a gentleman at Bristol publicly declared his ability to simulate, by conjuring, all the tricks which Spiritualists could or did perform. Miss Fowler said that she had through the Bristol papers, have since being taken up, visit Bristol at her own expense; that twelve of the most reliable gentlemen of that city should be selected as a jury, that she would reveal to each juror the leading events and features of his career; and that bold adventurer who could "simulate" all the tricks of Spiritualists should be called upon to play a similar part afterwards. Nearly a year has passed away, but the challenge still remains unanswered.

The success of my own consultations has prompted several of my personal friends to visit Miss Fowler, and in every instance her accuracy has been unfailing. In addition to her records of their respective past histories, she has penetrated innumerable crannies and nooks of secret character, verbally painted a whole gallery of portraits of their friends, and acts of the sitters, securing each listener through a maze of personal history and of daily life, and rousing him reverberations of deeds supposed to have been consigned long ago to the limbo of Lethe. In one case, she revealed to a lady friend of mine the existence of a disease within her, the nature of which the lady had been unable to fathom, and predicted the bursting of an accumulation within a few weeks, which announcement has been verified. Were not these facts irreproachable, and my friends—none of whom are professed Spiritualists—honest expect pardon for walking outside a leaving readers to filter for themselves, molley though the stock may be.

Mediumship is not the "only thing which I do not understand. Although I do not feel called upon to chant the praises of Spiritualism, to hold up its mirror, to champion its cause before an army of skeptics, or to solve its riddle, rate its facts and wonders. Although a naturally cautious organization has prompted me to tread stealthily where such a fascinating study as that of Spiritualism invites credence, and to treat it with somewhat distrust and watchfulness, the fact is impressive that, whether true or untrue as a science, whether wise or otherwise, philosophical or delusive, the fiery orator who shakes the drawing-room, the pulpit or the lecture-room, has been powerless to shake it down. Spiritualism has been kicked, and cuffed, pelted with unsavory eggs, and dragged unpleasantly through the mud, notwithstanding which it lives and flourishes like a green bay-tree.

After a successful tour through the United States, Miss Fowler visited Europe. Arriving at Liverpool, from Baltimore, she came on to London—a stranger and sojourner—in 1871, having but one person to whom she had the means of introduction—Mr. James Burns, the editor of the Medium. With out friends or clients she stood alone, and her first public act was to give a séance for the benefit of poor men who had not the means of burying his deceased daughter, the result of which was the acquisition of about \$6 for that charitable cause. Various seances were then held at the houses of several of the elite believers in Spiritualism. Many members of highly aristocratic families both English and foreign—and several of royal blood, repeatedly visited her for consultation.

For a variety of reasons, Miss Fowler declined to hold public circles for business purposes, nor would she have more than one person, properly announced, to sit with her at once. By adopting this practice she avoided any cross influences which an antagonistic milieu might produce, prevented the exhaustion of herself, and thus secured a more accurate and reliable test of her own powers, besides ensuring strict privacy in the affairs of her clients. The last-named is of great importance, and is the more satisfactory for the fact that on waking to her natural condition she was utterly ignorant of anything she uttered while under control—a truth which every sitter feels whether they believe in Spiritualism or not.

The lady has traveled far and wide, through England, Scotland and America, and at this writing (1874) is in England for the second time, her residence at 21 Princes Street, Hanover Square, London. She afterwards traveled through Holland, France, Belgium, Austria, etc., to which countries she had invitations from various families of the nobility and gentry.

Lake Pleasant Camp, Mass.

Cottages are well let, real estate is returning to its value, and all is well at the home of the New England Spiritualists.

Clara Field Conant, a child of nature, an honest man, has recently been with us. At present this noted healer is conducting a stock farm at Rowe, Mass. Sincerity and square dealing are written in every portion of his countenance. He attracts and holds his audiences not by eloquent orations, but by his honest statements, made with no attempt to gain for himself fame. His work has been at the camp the work of a great big good-natured elder brother ministering unto the weaker members of the family. No person has visited this camp for a long time who has done a better work.

Clara Field Conant, one of the early pioneer speakers, was tendered recently a pretty birthday party. F. B. Woodbury was master of ceremonies and introduced a large number of her associates, who made speeches, and rendered music appropriate for the occasion. Refreshments were served and a general good time was the result.

These receptions to some of the early workers are right and the tributes paid are only what has been well-earned. Many of them were reformers in the days when to name the name of Spiritualism meant the wrath of the community centered upon one individual.

The annual conferences will soon begin. These often prove the most interesting of meetings. Varied topics are discussed and many opinions expressed, but all depart from the temple on the hill with kindly feelings toward each other.

More and more Lake Pleasant is becoming a great spiritual Chautauqua. More and more the liberal element realize that to play on one string all the time will make a camp-meeting very dull. So it is well that an amusements association has been organized here to cooperate with the old New England Camp-meeting Association.

Ira Moore Courlis, pastor of the Church of Divine Fraternity, Brooklyn, N. Y., is daily expected to arrive. He has achieved well-merited success. His society is only another case of support because of the spiritual character of his meetings, good music and surroundings.

Lake Pleasant never looked more attractive. The pine-needle air brings the healthily appetizing and sweet sleep. Bitters or sleeping powders are unnecessary.

FRANKLIN.

the establishment of permanent camp-meeting grounds for the annual gathering of Spiritualists; as other States have and best of all.

The Harmonical Spiritualists' Association of Los Angeles has a thriving organization, having a membership of intelligent, progressive and aggressive souls. It has heretofore in its infancy held a camp-meeting; but now, as it has grown older and stronger, it aspires to greater things. An executive committee, constituted from the officers of the association, has taken upon itself the duties and responsibility of holding a camp-meeting this year, in one of the prettiest groves within the limits of the city. A model camp-meeting ground it is too. It is fitted up with pavilions, booths, arbors, and two large buildings for hotel purposes. There are water fountains, electric lights, etc. At least \$10,000 have been expended in laying out and fitting up the grounds. The grove has been hired for the month of September, and arrangements are being perfected for a grand camp-meeting. We have lots of good talent in California, but we would like to sandwich in a few Eastern speakers, so, if there are any lecturers anywhere in the East who would like to come over the Rockies and enjoy a month with us, will they be so kind as to put themselves in correspondence with the undersigned, and possibly satisfactory arrangements can be made.

This project is not a mushroom one; it has a financial backing which speaks success. Talent, mediumship and character must be the passports to recognition and engagement.

J. D. GRIFFITH.

Sec'y Harmonical Spiritualists' Ass'n.

Los Angeles, Cal.

Watertown Camp Meeting, N. Y.

The camp-meeting conducted by the First Progressive Spiritual Society of Watertown, N. Y., and held at Glen Park, June 17 to 25, was a success in every particular. All expenses incurred for its management were nicely cleared with the gate receipts, while enough good cannot be said of the general impression left with the public.

None but the most earnest and competent speakers and mediums took part in the service, with the result that their work is being felt all over Northern New York, the most favorable accounts of which reach us every day. The attendance was large, some days reaching 1,700. Not a day passed but that a number of orthodox ministers were seen in the audience, listeners with the greatest attention to the subject discussed on the platform. Never since Spiritualism has been known in Northern New York has Christianity (especially the secular press) made so many concessions in our favor. The demand for private work increased as time went by and kept our mediums busy most of their time.

Mr. and Mrs. E. W. Sprague, Mrs. Amanda L. Coffman, Mrs. J. Wilson Kayner, Mrs. H. M. Baker, Mrs. Maggie Waite and Mrs. S. Augustus Armstrong held the platform at different times, and for the time being and ever since made Spiritualism an all-absorbing topic of conversation among all classes. Probably this camp-meeting was a novelty on account of its being the first ever held in the vicinity, but too much good has come of it for the novelty to ever wear off, and every movement to take to establish a permanent camp.

Mrs. Amanda L. Coffman, of Grand Rapids, Mich., will ever be known to the people of Watertown, N. Y., as a lecturer and test medium of wonderful ability. No matter what the subject, she never once failed to convince all within reach of her voice of the truth of her argument.

Her tests were accurate and readily recognized. Her platform work brought her so much responsibility that it was with great difficulty she managed to leave us for her home duties, after being with us two weeks after our camp-meeting closed. She soothed many an aching heart and was loved by all.

What she accomplished was worthy an older worker and the best missionary, while the success she achieved will give her a stand second to none.

M. L. E. R.

Cassadaga Camp.

Camp Cassadaga is surely the camp. The opening has been all one could ask for, and already the camp has the appearance of being several weeks old.

Moses Hull and Clara Watson have been the speakers so far, and seem to have excelled themselves.

The Lyceum commences this morning, under the management of Mrs. Sperra. The thought exchanges are spicy—and the conferences entertaining. The phenomena is represented by all phases of mediumship, and all that goes to make a popular and profitable camp we have at Cassadaga, including one of the best orchestras the country affords. Hotel accommodations are excellent, and entertainment for the young can be found in first-class dances, the bowling alley, and good entertainments in concerts. Nothing lags, and all seem happy.

MARY WEBB BAKER.

Lily Dale, N. Y.

WHERE IS GOD?

Where nature dwells in grandeur there is silence so sublime that I am the All Divine. Breathing perfumed incense in sweet communion there From th' wild rose and th' blue bell—"I am the God of everywhere."

In God there is no death, a living unit he. Of all that was, that is or e'er can be—The all great One is one great All of life—and we—Only struggling to agree.

—Ezra Kendall.

Every man has freedom to do all that he wills, provided that he infringes not the equal freedom of any other man.—Herbert Spencer.

Philosophy, when superficially studied excites doubt; when thoroughly explored, it dispels it.—Bacon.

MISS LOTTIE FOWLER, AN OLD-TIME MEDIUM.



MISS LOTTIE FOWLER was at one time prominently before the people as a most remarkable medium, as attested by the writer of the article which appears on this page. Finally, in her advanced age, unable to do the work of a medium, she was consigned to a charitable institution, no effort apparently being made by the Spiritualists of New York to render her condition more comfortable.

"Rattle her bones over the stones,
It is only a pauper whom nobody owns."

When will Spiritualists learn that their religion will become a skeleton unless accompanied with philanthropic deeds; unless the deserving mediums and lecturers can be made as comfortable as sickness and declining strength will permit without the humiliation of being classed as common paupers.

and current histories, and also predictions as to an explosion to occur in the factory.

In each case it was admitted that the oracle was delivered in a condition of trance, and not in the normal condition of the medium. The aim of the defense will be apparent to the reader. After traversing the evidence for the prosecution, expert witnesses were called to prove the meaning of the term "clairvoyant," the distinction between a medium who spoke that which was conveyed through her organism by external influences, and the ordinary persons who guessed at prophecy without having any other basis than the squeezing of fees from confiding clients. It was shown that believers in Spiritualism included several millions of people in all classes of society, that mediums and clairvoyants were estimated to number 50,000 in America, and that the practice of clairvoyance was as legitimate a calling as that of any other belief in science or religion. Numerous evidences of the genuineness of prophecies were given, and the verdict of the court was for the acquittal of the defendant without a stain upon her reputation. The excitement and enthusiasm of the inhabitants were equal to that of a local jubilee rejoicing over some great national success, and the fever of joy spread far and wide, giving newspapers a sensational theme. Lord appears in court was followed by me even by a single utterance. Her simple process is to give way to control, after which she declares her observance of phantom friends, trading with "muffled steps," who furnish her with material for revelations. I have made several other visits. To Miss Fowler's credit and honor, I feel bound to make a statement at this stage, even at the risk of incurring her disapproval for making the fact public. On one occasion, when I was present, a letter arrived enclosing a post-office order for a guinea, along with a list of questions on which advice was

"All thou wouldst learn I will make clear to thee, upon my lips but such No riddle upon my lips but such straight words. As friends should rise to each other when they talk."

At the second consultation, I was informed of changes which had ensued since my first visit, and a delineation of some of my own efforts in a particular business which I had never revealed beyond the precincts of my own bosom; and my identity and circumstances had never been made known to the lady, nor would I give her a scrap of information on which she could build a single theory—in fact, her delivery of the whole story was unprompted by me even by a single utterance. Her simple process is to give way to control, after which she declares her observance of phantom friends, trading with "muffled steps," who furnish her with material for revelations. I have made several other visits. To Miss Fowler's credit and honor, I feel bound to make a statement at this stage, even at the risk of incurring her disapproval for making the fact public. On one occasion, when I was present, a letter arrived enclosing a post-office order for a guinea, along with a list of questions on which advice was

MENTAL MACHINERY

And Further Views of Life.

ILLUSTRATING HOW CONDITIONS AND ENVIRONMENT'S CONTROL THE LIVES OF INDIVIDUALS.

In giving expression to the thoughts published in No. 495, and with which the gentleman from Kansas rises to disagree, I did not present them for the purpose of endorsing and approving of mental work, but to demonstrate the utter nonsense of applying advice to an effect; and also to show how natural laws control through existing conditions our thoughts, and how little we have to do in shaping them. "I think," said Voltaire, "but can I give myself a thought?"

Well, I fear, thoughts are the result of the influence which our environments produce, and we never have any not dependent in some way on our five senses. Memory reproduces thoughts, it is true, but they all originate from and through the influence of our surroundings. Nothing is plainer, nothing is more evident, and mortal man will forever think just as he is compelled to.

We have a great deal about right thinking. What is right thinking, and who is doing it? I find diversity of thought everywhere and men honestly disagreeing on a thousand things.

We know that two honest and sincere men cannot meet and long converse without disagreement, and the basis for their mental inharmonies will be found in the failure of their mental machinery to insure at all times the same result.

Said Franklin, who has been quoted for his advice: "It is as impossible for men to think alike as to look alike," and yet we find people who think advice can be made to regulate man's thoughts and prevent the influence of natural causes.

As effects are always attached to their causes, if we find any person afflicted with worryment, we know that back of that mental perturbation lies a reason for it; and advice that pays no attention to the cause, will be so much wasted words.

We are well aware that some people worry over smaller things than others, but that is due to the disposition acquired at birth. Says O. W. Holmes: "Persons of buoyant disposition are born with their happiness ready made. They cannot help being cheerful, any more than their saturnine fellow men can help being gloomy."

But I have clouded my vision with this. I have not seen that person with enough "ready-made happiness" to be proof against worryment at all times; and while my Kansas critic makes light of the conditions in Moro Castle that produced mental influences that turned a young man's hair white, I doubt very much if he could undergo a similar experience and preserve the same mental serenity which the conditions he now lives under insure him.

It is so easy to be gloomy and light-hearted when conditions favor such a mental state, but who and where is the man in secret confinement, with torture and a violent death among the probabilities that confront him, who can say: My surroundings disturb me not.

We learn from my critic that "God hates a coward," and the man who worries is a coward, but he has discovered God's law of the matter he fails to inform us.

The press lately made known a case in New York where a baby was kidnapped from its mother, and it does not require a very strong imagination to conceive of her mental sufferings; but some well-meaning people with advice to peddle, would have us think that two words written or spoken—"stop worrying"—have power to call and bring the mind under such a condition.

The loss of her mind, and the mental state which followed, that prevailed, and nothing but its restoration, regardless of theories, removed it.

Worry, we are told, is useless. If so, why so general and universal its existence? Does anything exist except under the law of necessity? Is there an effect beheld anywhere without an adequate cause? If something produces worryment it is inevitable we are face to face with a fact, though an unpleasant one.

Crylonies may be useless in one sense of the word, but they are not needless, otherwise there would be none; and these atmospheric perturbations may well be likened to mental ones. Both have their causes, and will continue to exist while causes produce them.

I repeat, no one worries voluntarily, because no one thinks that manner. We simply have to think same as we were, and being unable to give ourselves a thought, we must take those that come to us, whether pleasant or otherwise, unless by changing location—which is not always possible—we can escape them.

In the midst of some great cause for worryment, reading or conversation may also divert the mind, but the influence is but temporary while the cause remains to produce it.

My critic says the number of suicides in this country last year is a good argument against the habit of worrying. To me that great number appears as evidence of the power conditions have to produce worryment; and it has no influence as an argument, for the simple reason that inevitable occurrences are not reached in that way. Everything in the history of the world and the human family up to date, has taken place all of it because of necessity; and while we bemoan evil, injustice, and suffering of any kind, they all continue to exist, and the ideal world which the optimist conjures up in his mind, is yet a long way off. It has been the fate of mankind to live just as mankind has lived and is living, and while it is easy to say what ought to be, and to picture harmony and happiness as universal realities, there is not the slightest probability our race will ever experience much more of either than it now does.

With Voltaire, I firmly believe the human race alternates from civilization to barbarism, over and over again, as night follows day; and as it has never done otherwise it never will.

Whatever my Kansas critic may say or write, will be of no value to me, own expressions in producing results, so let us not think that we are destined to affect in any way the amount of worryment that prevails in the world.

We can comment on its presence, its cause and its removal, but his advice will not decrease it, nor will my views insure a larger amount. As he has the idea that man is free to come and go, and can be as he will above them, I wish to re-affirm the opposite. We are the product of certain conditions, and conditions control us all from start to close of life. "Events," says John W. Draper, "control men, but men do not control events."

I see no reason to deny that Abraham Lincoln rose from a rail-splitter to be President, but I do believe that his efforts alone produced such a change. He was born with natural ability to become a successful lawyer and politician, and conditions, which are never stationary, kept changing and producing results until fate located him in the White House. There is nothing to show that he started out in life determined to become President of the United States;

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The Progressive Thinker is furnished in the United States at \$1.50 per year, the postage thereon being paid, but when it is sent to foreign countries we are compelled to add 50 cents to the subscription price, making yearly subscription \$2.00. Please bear this in mind.

SATURDAY, JULY 29, 1899.

WREAKING VENGEANCE ON BONDS.

A gentleman over there in England tells of a late visit he paid to Lutterworth, the reputed home, upwards of 600 years ago, of John Wycliffe, who has the credit of having made the first complete translation of the Latin Bible into English, and whose reformatory views seem to have anticipated Luther, the German reformer.

The traveler said an old dame showed him the church, and the pulpit in it, which Wycliffe used to occupy. In the vestry was shown the tattered robe that once covered the "Morning Star of the Reformation." The visitor at this ancient shrine then adds:

"That is as far as Christianity can get nowadays. It can show us worn-out pulpits, and ragged gowns of bygone prophets; but where are its pulpits of living thunder?"

That is a fair enough question, and it is not probable anyone will attempt to answer it. At that time the people were sunk in ignorance; and Hallam, in his History of the Middle Ages, says:

"Even the clergy were, for a long period, not very materially superior, as a body, to the uneducated laity. An inconceivable cloud of ignorance overspread the whole face of the church, hardly broken by a few glimmering lights, who owe almost the whole of their distinction to the surrounding darkness. One might justly say, that ignorance is the smallest defect of the writers of these dark ages."

But if we are to put trust in popular church history, poor John Wycliffe, whose thoughts are credited with setting the world afire; who battled transubstantiation, and many other errors of the church, claiming that all property should be held in common; that the spiritual power is entirely separate from the civil; that it oversteps its bounds when it comes in contact with temporal affairs; that the church should hold no property; with several other propositions of a like character adverse to the claims of the priesthood. But says this Christian authority, which we have condensed: "The church wreaked its vengeance on poor John Wycliffe." He died, says the current account, in 1384. May 4, 1315, the Council of Constantinople ordered his remains to be exhumed and burnt as a penalty for expressing opinions adverse to those entertained by the church. This decree was carried into effect in 1428, 42 years after his death, and thus all the world was taught that no one had a right to an opinion not entertained by the church, head of Rome, the legal representative of Almighty God.

Before shedding too many tears because of the cruelty to the remains of Wycliffe, the reader will allow us to place on record, along side of the other statement, the assertion of one of the ablest English scholars, a voluminous author:

"I must observe that Wyclif is a purely mythical person, who was invented to explain by allegory, and to introduce the Reformation and Scripture movement into our country. * * * When the translation was actually made it is impossible precisely to determine. * * * The preface to the Authorized Version ignores Wyclif altogether. * * * All I need say, the Wyclif myth was a recent concoction at the end of the reign of Henry VIII. [1547]."

How glad we would all be if we could know the truth, and the truth only, regarding the early history of the Bible, even the last half of which is usually designated the Middle Ages is little else than fiction; so it seems we must continue to grope our way in darkness and doubt.

POSSIBLY FIGURING AS A SAINT.

A late diligent but unsuccessful search in Paris, for the burial place of David Paul Jones, of Revolutionary fame, who died in that city, leads to the conclusion that he was interred in a rented grave, after the manner of Catholic countries, and when the rental ceased to be paid, his bones were dumped into a common receptacle. It matters not how great or how good a man may have been; if his friends fail to pay the priests for burying his soul out of purgatory, his bones are cast into a trench with hundreds of others, where they are left to return to dust, if not dug up, blessed, and sold as relics of martyrs, to be distributed among the churches and appear as fragments of St. Anna, St. Mary, possibly as St. Magdalene.

"The Relation of the Spiritual to the Material Universe. The Law of Spirit Control." By Michael Faraday. Price 10 cents. For sale at this office.

STILL THEY COME.

All Europe seems to be employing its surplus population on the United States. Nearly a third of a million has been poured in upon us during the last year. But, worse than all, the numbers increase from month to month, so that during May lately passed, according to a recent official statement by the bureau of immigration, 53,954 were landed on our shores.

When the great overflowing hive of Europe first turned its attention hitherward it was to escape religious oppression. The Huguenots in the South, the Puritans in the North, the Quakers in Pennsylvania, and the persecuted Catholics in Maryland—all came to found new homes and new institutions free from church tyranny which they had experienced in the land of their birth.

New incentives now influence immigration, and a new class of machinery is employed to stimulate the uncultured hordes of Southern Europe to settle in America. They come with the blessings of the Pope to build up a great hierarchy, to re-establish power which has been lost by papal oppression in the last world.

A university for educating the priesthood, said to cost \$10,000,000, is in process of erection near the National capitol, while all around it are rising other engines as auxiliary aids for propaganda purposes. Results are at the head of this movement. They superintend the accumulation of money; they direct its expenditure; they plot and counterplot, to undermine our free institutions, even trying to destroy our common school system, and prevent the general diffusion of knowledge.

This is no fancy statement. All know it is true. Holding the balance of power between the great parties, they are using that power to strengthen their outposts. What other religious body could have gained consent of this government to build a church at West Point, on a military reservation? And they must have promised to reward that party giving the favor with their political support. They vote one party in power and crush the other, as directed by the Jesuit head. Two candidates in the field for Congress: They support and elect the one which will best serve their purpose. In this way they control our legislative bodies. Thus every department of government is conducted in Catholic interest, and the subject party is made a tool for its own oppression.

WHICH WAS THE BORROWER?

Upwards of a hundred years ago, when Christian scholarship was not as profound as now, and when the magnificent stories of the Pentateuch were accepted as divine revelation, an attempt was made to prove that Brahma, the Hindoo God, derived his name from Abraham—in fact was that distinguished character himself transported to the west of the Indus. By dropping the first letter in Abraham's name, and transposing the two last letters, they had Brahma sure enough. But hard was the fate of these superficial critics. Bible chronology, reliable history, and careful research did not harmonize with a cent. The evidence was almost conclusive that the Pentateuch had no existence prior to the reputed Babylonian captivity; that it was probably compiled by Ezra from fragmentary legends stored in Assurbanipal's library, some four hundred and fifty years before our era; whereas the Brahmanical religion, clearly an offshoot of Zoroastrianism, could be traced back a thousand years before Ezra wrote it. If there was any piracy in names it was committed by the pretended Jewish writers, not by the Brahmins. Whatever the incentive, those who discovered the mare's nest soon abandoned it. Had they followed it up and found that Brahma had a wife whose name was Saraswati, it is probable they would have been ready to swear by this time that she was the veritable Sarah before the Lord, by special fiat, amended the spelling of the old lady's name. See Exodus 17:35.

If the subject was worthy the powder to explode it, it would not be difficult to make it appear very plausible that Abraham was really the reconstructed Hindoo God, and that Sara, before her name was changed, was the identical queen of heaven. Abraham is represented to have been born at Ur, an ancient city near the Persian Gulf, and the Jewish romancer, probably, transported the god worshipped there to Haran and thence to Canaan, around whom was woven the story of the Jews, and their fabled beginning.

HOW LONG?

A well-formed flint arrow head was found at Chatham, Licking county, Ohio, a few days ago in boring for oil, at a depth of 1,502 feet. The record of the borings showed they passed through 120 feet of sand and gravel; then a twelve-foot layer of coal and shale; then there were 200 more feet of sand. At 1,400 feet the Devonian rock was struck.

Here is positive evidence that not once only but many times that region had been the bed of an ocean, then fields of verdure, since man with bow and arrow was pursuing game where that indestructible arrow-head fell. Its history alone would doubtless carry us back millions of years.

NOT SPIRITUALISM.

"We conclude that a man is justified by faith without the deeds of the law."—Rom. 8:28.

A very just "conclusion" in the estimation of the church. A person may keep the law and the commandments, live a strictly moral life, give his goods to the poor, and in every way aid the distressed, but if he lack faith in a virgin-born God, sired by the Eternal Father, he is an unbeliever, and with the faithful is subject to damnation; and to aspiring ambition may be pelted with stones, or, in their absence, may be covered all over with personal abuse. That is not Spiritualism as we understand it.

PIETY A SHAM.

Lord Overton, of Scotland, a pious champion of the Christian Sunday, and a great philanthropist, is the proprietor of a factory, with many employees in his service. He runs his establishment on the "Lord's day," and oppresses his laborers by not properly compensating them for services rendered.

GEORGE T. ANGELL ON SPIRITUALISM.

There was a time, and that not long past, when the belief in Spiritualism, if entertained was held in profound secrecy. It is surely an encouraging sign, showing the profound change which has been wrought in a few years, when spirit guidance is not only directly acknowledged, but put forth as a claim for greater honors.

Thus George T. Angell, the founder of the American Humane Education Society, and its president and devoted advocate of the Humane movement which has done so much to prevent cruelty, and teach mercy, in the last number of Our Dumb Animals, a paper devoted to the cause, has the following article:

"We have just listened with profound interest to a sermon by one of America's greatest preachers, in which he relates how the life of Mary A. Livermore (as she assures him) was once saved during her travels in the West by hearing and instantly obeying a voice. She did not know whether it came but she leaped like the voice ordered her! from one side of a car to the other, and instantly the side where she had been sitting was crushed in and utterly demolished."

"It is widely believed by millions of the human race that there are sometimes near us spiritual powers [which we call guardian angels]."

"Is this doctrine true?"

"Those who have read the 13th, 14th and 15th pages of our Autobiographical Sketches, commencing with the heading 'Almost Providence,' may think the foundation of our Massachusetts Humane Society and their subsequent history may have had some such help."

"How happens it that through their instrumentality millions of missionaries for the kinder treatment of dumb animals have gone out over the world in the form of that little book, 'Black Beauty'?"

"Whence came the more than thirty-seven thousand Bands of Mercy which they have already caused to be established in our country, and this little part of ours going every month to every editorial office in North America north of Mexico?"

"Were these things simply the result of human thought, or were they the suggestions of other agencies which have power to influence us?"

"We prefer to believe the latter, and many things have occurred to strengthen our belief."

As Our Dumb Animals has a circulation of 50,000, and special numbers reach 200,000, and free copies are sent to the editors of over 20,000 newspapers, and another 20,000 sent out where they will do the most good, by a special fund for the purpose, it will be appreciated that this square avowal of spirit control and spirit guidance in the now world-wide organization of the Humane Education Society and the 40,000 Bands of Mercy, has been made.

When it is asked what good Spiritualism has done, this grandest movement of the present time may be given in reply as incontrovertible.

BOSSISM NOT NEEDED.

Bossism, so prevalent in partisan politics, is only a modification of a similar pernicious evil existing in all the churches. The Catholics have their Pope, or supreme pontiff. Subordinate to him are cardinals, archbishops, bishops, priests, deacons and abbots. Each is required to enforce the orders of his superior, whilst the layman is the slave of them all. Every church in Christendom is fashioned in a somewhat similar manner. The priest is the lash which compels obedience from inferiors and uniformity in thought and action.

There is no freedom in the churches for the masses. Excommunication, with exclusion from the society of the Lord's anointed and outer darkness are held in terror over all. It is truly pitiable to note the degraded condition of the humble laboring classes in some of the churches. They are frequently treated as having no rights but to be robbed.

Partisan bossism is less offensive than church bossism, because the victim can escape the terrible ordeal of excommunication by joining another party, and being branded a "turn coat," a grave offense with those who deny the right of progress. Every party has its own boss, and yesterday, if he acts on that knowledge, is necessarily a turn-coat, whether in religion or politics.

Spiritualism thus far has managed to get along fairly well without bosses. Occasionally one assumes this role, and attempts to practice it, but he soon gets a setback, as he deserves, and becomes conscious his volunteer services are not appreciated. The truth is, they who have gone out from the churches, suffering the censure of their former associates, need no tyrant's lash to tell them what to believe, or what not to believe. They think belief should be based on knowledge, not on the dictum of any man or set of men, however exalted, and they so act.

A WEEK'S RECORD.

The Truth Seeker is keeping a close tab on the criminal and immoral action of the Christian clergy. In a recent issue it gave the names and addresses of twenty-seven of the "lights of the world" who had gone astray. Their offenses ranged through the catalogue of crimes, embracing murder, forgery, counterfeiting, dealing in the "guar," wife-whipping, family deserting, embezzling church funds, grand larceny, drunkenness, the usual catalogue of crimes, seduction—taking the lead. And all the leading churches, Catholic, Episcopal, Presbyterian, Baptist, Methodist, Congregationalist, contributed one or more of its soul-savers to swell the long list.

NAUGHTY POLICE JUDGE.

Judge Earnhart, of Columbus, Ohio, lately announced that hereafter all witnesses in his court would be required to affirm "to tell the truth, the whole and nothing but the truth, under the pains and penalties of perjury." This is a place of being sworn with uplifted hand, "as you shall answer to God in the great day." The Judge gave as a reason for his action in the premises, that "it is not right to interrupt business in heaven every ten minutes by calling on God to see what was going on in a police court."

"The Prophets of Israel." By Prof. C. H. Conklin, of the University of Königsberg. A scholarly and appreciative historical review of the prophets of Israel and their works. For sale at this office. Paper covers, 25c.

LETTERS OF ADVICE.

Ever since we commenced the publication of The Progressive Thinker we have been the recipient of "letters of advice"—written, of course, as a general rule, by kindly-hearted, intelligent persons who have our welfare at heart, and who wish us to conduct the paper along their peculiar lines only. Some of these letters are cheerful of the spirit of human kindness and brotherly love, and breath a fervent wish for our success in harmony with the writer's own convictions and prevailing line of thought, without any regard whatever for the plumb of others.

Again, there are those who deplore the fact that we admit articles from Mr. A, B, C, D, etc., until nearly every contributor of The Progressive Thinker would be left out in the cold if we heeded their advice, with no opportunity to express their opinions.

One important class doesn't like to have anything said detrimental to the interests of the Roman church, as it will drive the members thereof from investigating the claims of Spiritualism, and in that proportion weaken our cause. This class doesn't stop to think that what is disagreeable to them may afford others the most exquisite pleasure. The Progressive Thinker owes its greatest success to showing up the intolerance, the bigotry, the general cussedness and the prevailing superstition among the members of the Catholic church. One of the most important editions of The Progressive Thinker, and which created a profound sensation throughout the United States, was devoted exclusively to demonstrating the connection of leading Catholics with the assassination of Abraham Lincoln, the data of which was furnished by Father Chiquin. That one edition reached as high as 150,000. No other Spiritualist paper on this green earth ever attained that extraordinary high mark. It created interest everywhere. Three thousand copies were purchased by one man at Washington, D. C. Thousands upon thousands were utilized by Spiritualists everywhere.

A. P. A. bought thousands of copies to influence elections when trying to get control of the public schools that were in the hands of Catholics. It created interest everywhere among thinking minds. No one attempted to refute the remarkable statements of Father Chiquin. That edition of The Progressive Thinker was most wonderful. It started a flame of thought that still burns with unabated vigor. It was a milestone on the Road of Progress which will endure for ages. It was a cloud by day and a pillar of fire by night to those who wished to reach the truth; yet that remarkable "paper" would never have seen the light of day if we had regarded the wishes of certain kind influential friends who had written us "letters of advice."

Again other "letters of advice" deplore the fact that we allow any one to disparage or try to demonstrate the grossness of the Bible. It is simply disheartening to them to have this standard work of old theology assailed and its imperfections exhibited to the gaze of the world generally. It is distasteful to them to have the Garden of Eden, Old Satan or the serpent assailed. The doubt that Eve was constructed out of a rib taken from Adam would never do! The Bible must be reverentially respected and nothing said against it. Thus, according to the wishes of many dear friends, we should expunge from the columns of The Progressive Thinker anything that speaks disparagingly of the Bible, leaving the space to be occupied by something "better."

But "letters of advice" don't stop with those who have a reverential respect for the Bible. Others contain particular advice and suggestions as to physical hygiene and claims that no one should eat of a hundred that appears from the cabinet is a genuine materialization; that the garbs worn by the purported spirits if examined under the light of day and science with a microscope, would be shown to be constituted of very earthly fabric—not angelic in the least. They claim that a genuine materialization is very rare, indeed, and that a full form materialization can only appear with exceptionally fine conditions, not obtainable in promiscuous seances. They assert that every purported spirit yet caught, up to date, has been clothed in the coarsest of fabric, without exception, and of earthly make, too, and that they have a right to suppose those not grabbed are generally dressed in the same crude, unhealthy and unwholesome material. They claim that the dazzling illuminated texture that appears on the person of the purported spirit, when examined under the beams of sunshine, appears coarse and dirty, and unfit for a mortal to wear. They assure us that while materialization is a grand fact, and the trickster can produce manifestations that so nearly resemble the genuine that they have practically driven many honest mediums from the work. In view of these statements, they deplore the space we give occasionally to physical mediums, detailing what is said to occur and that in so doing we are only injuring our paper.

Then comes the other side with their "letters of advice." If an impostor is exposed, and the fact ascertained by a dozen respectable witnesses; or if a really medium is brought to light with confederates, then the "letters of advice" come in, regretting that such a thing should be done; that the medium exposed is genuine; that the witnesses are disreputable, saloon-keepers and liars, and that Spiritualism is greatly injured by such a course. In fact there has not been a single important thing published by The Progressive Thinker, of whatever nature that "letters of advice" have not been received suggesting something different, and if they had all been respected, the paper to-day would not contain a single line—it would be a blank sheet, killed by "letters of advice."

What do these "letters of advice" teach us? What good lesson do they impart? What use do they subserve? Each writer, in the goodness of his heart, wants us to follow some particular line regardless of the wishes of others, forgoing the important fact that it is poison to one person is nourishing food to another; what one dislikes, another likes. What is light to one may be darkness to another; and so it goes among our multitude of readers.

But is a stubborn fact, however, that confronts our readers, that The Progressive Thinker has flourished, and is flourishing, and will continue to flourish. It is the largest paper published in the world, and the only Spiritualist paper that has adopted the Divine Plan in its business whereby a portion of the profits of the office flow back to its subscribers in one unceasing stream. It has been a success from the start, and will continue to flourish notwithstanding.

THE MANY KIND "LETTERS OF ADVICE"

received during the last nine years, prophesying the paper's early demise, unless we change "our course."

It is not strange to us why these "letters of advice" come flowing to us in one unceasing current, commencing almost with the first issue of the paper. No two see exactly alike; the divergent commences, perhaps, in some trivial matter connected with a dishonest medium, and widens as time passes on, equally as much as the views of the blind men in regard to the shape and texture of the elephant. We rarely answer these "letters of advice," for time will not permit us to do so. They are received in the spirit of genuine kindness and brotherly love, whatever their nature, and then we go on in the even tenor of our way, weaving the web and woof of success for The Progressive Thinker.

In conclusion, we thank all the kind friends who have written us "letters of advice." Some are profound thinkers; some have a national reputation; some are leading authors, and others are among the brightest intellectual lights, and we have the most profound respect for them, though we are unable to follow all their "letters of advice," for if we should do so, they would lead us into chaos and ruin, and darkness, for each one points out a different road to success, and each one will solemnly assert that HE IS RIGHT!

A HOPE ONLY.

"Gath," the well-known press correspondent, writing over that nom de plume for near half a century, in a late published letter, says the great Bayard Taylor, the brilliant descriptive traveler, bred at Kennett Square, Chester county, Pa., and which was his real home, was cordially hated and abused by a very wise class of church bigots who called him a "literary fraud." This, probably, was because Mr. Taylor was a liberal in church matters, a humble printer, and lacked a classical education. Can anyone tell what became of that maligner? That is a thing worth knowing. It is hoped the fate of any literary athlete who shall copy their habits in these later years will not be theirs.

LOVING THOUGHT.

We have need of aspiration, and of inspiration, too.

And we love our angel guides who bring us aught.

But the most essential angel in this world of dare and do

Is that silent little angel—Loving Thought.

This world is full of trouble, whether borrowed, whether owned,

But the people must a lesson once be taught;

That their troubles can be lightened and their spirits sweetly toned

If they listen to that angel—Loving Thought.

It is human to get angry—it is better to forgive.

It is easy to be just—and spirit ought—

But a heaven we can fashion on the earth where we now live

If we only heed the angel—Loving Thought.

Let us listen to the voices of our dear ones over there,

And appreciate the knowledge they have brought;

But the dear ones in the body need a heaven bright and fair;

Need a heaven and the angel—Loving Thought.

DR. T. WILKINS.

Grief of the Ingersolls.

A special dispatch to the Chicago Tribune on Sunday last contained the following:

"Death maintained possession to-day at the home of Colonel Robert Ingersoll, high on the Dobbs Ferry hills. Although of an immediate funeral was not desired, the family refused to have him buried. They could not bear to give him up. The end, it was said to-day, probably would be cremation."

"All day Mrs. Ingersoll, Mrs. Brown and Miss Maude Ingersoll sat in the death chamber. Since Colonel Ingersoll died they have not left the room for a minute. They sleep there, and what little food they eat is taken there."

"On a bed where the embalmers left him lies Colonel Ingersoll, looking as natural as in life. Beside it is a couch where the widow lies by day and sleeps by night, so near that she can take the dead man's hand. The daughters rest on the bed close beside."

"We can do nothing," said Mr. Farrell, Colonel Ingersoll's brother-in-law. "Not even have the death notices been sent to the newspapers. No arrangements for the funeral have been made; there may not be any funeral at all."

"Mrs. Ingersoll and her two daughters cannot bear to let him out of their sight. They know it means forever. They cannot bear the idea of putting him away for all eternity. Until they can we can do nothing. They will not even leave the room now. Colonel Ingersoll lies there as natural almost as life on his bier, not even dressed for the grave. There the three women watch him and talk to him and fan him as if he were alive."

GOL. R. G. INGERSOLL DIES SMILING.



End Comes Without Warning to the Great Agnostic, at His Summer Home at Dobbs Ferry, N. Y.

MALADY OF THE HEART—HAD BEEN LONG SUFFERING FROM THE WEAKNESS, BUT DID NOT BELIEVE IT TO BE SERIOUS—TO BE BURIED IN THE EAST.

New York, July 21.—Special to the Chicago Tribune.—Colonel Robert G. Ingersoll, orator, author, lecturer, humanitarian, agnostic, and lawyer, died to-day at his country home, Walston, Dobbs Ferry, N. Y., of heart trouble—angina pectoris.

He did not die as he would have chosen to die slowly, conscious to the last. The end came in the twinkling of an eye—instant transition apparently from good health to death. The smile that started to mantle his features never was flushed. He died before his wife could seize his hand.

A few days ago Colonel Ingersoll spoke to his brother-in-law, C. P. Farrell, of Clark Ingersoll, his brother, who died in 1879.

"Do you know," said he, "there is not a day that I don't think of Clark. It was hard to give him up, in the prime of manhood, when life's sunshine was full in his face."

They chatted on and Colonel Ingersoll spoke again, slowly and solemnly:

"When I was a young man," he said, "I wanted to die suddenly. No lingering for me. But I have changed now. I want to die slowly. I want to be conscious to the last. I hope to know the sensations of approaching death. I have some things I want to say."

SMILE, AND THEN DEATH.

These things were not said, as he did not know death's sensations. A feeling smile, a slight backward fall of the head, and life was at an end. The great agnostic was dead at 11:45 a. m.

Though the members of his family were in the house, they had not time to get to his side. Only Mrs. Ingersoll and the housekeeper, Miss Sharkey, who were in the room, were with him. There was nothing they could do, although they tried everything, and the doctors, who came soon afterward, did likewise.

Colonel Ingersoll went to Dobbs Ferry in May last. Walston is set high on the Hudson hills, the great stone-turreted house surrounded by lawns, trees and flowers, with a sweep of the great river below. Walston belongs to his daughter, Mrs. Walston H. Brown, but all the family lived there in summer with her, and with the Colonel in New York in winter.

For three years Colonel Ingersoll had known he had heart trouble, but it never drove him to his bed or forced him to give up his busy work life. He consulted several specialists, and medicines were prescribed for him which gave him relief during an attack of pain, and he began to feel that the malady was not serious.

But a few weeks ago his trouble grew a little more serious. The attacks of pain became more and more frequent and more lasting. Pains chased across his chest and there was a feeling of oppression. No one thought it serious even then; he least of all.

INGERSOLL'S LAST NIGHT.

On Thursday night the family gathered in the billiard-room. There were the Colonel and Mrs. Ingersoll, Mrs. V. B. Parker, her mother, Mrs. Walston H. Brown, and Miss Maude Ingersoll, the daughter of the late Colonel and Mrs. Farrell, the latter Mrs. Ingersoll's sister; Miss Eva Farrell, their daughter, and Mr. Brown, the Colonel's son-in-law. It was a merry family, and Colonel Ingersoll was the merriest of all.

He made some difficult shots, and every one laughed uproariously, but none more loudly than Ingersoll himself.

At 10 p. m. Colonel Ingersoll laid down his cue, and with Mr. Farrell he strolled to the piazza and lighted a cigar, taking his seat in the white rocking-chair in which he sat so many years. He smoked on, and looked at the stars as they glimmered above the tree tops.

"This is a beautiful world," he said, getting up and starting for his room.

First to come down stairs in the morning was Miss Eva Farrell

OUR REFLECTION MAGAZINE

Ten Thousand Papers Examined Weekly for The Progressive Thinker, by the Chicago Press Clipping Bureau.

Articles on Spiritualism, Occultism, Psychic Force, Prophetic Dreams and Remarkable Visions, Spontaneous Spiritual Phenomena, Apparitions, Etc., taken therefrom to Enrich Our Columns.

TISSOT.

He is a Firm Believer in Spiritualism.

HOW THE GREAT FRENCH PAINTER AND AUTHOR OF THE LIFE OF CHRIST CAME TO DISCOVER HIS MODEL.

Tissot, the creator of the "Life of Jesus," has declared himself a Spiritualist. Those who saw the wonderful series of paintings at the Art Institute last winter and who read his recent tribute to Christianity in the Century Magazine were not that the artist has written a statement over his own signature. The fact came out in connection with the story of an early picture which he has just disclosed, and it is quite a story, a ghost story, romance, and absolute truth all in one. Incidentally it might be called news, but must not for a moment be considered as such until the reader has had the good of it in the old-fashioned manner. It would run about as follows:

Once upon a time, which is to say twenty years ago, there lived an artist who was destined to become the most famous painter of his day. He was already great as a painter of Parisian beauties, for he was 40 years of age. But he had not yet commenced his life work. As has been the case with many painters, he was destined to not enjoy the rewards of immortality till he had passed three score. Although his life had been passed amid the environment of Parisian gaiety, there was a serious turn to his disposition; he had that introspective cast of mind which prompted him to turn his eye into the darkness of human mystery and endeavor, if possible, to see into the forms and features of the unknown.

Not being satisfied with the revelations of his art mind he turned to occultism and thereafter he visited many Spiritualistic mediums, prompted somewhat by a disconcerting and intelligent curiosity, but still more by the cravings of his soul. There were few of the greatest in France that he did not visit. He saw many evidences of deception and he was not satisfied. Even the most skillful he suspected of being charlatans and they could not overcome his intelligence. Still he thought that they might be merely impostors in a field which contained the real truth.

EXPERIENCES IN ENGLAND.

Between the years 1881 and 1885 he visited England. There he came across a number of Spiritualists whose delusions he could not fathom and whom he therefore could not decide to finally believe. Among these were Cecil Husk, the Powells, the Coleman, the Everetts, Akasakoff, W. Crookes, the Cook family—among whom the famous Katie King—many others then at the height of their fame in a wave of Spiritualism that was sweeping across Europe.

Finally he visited Eglinton, the greatest of them all. This was the man who, according to the writings of M. Rambaud, had the ability to go into a trance and evoke a spirit which could be first to arise from his chest, combine with a cigarette and finally materializing into a spirit which was luminous in the dark and could be seen and felt.

It was there that the great painter saw and still maintains that he saw Katie. "Her angelic smile," her chin, her small neck, as it appeared amid the drapery that fell over her breast, her whole form as he had painted her so many times appeared to him in such perfection that he was satisfied—or so he perceived, as you wish to take it. This man, who was to become famous by his "knowledge of form," however, said it was "Katie's." Once again he put her upon canvas as he had seen her in spirit life accompanied by her spiritual conductor. He called it the "Mediumistic Apparition."

In the art world the picture attracted attention and was reproduced in French engravings. The girl was a picture of childish faith and simplicity; guilelessly beautiful and as different from a Parisian beauty as could be imagined.

TURNED TO HOLY THINGS.

From this time the tenor of the artist's life, or at least, the manner of his livelihood, was changed. He no longer the Parisian capitalist and became a pilgrim in the Holy Land. Year after year he traveled and sketched, sometimes on an Arabian horse and sometimes with his plodding Jerusalem donkey. He followed in the footsteps of the Savior of mankind; he studied the ways of Oriental dancers that he might paint a Salome; he copied all the scenery that would enable him to put on canvas the life of Christ as it was.

After many years his work was accomplished. He was the most famous painter of his day. He had given the world an entire new conception of scenes in the life of Christ, quite as important in the world of art as was Ben Hur in the line of literature. These paintings were the "Life of Jesus," which aroused so much comment in this country last winter and which were exhibited at the Art Institute. It is probably unnecessary to recall that many American preachers objected to his representations because they were too realistic rather than idealized, as they thought the life of Christ should be.

But to go on with the story. It so happened that some twenty years from the time the "Apparition" was painted there was a renewed curiosity in France and, in fact, over the entire world with regard to psychic force, telepathy, and Spiritualism.

It is a curious fact of history that Spiritualism arose with the photograph. Shortly after the invention of the telegraph came the "Rochester knockings" or "spiritual telegraph," from which the raising of ghosts was an afterthought. It was the boast of the Fox sisters that they had "outdone Morse's invention."

The atomic wave theory has turned ghost, telepathist, psychist. This is merely in explanation of how the story of Tisot and Katie came out of the past.

SYMPOSIUM ON SPIRITUALISM.

In accordance with the awakened in-

terest in psychics among the French the editor of the Revue Parisienne decided to print some matter upon the subject. He would have it discussed by the greatest artist, the greatest astronomer, the greatest writer, and the greatest mathematician—namely: Tisot, Flammarion, Sardou and Rochas. The question was to be discussed in entire seriousness. The famous picture of the mediumistic apparition was remembered. Tisot had been a tireless investigator of Spiritualism. Would the great creator of the "Life of Jesus," the writer upon Christianity, say that he was a Spiritualist? He did. He said that he believed in it. In his letter for publication he was reticent to go into detail of his experiences or to be too definite for the reason that it would give occasion for the impositions in charlatans. In the charlatans who cultivate the "extensive field to gather money from the simple and duped their followers," he does not believe. He says that he is only just to quote theories upon this subject are peculiar. He says that during the last twenty years there have been few mediums that could produce results that were marvelous. But between the years 1881 and 1885 there was a period of spiritual manifestation that came "like a tidal wave, mounting and receding and astonishing investigators."

It is in these exceptions that Tisot has faith, and especially Eglinton. His letter is worded in a careful manner, and in order that he be not misinterpreted he is only just to quote the comment of the editor with whom Tisot arranged for publication. He writes: "It will be seen that if M. Tisot has the faith that faith is not blind. He believes, and says it simply, but he makes his reservations. The deception has not escaped him."

TISSOT'S OWN STORY.

Here is the story, as Tisot wrote it, of the seance with Eglinton, when he saw Katie; the seance in which he sees no deception and which has made him a believer in Spiritualism.

After dinner we go upstairs to the spirit-room. The circle is quite numerous and sympathetic. Mme. Davies and her daughter, Maudie, Hunting of Boston, and a lady named Maudie are seated. I am placed between Miss and Mme. Davies. The gas is extinguished. Obscurity complete.

Now, in the chamber chosen for the experience the medium enters in a trance and seats himself behind me. From time to time he walks back and forth in an agitated manner, clasps his hands, kneels, walks about in the obscurity as if he could see plainly without colliding with anything, and sinks into a low chair, the slightest creaking with the chair behind me which he goes to sleep. I take note with my neighbors of different things. From time to time we sing. The "control" Joyce" warns us not to cease talking, because the least silence or anxiety upon the part of any one fatigues and weakens the medium.

"Katie is there," announced a voice. There with some one signals me to look to the left behind me at a light. It is the form of a female. I look to soon; I hardly see it and it vanishes. I look to see it. The manifestation has become neutralized by my anxiety. I now keep from regarding it until the form shall be distinct. After two minutes the light appears again. I wait a while, then softly I turn to the left. I see then a human form, illuminated by a lit fireplace, and parted at the breast; the light is bluish.

FIGURE TAKES FORM.

The head, draped, seems to me too small, hardly as large as an apple. It grows. I saw the figure of a female entirely formed, looking towards me. It is Katie, yes, it is truly she. I recognize her chin. She seems to me to be smaller than I had been in the habit of painting her. I recognize the features of her angelic smile, full of sweetness. Yes, it is truly Katie. Her neck is visible, so small within the drapery that falls over her breast. Then I could see no more. Joyce tells me that Katie is not entirely formed, that she will come again and prays me not to look upon the apparition is complete. We conversed casually. My neighbors, on seeing the materialization of the figure, cried unanimously: "O, what a sweet face. How pretty!"

There was Katie, who appeared this time more distinct. She is certainly the living picture that I have before me. The face is blue, as if illuminated by moonlight. Yes, certainly it is my Katie. But she disappeared before I was able to see her hands clearly. In a few moments she reappeared, and this time I observed all. The two hands joined have the appearance of holding phosphorus, lit as if by electricity focused against the stomach. A light then rose at my right; it is the form of a man of dark complexion, red lips, and black hair, with white muslin clothing his head in the form of a turban and draped over the body. His hand presents a luminous appearance which lights his form. He passes to my left, behind me, traverses the room before us, shows himself to the persons at the right, and seemed to disappear through the floor.

KATIE AND THE GUIDE.

Some believed it was Ernest, the "control," or more likely the guide of the medium.

A few moments passed in waiting and conversation ceased.

"Two lights near you, M. Tisot, two forms. O, how beautiful!"

May I look?

O, yes, it is Katie and the guide. I turned to my right; reunited the hands of my neighbors to the right and left in my left hand, so as to not break the chain, for the purpose of turning more easily. I saw then an admirable group lit by the same blue light—but more white, as if portions of the moon had been taken and put into the hands of the apparitions. It was the form of the same man of a slightly Indian aspect, wearing the young girl—Katie, called in a low voice: "How beautiful she is. She is more beautiful than I had hoped to see. It is truly Katie."

I observed all, the folds of the dress, the arrangement of the hands. One hand of the man approached Katie, as if to light her better, the other circled her form. He had the air of caring for her like, he would his child or sister.

And then, while I continued to feast

upon the spectacle, Katie leaned forward and kissed me upon the lips. I felt a skin as soft as that of an infant; the epidermis seemed to me to be warm and living, and she bore always that same expression of beatitude; of intense happiness. I recognized exactly the kiss of Katie; I knew her kiss in reality. She leaned as if to give me a second kiss; she retired slowly and disappeared entirely. All the assistants saw it, each and all from the positions they were occupying; one the profile, the other the face. I was, so it seemed, illuminated almost as much as the luminous spirit and so were my neighbors; the entire group was tremendously impressive. What surprises and incomprehensibilities in this world of beings, human and superhuman. And that was all.

For an artist—a great artist—to be deceived in the countenance of one he loved by means of artifice is at least interesting. Considering that it comes from Tisot, the picture of Katie and this almost passionate story of how it originated is not equaled in the history of Spiritualism so far as it has been written. In writing of all other Spiritualists he speaks as an investigator.—Chicago Tribune.

DEBATED THEORIES.

A Philosophical View of the Situation.

Christian Science and Spiritualism are probably the two subjects concerning which there is the most popular controversy these days. The rapid growth of the former and the interest excited concerning the latter by the statements of Dr. Hodgson and Professors James, Hyslop and Newbold respecting the authenticity of spirit rappings have set everybody to arguing for or against the two theories. Which side has the better of it we are not in a position to decide. It is certain, however, that the increasing popularity of Christian Science denotes many new converts. It is equally that the open profession of belief in Spiritualism by scientific men like those named cannot be offset by the ordinary flings at "cranks" and "monomaniacs" becoming, hard-headed people are becoming Christian Scientists, there are avowing their belief in Spiritualism. They may be mistaken, but their error will not be exposed by the process of abusing them, and it cannot be denied that abuse and ridicule rather than argument and reason are the stock weapons of those who oppose Christian Science and Spiritualism.

And it is singular to note that among the most violent opponents of the two theories are the professors of the clergy and the laity of most of the organized sects. The most severe denunciations of Christian Science come from Christian churches, the most outspoken enemies of Spiritualism are people whose creed is bottomed on the hope of immortality, which Spiritualism professes to demonstrate. There is a confusion of ideas somewhere.

For Christian Science, whether it accomplishes what is claimed for it or not, is founded upon the credulous upon the notion to heal the sick, and when it is challenged with the assertion that the day of miracles has passed, it answers by demanding the authority for the assertion. It points, moreover, to its reputed cures as proof that the power to heal did not end with the early church, but exists to-day. Such a philosophy certainly does not antagonize Christianity. If demonstrated it should rather be a powerful adjunct of the church. Yet the church will none of it.

So, too, with Spiritualism. The faith of the Christian is in life beyond the grave. And it is faith alone, for he has no knowledge respecting the matter. Yet when Spiritualism professes to demonstrate the truth of his belief he assails it with as much bitterness as he attacks those who deny immortality. His attitude is that of one who prefers hearsay evidence to the testimony of his own senses—blind faith to actual demonstration.

It is not to say that Christian Science and Spiritualism are demonstrated truths. They may contain some truth and some falsehood; they may contain no truth at all. But whether they be true or false they are worthy of serious investigation, nor will their falsity be demonstrated by refusing to examine their claims. It is inconceivable that hundreds of thousands of otherwise level-headed men and women should have become monomaniacs and utterances unless they were so deluded, and yet admit that there is at least a prima-facie case for Spiritualism and Christian Science.—Chicago Chronicle.

WHAT SPIRITS DID.

Directed Pete Martin to a Gold Mine.

To be led to a gold mine through the agency of an unseen spirit would convert almost anybody to Spiritualism. Even young Peter Martin, of San Francisco, admits this, although he is the least credulous of beings. A few weeks ago Mr. Martin, whose thoughts were centered upon the possession of a gold mine and who hardly realized that there were such things as spirits and mediums in the world. Now he is the owner of a newly discovered gold mine and will tell you that mediums are a very remarkable class of persons.

One day Mr. Martin met on the street George E. Hall, the Turkish consul. Hall suggested a visit to a medium as a diverting way to pass the afternoon. They went and the medium told Martin that his friend, the Turkish consul, had a great deal more besides. Among other things he told Martin that he was about to strike a rich mine on some property he owned. Martin laughed heartily at the absurdity of it. The next week the young man started off on a ramble through Southern California, and just for the fun of the thing, visited his ranch in the San Diego Mountains.

A big ledge runs through this property. He found great excitement prevailing over the discoveries just made along this ledge. They had found a quantity of apparently rich ore. Mr. Martin got mining men to investigate, and they reported that the ore was sylvanite, and very like the Cripple Creek ore. Mr. Martin believes that he has every reason to expect the development of a new Cripple Creek on his own land.

Since then Mr. Martin has found the medium who told him the wonderful story and cross-question him a little, but he had disappeared.—New York World.

"The Priest, the Woman, and the Confessional." This book, by the well known Father Chiquin, reveals the degrading, impure influences and wrongs of the confessional, as proved by the experience of many wrecked lives. Price, by mail \$1. For sale at this office.

RETURNS TO EARTH.

To Have His Picture Taken.

Here is a real ghost photograph with an affidavit to prove its truth! Joseph Jeanes, of Chester, Pa., a man past seventy years of age, whose integrity is above reproach, is responsible for one of the strangest stories that ever came out of the mysteries of a photographer's dark room.

On oath he states that while he was developing a plate a few days ago the ghostly outline of a man long dead appeared upon the negative beside the picture of the man he had photographed. The latter being a friend of the dead man, recognized him immediately. The results gained were not due to any tricks of the photographer, for on the day, and were a genuine surprise to him. Mr. Jeanes has taken his affidavit to the truth of the picture, and as he comes from good Quaker stock, it will be accepted.

This is how the ghost appeared in the picture: A man who gave his name as Burmes went to Jeanes' establishment to have a photograph taken. Burmes, who is an athlete, had the picture taken in his athletic costume. The exposure was made and the plate was being developed upon the negative which appeared upon the background. At a loss to know what it was, Mr. Jeanes threw the plate away.

"Guess we'll have to try again," he remarked to Burmes, who was waiting to see the negative.

The second exposure was made and the same mysterious shadow appeared upon it.

"Something wrong with that plate, too," said Jeanes, and he made a third exposure. The same shadow appeared in a fatal stain upon the third exposure, but in a less marked degree, and Jeanes decided to print it. He told Burmes to call for the finished pictures in a few days.

Burmes called, and when the pictures were handed to him he looked at the first one and exclaimed:

"Good heavens! How did that get there?"

"I am as much at a loss to account for it as you are," replied Jeanes. "My dark room is all right. My developer is good. That never happened to me before in all my experience."

"It's my trainer," shouted Burmes, still fearfully agitated.

"Your trainer?" repeated Jeanes blankly.

"And he has been dead four years!" cried Burmes, dropping the photograph in dismay and retreating towards the door.

"Come in to-morrow and we'll try it again to see if the same thing appears," solicited the photographer.

"Not if I know myself," replied Burmes. "You couldn't get the into that studio of yours again with a team of mules."

He darted out of the door and down the street as if an army of spirits were after him.—Chicago, Inter Ocean.

Mrs. Kates at Grand Rapids.

The Grand Rapids (Mich.) Herald says:

Among the most interesting of the lecturers are the Rev. and Mrs. G. W. Kates. They are interesting, not only because of the remarkable work that they do, but because of their general personality and superior attainments.

Mrs. Kates is a southern woman, Georgia being her native state. She has many of the strong characteristics of the women of the South, notably a commanding manner, graceful speech and attractive personality. She has also resided in Philadelphia, but the present home of Mr. and Mrs. Kates is in Rochester, N. Y. Mrs. Kates is in many ways a remarkable woman. Although a Spiritualist, she is not a fanatic, but has based her belief upon scientific study, thorough investigation and personal experience. She is able to tell, in a very interesting and comprehensive style, not only what she thinks, but why she thinks so. Her lectures are what Spiritualists call "inspirational"; she considers herself merely the physical means through which the spirits speak, or to put it in another way, the material means of spiritual utterance. After placing herself under the spirit control, she is able to speak upon any subject. She has, in this way, given profound scientific lectures before audiences of learned men. While in Colorado recently she lectured often in interests of woman's suffrage during the suffrage campaign. She has also lectured for the W. C. T. U., and various other causes as well as in the interests of Spiritualism. Her descriptions are also said to be wonderfully accurate.

Mrs. Marion Carpenter.

The Grand Rapids (Mich.) Democrat speaks as follows of Mrs. Marion Carpenter:

"She declared it was no more marvelous that one should commune with the spirits than sending a message by telegraph. She held up as a good example the simple, loving nature of Christ, but she ridiculed many so-called Christians. She said up 'object' to those who stand for himself, and if every child were taught that he must be responsible for his own acts this world would be much different. If the churches would use their money in making good homes for poor children in this country, instead of sending missionaries to foreign lands to convert 'people, they would be entitled to some credit for another thing. She said that she was sent to India to convert the Buddhists. She described the Buddhist and their work with nearly as much power as Christ possessed. They heal the sick, and this missionary wanted to convert them. The priests knew he was coming, and one of them met him and gave him a hearty welcome and entertained him. When night came he took him to his house to sleep, and showed him to his room. The missionary examined the books and windows and said: 'There are no books on your doors and windows and I carry a large sum of money with me.' 'Don't worry about your money, my dear man,' replied the priest, 'it will be perfectly safe. There is not a Christian within 100 miles of here.'"

Camille Flammarion.

The Chicago Times-Herald says:

"Camille Flammarion seems to be hedging on Spiritualism. Replying to an interviewer from the Figaro, the French astronomer declares he has not lost his faith. He only wished to get, proofs, as it were. His doubts appear to have been awakened by the question when Victor Hugo proposed the question to the spirits of Jersey he received from them in verse. That, according to Flammarion, was worthy of the master himself. It is just possible that he was also struck by the fact that when he himself interrogated the spirits they answered him with more or less foolish misinformation about astronomy."

A Piece of Litigation.

The Oakland (Cal.) Tribune says: Dr. Schlesinger, a foremost resident of Oakland, now traveling for his health, having been absent from the State for the past six months, is prominent in an interesting piece of litigation in San Francisco. In his absence his wife, Mrs. Julia Schlesinger, has been sued for the possession of her abode, 554 Page street, near Fillmore street, San Francisco, valued at \$10,000. The suit is brought by William W. Van Arsdale.

Mrs. Schlesinger, by her counsel, P. F. Benson, after denying all allegations of the complaint, alleges as a separate defense that she and her husband are entitled to the property as absolute owners, by reason of professional services rendered by Dr. Schlesinger to the plaintiff as his spiritual adviser, and the said and comfort afforded him five years ago, when he was in a state of extreme depression consequent upon the death of his wife. It further appears from the answer filed in this case that in consideration for these services, W. W. Van Arsdale bought the property now in dispute for Mr. and Mrs. Schlesinger and placed them in possession of it.

Camp Meeting in Colorado.

The Denver News says: "The Spiritualist camp-meeting was opened yesterday at the mouth of Boulder canon with nearly fifty people present. A party attended from Denver, others from Boulder, Fort Collins, Lafayette, and several visitors from other States were on the rolls. It was a preliminary meeting to look over the ground. This week tents will be erected and arrangements made to continue the meeting until September."

George Taylor, a follower of Spiritualism, has purchased 480 acres at the mouth of South Boulder canon and expects to convert the place into a great center for the followers of that faith. The plan outlined is to improve the grounds with a permanent auditorium and cottages for a summer school of Spiritualists. It is to be the Chautauqua of Spiritualism, where a thousand or more enthusiasts from all over the country, and particularly from Colorado, will assemble for two months to enjoy themselves and become deeper impressed with the mysteries of the spirit world."

Money and Souls.

The Oakland (Cal.) Tribune says: Millionaire Boardman and his child wife might have received some comfort and much discomfort had they attended the meeting of the Spiritualists yesterday afternoon in Fraternal Hall.

The subject was "The Power of Wealth as Illustrated by a Recent Marriage of a Local Millionaire." Mrs. C. T. Gunn was the first speaker. She spoke of the unfortunate influence money had over some souls. She said the speakers in the meeting had no right to be personal in this discussion and reminded them that though the body grows old the soul can remain young.

Other speakers talked of the usual unhappy ending to a marriage of May with December, and all deprecated the power of wealth over the minds of some people.

At Owosso, Mich.

The Owosso (Mich.) Reporter says: "The Spiritualist Society held their annual business meeting Saturday evening. It was decided best to have the present officers hold over for another year. For further particulars address the secretary, A. G. Brown, 208 21st street, Detroit, Mich."

Island Lake Camp, Mich.

The Island Lake Camp, Mich., will commence Sunday, July 10, and close August 31. For further particulars address the secretary, A. G. Brown, 208 21st street, Detroit, Mich.

Camp Monroe.

A camp-meeting will be held at Camp Monroe, on the banks of Deep Lake, Lake county, Ill., beginning July 1, and ending August 1. For particulars address G. V. Cordingley, P. O. Box 10, Lake Villa, Ill.

Delphos, Kansas.

Delphos camp-meeting of the First Society of State Spiritualists, opens Aug. 11 and closes Aug. 28. We expect rates of one fare on all railroads in the state. For particulars address J. S. Bishop, Glencoe, Kan., or M. J. Main, Simpson, Kans.

Sunapee Lake, N. H.

Commences July 29, at Blodgett's Landing, N. H., and ends August 26. Address W. H. Wilkins, Felchville, Vt., Box 63, for programmes.

Forest Home, Mich.

The Forest Home Spiritual Camp Association of Northern Michigan first annual meeting will convene on the camp and resort grounds, at Snowflake Antrim county, Mich., situated on the Chicago and West Michigan railroad, three miles south of the village of Central Lake, five miles north of Bellaire and twenty miles south of Charlevoix the beautiful, on July 8, 1890, and will continue four weeks. Send for programmes and posters. Address Anna M. Fox, secretary, Mancelona, Mich., or Charles Benton, president, Central Lake, Mich.

Catalpa Park, Liberal Mo.

The Catalpa Park Camp-meeting of Spiritualists, at Liberal Mo., will commence on the 10th day of August and close Sept. 3. For particulars address Q. H. Walser, president, Liberal, Mo.

Maple Dell Park, O.

Maple Dell Park is located at Mantua Station, Ohio. It opens July 30 and closes September 3. Address D. M. King, Mantua Station, for full particulars.

Vicksburg, Mich.

The Vicksburg (Mich.) Camp will open August 6 and close August 28. For full information address Jennette Frasier, manager, Vicksburg, Kalamazoo county, Mich.

Lake Pleasant, Mass.

Opens July 30, and closes August 28. Address H. Dally, president. Secretary, Albert P. Blinn, 603 Tremont street, Boston, Mass. Address them for circulars.

Summerland Beach, O.

Commences the first Sunday in August and ends the first Sunday in September. Any one can secure a programme by addressing J. E. Grove, 277 19th street, Columbus, Ohio.

Jefferson Park

E. Summers announces a basket picnic on the Fourth of July in Jefferson Park, the "old apple orchard." Five blocks from end of street-car lines connecting with Milwaukee avenue line. The picnic will continue each Sunday thereafter until September. For particulars address Mrs. M. Summers, 1733 Milwaukee avenue, Chicago.

Island Park, Winfield Kansas.

The camp-meeting at Island Park, Winfield, Kansas, opens Sept. 9 and closes September 25. For further particulars address the secretary, Leota D. Whartenby, Cedar Vale, Kans.

Niantic, Conn.

The Connecticut Spiritualist camp-meeting is held at Niantic Camp, Niantic, Conn., commencing June 20 and continuing until September 9.

SPIRITUALIST CAMP-MEETING DIRECTORY.



Lake Helen, Florida.

The Southern Cassandra, near Lake Helen, Florida, commences Feb. 6, 1900, and continues until March 21. J. Clegg Wright, Carrie E. S. T'wing, Mrs. L. Brewer and J. C. F. Grumblin are among the engaged speakers.

Freeville, N. Y.

The Freeville Camp opens July 20 closes August 14. For full particulars address B. Robinson, McLean, Tompkins county, N. Y.

Summerland, Cal.

The camp meeting of the Summerland Spiritualist Association, of which Prof. J. S. Loveland is president, will commence the 28th of August. By coming with the S. P. R. excursion, August 25 and 26, visitors to the camp can secure half fare. Wm. P. Allen, secretary.

Mt. Pleasant Park, Clinton, Iowa.

This popular camp-meeting will open July 29 and close Aug. 27. For circulars and further particulars address the secretary, E. A. Kilby, Ottumwa, Iowa.

Franklin, Neb.

The Southwest Nebraska and Northwest Kansas Spiritualist camp-meeting, at Franklin, Neb., opens July 21, closes August 6. Address D. L. Haines, secretary, Franklin, Neb.

Grand Lodge, Mich.

Commences July 21 and closes August 20. For full programme address M. L. Phares, secretary, Grand Lodge, Michigan.

Indiana Camp.

The Indiana Camp-meeting opens at Chesterfield, July 20 and closes August 28. For programmes and particulars address Flora Hardin, secretary, Anderson, Ind.

Lily Dale Camp.

This favorite place of resort opens July 14 and closes August 27. For full particulars address the secretary, A. E. Gaston, Mendville, Pa.

Lake Brady, O.

Commences July 2 and continues until September 1. Anyone wanting a program can get it by writing to Mrs. C. O. Bacon, Lake Brady, via Kent, Ohio.

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Forest Home, Mich.

100

COLONEL R. G. INGERSOLL NOT IN HELL

But, on the Contrary, Finds Himself Very Much Alive In Heaven.

He Visits Mrs. Cora L. V. Richmond at a Spiritualist Camp Meeting In Missouri.

COLONEL R. G. INGERSOLL DIES SMILING.



nothing that could mar its beauty or its perfection and sweet strains of music, like those that Apollo might have given on his harp of light among the stars, floated toward my consciousness and seemed to upbraid me from the mortal thought.

"Wonderful thoughts came pulsing like argosies of light freighted with dreams of prophecy and hopes of immortality, and these bore the images of loved ones whom I had known in childhood, those who had gone into the white silence of death and from whom I had heard no more. They came toward me, not as strangers, but as those who were aware of my coming and hastened to welcome me.

We did not pass through space, we traveled to no distant land, we did not enter any sphere that I am aware of, but right there in the ineffable and wonderful awakening of all our attributes and powers. Instead of fading when the senses faded, it seemed to me that every pulse was quickened, every nerve was performing a thousandfold more duty, could hear the voices of the loved ones saying softly and with hushed and tremulous voices, "Is he really dead?" I could also hear their hearts beat and feel the throbbings of their minds as, with great intensity of love, they asked the man of medicine if he could cure me.

Ah! but I could hear more plainly that music of the bending spheres, that sound of beloved ones calling and winning me into that wonderful realm, and those whom I had loved in restored youth and wonderful delight, welcoming me into the land or realm of spirit.

Was it a dream, could this be another phantasm of the brain? Was it possible that my indisposition has taken on such shape and form? Was I really not out of my body, but imagining all this? Sometimes it would flash upon me: This is not music I hear, these are not my friends who have died, I see before me, but only the memory of them, my brain is diseased and I will be restored, and I will be again among the members of my household and my friends on earth as before. But as soon as this thought would come to me there would be the body lying there prepared or being prepared for sepulchre; and there those spirits pointing me to that form and saying, "No, you will no longer rehabilitate yourself with that form, you will no longer have a body, you are alive in the realm of spirit."

Then oh! such vast areas as seemed to sweep before my vision, the sun-kissed rainbow that crowned the universe seemed throbbing and pulsing with light, and thoughts greater than I had dared to think in that house of clay came through my teeming brain as I realized that I was no longer an inhabitant of the dust, but an immortal have spirit.

Have you ever been in the confines of a closed room, or possibly in the mines in the depths of the earth scarcely able to breathe from an atmosphere so close and damp? Have you ever been shut up in a noisome place where many persons were congregated and not able to breathe the air so vitiated? Have you ever felt tethered and fettered by your environment of dust? If you have, you

introspection, which I understand must come to every spirit. I must meet the deeds, the thoughts and words of my mortal existence. But, friends, I am not afraid to meet them, they are mine and I am responsible for them; I am willing to suffer for them if need be. I shall require to have this introspection before I can take up this vast thread of life, which opens up before me, and intelligently bear it forward to its fruition. I shall require to understand who I am in this realm which is freer and greater than human life. I shall require to comprehend more of the great relations of life to life and mind to mind.

But friends, it is not appalling, I find nothing before me that is discouraging; one of the least of those souls that are set free, of these spirits that surge and throng around me in the kingdom of immortality, I still put my feet firmly upon the foundations of spirit life and I am not afraid. There is nothing in this spirit life that can appall or make me afraid; you enter upon your own inheritance, and I am happy to say, that of all the things I may have committed that were wrong, of all the thoughts that may have been unworthy, I have tried to think and act with integrity and justice to my fellow-man.

So I find myself here upon the threshold of immortality, not with any great spiritual possessions, for I did not have them not with much understanding of the life that opens up before me, for I do not have. But I find, that the dreams that I dreamed, even from early youth and manhood, and the great ideas of hope that have uplifted me even in the hour of contact with mortal death are realities, and this the fulfillment of that hope in the reunion of beloved friends, and the fulfillment of that aspiration and dream in the great world or realm upon which I have entered.

I cannot tell you, as other spirits can, of added experiences in the spirit state, they must come to me. I must wait until the last sorrow has been hushed, until the tears over the casket are dried, which as yet are not fully parted from me. I must wait until I can take up the great inheritance of spirit life worthily and understand its true value and meaning.

But friends, I realize at this moment, in this the first hour of my spiritual existence, that I am not separated from the great bond of sympathy, am not separated from my kind because I am dead, and I hasten to remove any barrier that a word or thought of mine may have placed upon the mind of any of you concerning that future life. If there is one let it be removed from this hour.

I hasten to tell you that, unbelief, although sincere and honest, is not the correct attitude for an intelligent mind which may not have knowledge, for, without knowledge, what right have we to disbelieve? Doubt is the great agitator of thought and the commencement of wisdom, and the doubts of the past have enabled man to explore the avenues of human science and knowledge to the fulfillment of the laws of an all bountiful nature. But to say that there should be active disbelief in a thing which one knows nothing of is

made people aware that death is not death, but eternal life.

But for the time being with me unto this all-bountiful, affluent, universal life and light where your hopes are enshrined and those who have left your mortal sight, and whom you think as I have thought were dead, come into the gardens of this paradise that opens before my vision and that has restored to my arms those whom I thought dead and gave to my consciousness the illustration of my loved ones. Come to me, you, who as orphans have wandered up and down the earth seeking somewhat that would assuage the pain of your human grief when the mother's eyes were closed in the slumber of death and the father's hand was cold and lifeless, come to where you can know they are restored; that life is life forevermore; that the mother's love poured out upon the heart of the weeping child binds up the wounds of the aching heart.

Come with me, weary man of the world, plodding day by day in the pursuit of worldly wealth, let me show you how your energies may be quickened, how your mind may be uplifted from the dreary treadmill of seeking for your daily bread; let the consciousness of this life, which I find has been closed to the world, uplift and strengthen your hearts that you may follow your daily vocations with stronger hands and more willing hearts, and know that life immortal is not far away.

Come with me, my intellectual friend, who have endeavored to cope with the problems of material life, let me show you where behind this thin film of the senses, behind this glamour of the intellect that binds you to-day as it blinded me through my life, is the great spiritual solution of all problems.

Come to those who lead men's souls unto a knowledge of a higher life, and if you dare to know the great problems of immortality, come and prove, not through the change called death, not through that great master stroke which through the immortality of little children, where the voice of your loved ones may be heard, make a shrine and altar there, and let that shrine and altar be the place of communion. Meanwhile I must not longer hold the instrument, which I have never before used. I might jar upon those sensitive, tender chords. But let me invite you in the name of Death, that beautiful, white, tender Mother who closes the eyes of the sorrowing and the lips of those who mourn, who uplifts the voices and hearts of those who are discouraged; oh! beautiful, white Mother Death, I have come into thy presence, I have felt thy divine uplifting breath, I have seen the whiteness of thy form, the glory of thy countenance, the wonder of thine image, I have entered into thine embrace, thou primal mother. I have seen that thou art all-beautiful.

Oh! thou beautiful angel, misnamed Death; thou art the mother of life; thou art the inheritance of all souls; thou art the baptism, the supreme eternal comfort; thou art the enfolding glory when we are laid in the earth; thou art named Death, then behold thou thy rare countenance, see not thine image of loveliness, but thou art all of the stars and worlds of the universe of life; beautiful angel of life, I am thine forever.

Christ's Image on Coins.

Knowing it behooves us, as Spiritualists and free-thinkers to be watchful, so that the church shall not control the state; knowing this, and that The Progressive Thinker has never been dilatory in promoting freedom to all law-abiding citizens, I send you herewith a clipping from the Columbus (O.) Evening Press.

"Mrs. Ella May Clemmons, a sister of Mrs. Howard Gould, has a novel proposition to lay before the American people, says the San Francisco Examiner. She suggests that all the coins made during the first year of the new century bear on their faces a likeness of Christ, and on the reverse side the crucifix."

"Christianity has made America," said Mrs. Clemmons yesterday, and to us, pushing her onward. In gratitude to God, who has so long sustained and guided us, we, as a nation, should for one year, the first year of the new century, have stamped on all our coins the face of the Redeemer. What more fitting indication to the world that we are indeed a Christian people?

"This idea came to me last Sunday while in church. If it be carried out, not alone would our Lord be honored, but the many who would be converted through the mere handling of our coins. Think, too, what a preventive the coin might be against crime. Would not the most rascally of men hesitate to snatch from the hand of the orphan his last dollar, if the coin bore the likeness of the Savior? Would not the gambler check his impulse to throw a coin on the gaming table if it was of the date of 1900? I believe people of all classes would respect the coins bearing the image of Jesus too much to prostitute them for purposes of sin. Let us try this idea for one year. Maybe, at the end of that time the American people will demand that such coinage be continued. American coins are stamped with the benefactors of the country. Why not one year's coins be stamped with the image of the Great Benefactor of mankind?"

Mrs. Clemmons, who is now living in this city, intends to place this matter in the hands of some eastern senators with a view of having the matter called to the attention of the next congress."

I would suggest, while the church is building "fences" for politicians, we had better set the "fence posts" for them to build on.

Since the church has failed to force a man-made God into our Constitution, it has found a new and dangerous hobby: To stamp out money with the image of Jesus too much to prostitute them for purposes of sin. Let us try this idea for one year. Maybe, at the end of that time the American people will demand that such coinage be continued. American coins are stamped with the benefactors of the country. Why not one year's coins be stamped with the image of the Great Benefactor of mankind?"

ALIVE AS A SPIRIT.

Col. Ingersoll Very Active In Spirit Life.

SENSATIONAL STATEMENT OF A ROCHESTER CITIZEN — CLAIMS HE WAS IN PRESENCE OF THE AGNOSTIC'S SPIRIT TWO HOURS AFTER DEATH.

One of Rochester's foremost and best known citizens yesterday made an assertion which, considering its source, is most sensational and likely to attract no little attention. In an affidavit sworn to before a duly accredited notary public with seal, this citizen claims that within two hours after the death of Colonel Robert G. Ingersoll, he had communication with the spirit of the noted agnostic. For reasons best known to himself, and which would be readily appreciated by readers of this paper, the person who made the affidavit does not wish his name to be published. It is sufficient to say that he is very widely known as one of the most public spirited citizens of this city, and in business and professional life his reputation is by no means limited to the Empire state.

The person who claims to have been in the presence of the spirit of Ingersoll is not a Spiritualist, and says that he will not stand sponsor for so-called Spiritualism. The incident was as much a surprise and revelation to him as to the few friends in whom he confided the matter. He is a prominent churchman, and says that his faith in the Christian religion was not at all shaken, but was, if anything, strengthened by the strange phenomenon.

The story is best told in the affidavit itself, which appears below, with names and references which would lead to the identification of the persons omitted.

"I, Mr. A. being duly sworn, do depose and say, I reside in the city of Rochester, county of Monroe, and have resided in said city for more than twenty-five years last past. I am a member of the Protestant Episcopal church and have been for many years. At different times for the past thirty years I have taken occasion to investigate so-called Spiritualist phenomena. I have done this in a quiet way, without any particular system, but only for the purpose of satisfying myself of the genuineness of many claims upon the subject embraced in the one term Spiritualism. I have not gone into such investigations with any preconceived idea on the subject, or with the purpose of discrediting all claims in that direction. My purpose has simply been that of honestly gaining such authentic information as could be brought within my reach. In the course of these investigations I have attended several alleged seances in the city of New York and in some other places. I have come to the conclusion in many of these cases that there was a good deal of unreality in respect to these claims, and in some cases have made up my mind deliberately that they were mere pretense and of no value whatever.

"On the other hand, I have been convinced, by more than one exhibition in private, of the existence of a future life and of the presence of the departed in scenes with which they were familiar in the world. I have taken occasion to investigate the claims that are made of materialization, and my opinion is that these are only of the class of shams that have been palmed off on different occasions.

"For several years I have been very well acquainted with a gentleman and his wife who reside in New York, 'this gentleman' is a physician. His wife's name is Mrs. B. I have been aware of the fact that Mrs. B. possessed wonderful clairvoyant power. I have known her to state some very wonderful things, but I had never been advised of her having any mediumistic power except as it may be presupposed in the possession of this power as a clairvoyant. It was only within a few days that I learned the fact that she was regarded by her friends as an intimate friend, as being the most wonderful Spiritualist medium in the world."

"This knowledge came to me in this way. I had business in the city of Troy and went there to attend to that business on the morning of July 19, 1899. Mrs. B. had been quite ill for four or five weeks past, and on the evening of the 18th of July she had been put on the boat for Troy en route to Saratoga. I met her on the morning of my arrival in Troy. During her stay there I entered into conversation with regard to her power as a clairvoyant. I had for the first time she informed me that she had possessed wonderful power as a medium from her childhood. She stated that she had given sittings to her husband and immediate intimate friends, but had purposely avoided any publicity. She gave reasons for this, among which she stated that there were many persons interested in the subject that were objectionable to her, and that there were so many counterfeit representations and manifestations claiming to be under the influence of the spirits, that she wished to avoid all appearances that would indicate that she had any knowledge on the subject.

"Among other tests she said she had performed was that of having a friend write the names of two or three living persons, each upon a slip of paper, folding the papers carefully from her view, and then writing also upon another slip the name of a deceased party, folding that in the same way. Then she took these into her hands, and after some time would tell which paper contained the name of the deceased party, giving his name and also telling the names of the other persons on the papers. This test she performed several times, to my surprise and wonderment, but invariably with precision. I have never seen her perform the office of the Troy Daily Times on the afternoon of July 21, I noticed the announcement that Robert G. Ingersoll had died suddenly that afternoon, as a race, he has not awakened from a noontime nap. I went immediately to the room of Mrs. B., and on my way it occurred to me that I would now make a test of her power that could not

be in any manner misleading. I wrote upon three slips of paper the names of Mr. C., Mr. D., and Robert G. Ingersoll. It was absolutely impossible for Mrs. B. to see what was written. They were folded carefully, into four thicknesses. She took them into her hands one after the other. The first paper she took up was that on which was written the name of Ingersoll. She at once said, 'You have written the name here of a man who is quite a character in the world.' 'Yes, I have written the names of three people who are very well known.' Then she says, 'Why, this man is very prominent, but he is not dead. There is nothing that comes to show me that he is, but I do not get his name.' She laid the paper down and picked up another. She sat for some time handling the paper containing the name of Robert G. Ingersoll. She continued talking on various subjects, but several times remarked, 'I do not quite understand this, I get no influence that convinces me that either one of these gentlemen is dead or has passed out of this life.'

Suddenly I observed a great change in her manner and appearance. Her face became livid, she threw her arms above her head and screamed rather than spoke, 'Oh! oh! it is Robert G. Ingersoll,' and fell with her elbows on the table before me and her arms outstretched in the greatest agony. 'Why, why,' she said, 'I saw him as plainly as I see you. He came quickly and he said, 'I am just from the body, Robert G. Ingersoll,' and he appears then to have gone back again. He has died only now.'

"She then wrung her hands, sprang to the floor and walked up and down the room with the tears falling from her eyes, as if she had met with a great calamity. After a time she became calm and more quiet. I had never referred to Mr. Ingersoll in my conversation with Mrs. B. or with her husband. I was not aware that there was any personal acquaintance existing between any of them. It seemed that there was not any personal relationship as far as Mrs. B. was concerned, but she stated at this time that she had heard Mr. Ingersoll speak many times, and had always admired him greatly for his superior ability. She said further that her husband was very well acquainted with him indeed, as were many of her intimate friends, and that Mr. Ingersoll in conversation with her husband, had many times expressed a desire to see his wife and know something of the wonderful power she possessed. She had promised to permit him to be brought to her home, and was only waiting the recovery of her strength to see him. She was visibly and even painfully affected by the news that was conveyed to her.

"I am positive as I can be of any material fact in existence that Mrs. B., at the time of this occurrence, had no knowledge of the death of Robert G. Ingersoll. The news of his death came to her in the street. It was absolutely beyond the possibilities for this lady to have had any previous knowledge of the event referred to before the appearance of Robert G. Ingersoll's own personality in the spirit world before her own eyes, and of his giving his own name to her as I have already related.

"This in substance concluded my interview with Mrs. B. upon this matter. The statement made by her as to the words used by Mr. Ingersoll are in the exact language made use of by him, namely, 'I am just from the body, Robert G. Ingersoll.' I have simply to add that in all my experience I have never had so startling a revelation made, only an hour or two after Robert G. Ingersoll is said to have left this life for that other life, which he has so many times announced to audiences that have listened with breathless interest to his magnificent eloquence, did not exist."

"I think it proper to add to what I have already said with regard to these manifestations and the investigations that I have given them, that they have not caused me to change my religious opinions in the slightest degree. I only see the proof of what I have always believed, namely, a future existence, the presence of an all-wise Providence in everything that pertains to the life we lead in this world, and the reason thus far to doubt the existence of the Trinity, which is the foundation of the Christian faith."

The original affidavit from which the above was taken is in the possession of the Democrat and Chronicle, as well as the affidavit of the "Mrs. B." spoken of, corroborating the statements contained therein.—Rochester (N. Y.) Democrat and Chronicle.

INGERSOLL.

A light has gone over the border, Brave Ingersoll goes to his home, His heaven and God set in order. In nature's bright fields he will roam, Come back, you old lover, you soldier, Come back to your friends in this land.

Come back to your wife and your children, Come back in your spirit and stand, We cannot give up your kind humor, We will not now bid you adieu, And time shall but scatter the ashes In memory's urn for you.

The seed has been sown by your valor, Majestic and simple and grand, And rooted, deep rooted, The harvest Through length and the breadth of the land.

Oh, life! with the gait of a giant, That thunders with cannon and guns, You know in the glorious presence, The light that shines down from the suns.

And cycling the paths of the ages, Where heroes their victories won, See! Ingersoll's name glides the pages, In the land of our own Washington. Oh, people! wake up to the rescue From ignorance, crime and despair, Each heart-beat will make for the future.

Each feeling and thought is our care, The angels are guiding your conscience, And watching to guard earth's ball, Let's each work for all, like our brother, The great and the good Ingersoll, MRS. S. A. VAN BLARCOM, Lily Dale, N. Y.

Keep Up with the Procession.

You can only do so by subscribing for The Progressive Thinker and reading the vast amount of matter furnished weekly on Occult and Spiritual subjects. Thousands upon thousands of Spiritualists take no Spiritualist paper whatever, hence are totally ignorant of what is going on in our ranks.

know what it is when you set your feet upon the broad, green earth and can breathe the air of heaven and see the mountains beyond and all the bright verdure and know that you are free. Not one thousandth part of this freedom did I ever feel before! Not one millionth part of this great joy. I seemed to be let loose from the fetters of the dust; I seemed to let something fall that was a cloud, and I entered the realm that was my native element. Have you ever let a bird free from the cage where it was reluctant to sing its song, and then heard it warble in its native air? Have you set free a spirit that was in sorrow or in bondage in the earth life, weighted down with human cares and, perhaps, with poverty and want? Then you know something of the great tide of freedom that swept in and through my consciousness.

"It seemed to me that the chain of thought was limitless; it seemed to me that retrospect and prophecy were one; it seemed to me that all the things that I saw or did were before my consciousness, and each unworthy act, burned into my spirit with a bitter pang, and much that I had done was brought to my consciousness with added joy, for there were those who seemed to think I had done them good. Whomsoever I had helped in any way came toward me with added love, and upon whomsoever there had been bestowed a beneficent act, with my feeble earthly hands and brain, that beneficence seemed doubled a thousand fold."

Do not deceive yourselves, friends, I did not think that I was perfect, and my human imperfections came out to meet me in the most distinct and glaring manner; everything that had bordered upon unworthiness, everything that bordered upon selfishness, everything in human life whatsoever that I had thought or done came before me as a part and portion of my spiritual inheritance, came before me like children saying, "I am yours, you have thought me, you have acted me," and if it is not worthy it proves a shadow and a barrier to my further joy in this realm of the spirit.

I have not fully confronted that retrospect yet, dear friends, and the time is still coming when we must meet that

now revealed to me as being unworthy an intelligent mind. I here retract or retrace any word or footprint that I may have taken in the realm of mind against the knowledge of a future life.

I take back no word that I ever spoke concerning the degrading nature of theological fear. I take back no word that I ever spoke against that fear that enthralls mankind and refuses to let him go free in the realm of thought and active human life. But the difference between the theological heaven and hades and this realm into which I have entered is the difference between darkness and light, between death and life, between annihilation and existence forever. I still say, as I often said when in human life, that between the hades of orthodox theology and the limited heaven into which only a privileged few could enter, give me hades, for my friends would be there. But we are not there, we are neither in hades or the burning pit, nor are we in the heart that would dwarf our hearts' sensibilities by a selfish immortality based upon the foundation of perishing souls.

We are in the midst of the universe of boundless life, we are in the midst of all the souls in the universe which are related to us. We grasp hands with infinite and eternal possibilities, we approach the great mountains of life, which are spiritual thoughts and there sun-kissed and sun-grown with the beneficent splendor of truth stretching far away before my vision and ever and anon turning earthward for the consolation of those that are in human life, stretching far away are those wonderful legions of spiritual consciousness, I see them rank and file in serried columns of invincible thought, advance, not like armies of might upon an unsuspecting world, but with messages of peace and joy, and love divine.

I hail you, brother chairman, and friends, for the light that is being shed upon human pathways concerning this spiritual realm. I wish it could be broadened and deepened, and opened into every human consciousness. In my feeble way at this time and at this hour I promise you that I will enjoy no heaven; that I will depart to no far-off realm; that I will not separate myself from human existence until I, too, have

THE PROGRESSIVE THINKER

Ten Thousand Papers Examined Weekly for The Progressive Thinker, by the Chicago Press Clipping Bureau.

Articles on Spiritualism, Occultism, Psychic Force, Prophetic Dreams and Remarkable Visions, Spontaneous Spiritual Phenomena, Apparitions, Etc., taken therefrom to Enrich Our Columns.

THE OCCULT WORLD.

Interesting Spontaneous Phenomena.

ILLUSTRATING THE FACT THAT THE SPIRITUAL AND MATERIAL WORLDS ARE CLOSELY ALLIED.

Whether there are ghosts or not may be an open question, but there is no doubt whatever that many intelligent and worthy persons believe they have seen such things. These persons declare their belief frankly, and offer much evidence to support their statements. Here are a few of the ghost stories to which the members of the Society for Psychical Research, Andrew Lang, the essayist, and other persons who believe in the existence and power of mental action are worthy of study have given careful attention. There is a wide field for research in the study of ghost stories, and one that may be cultivated with profit, though scientific investigation of the subject is only just beginning.

Gen. Barter, C. B., of the British army, saw a ghost when he was a subaltern in the Seventy-fifth regiment, in India. The Society for Psychical Research has investigated the general story, so has Andrew Lang, who tells it in his "Dreams and Ghosts." Mrs. Barter corroborates the story, and so does Mr. Stewart, to whom Gen. Barter told his adventure at the time. Here is the story:

In 1854 Gen. Barter, C. B., was doing duty as lieutenant at the hill station of Murree, in the Punjab. He lived in a house a Lieut. B— had built not long before. Lieut. B— died on January 2, 1854, soon after finishing his house. This house was on the spur of a hill, three or four hundred yards under the only road with which it communicated by a bridge path never used by horsemen. The bridge path ended at a precipice and a footpath led into it from the house.

One evening Mr. and Mrs. Deane called on Lieut. Barter. About 11 o'clock they started for home. The moon was full and the lieutenant walked to the bridge path with his friends, who climbed it to reach the road. He bade them good night and, followed, smoking a cigar. His two dogs were with him.

Just as he turned to go home he heard a horse's hoofs coming down the bridge path. At a bend of the path a tall hat came into view, then round the corner the wearer of the hat, who rode a pony and had a couple of native grooms in attendance.

"At this time," according to the general's statement, "the two dogs came, and crouching at my side gave low, frightened whimpers. The moon was full, and I saw the party above me advance as plainly as if it were noonday; they were above me some eight or ten feet on the bridge road. On the party came. The rider was in full dinner dress, with white waistcoat and tall chimney-pot hat, and he sat on a powerful hill pony (dark brown, with black mane and tail) in a listless way, the reins hanging loosely from both hands. Grooms led the pony and supported the rider."

Lieut. Barter, knowing they could not go anywhere except to his own house, called out "Quon hal!" (Who is it?) adding in English:

"Hullo. What the devil do you want here?" The group halted, the rider gathered up the reins with both hands and turning, discovered to Barter the face of the late Lieut. B—. It was a ghastly face—that of a corpse, and had the sort of beard known as a Newgate fringe. The body was slouter than when Barter had last seen the lieutenant.

Lieut. Barter rushed up the bank to the bridge path, only to find it empty. He went along the whole length of it, but saw not a sign of any one.

The next day Mr. Deane was talking with Lieut. Barter and speaking of the late Lieut. B—, said: "He grew bloated before his death and while on the sick list he let his beard grow in spite of all we said to him. I believe he was buried with it on."

Here is another story which has been looked into by the society. It is copied by F. G.—'s father and his brother, who were present the first time Gen. Barter told it.

In 1870 F. G. was in St. Joseph, Mo. He was a commercial traveler and had done a good day's work. He was sending in his orders to his employers and smoking a cigar when he realized that someone was sitting on his left with one arm on the table. It was his dead sister. He sprang forward to embrace her, forgetting for the moment she had been gone near a score of years, but she was gone. Mr. G.— stood there, the ink wet on his pen, the cigar lighted in his hand, the name of his sister on his lips. He had noted the expression, features, dress, the kindness of her eyes, the glow of her complexion, and what he had never seen before, a bright red scratch on the right side of her face. He took the next train home to St. Louis and told the story to his parents. His father inclined to ridicule him, but his mother nearly fainted.

When she could control herself she said that unknown to anyone else, she accidentally had scratched the face of the dead girl, probably with the pin of her brooch, while arranging something about the corpse. She had hidden the scratch with powder and had kept the incident to herself.

Emma S.—, one of seven children, was sleeping alone, with her face toward the west, at a large house near Oxford, in the Staffordshire Moorlands, England. As she had given orders for her maid to call her at an early hour she was not surprised at being awakened between three and four on a fine August morning in 1840 by a sharp tapping at her door. When, in spite of a "Thank you, I hear," to the first and second raps, with the third came a rush of wind that caused the curtains to be drawn up in the center of the bed. She was amazed at this, and sitting up, said: "Mary, what are you about?" Instead, however, of her servant, she was astonished to see the face of an aunt by marriage peering above and between the curtains, and at the same moment her arms reached forward.

Whether she herself thrust them forward or they were drawn in an air vortex she does not know. She could feel one of her thumbs pressed between the teeth of the apparition. There was no mark there afterward, however.

Despite all this, she kept cool, and, rising, dressed and went down stairs, where she found all quiet. When her father came down shortly after he asked her why she was about so early and joked with her as to the cause. Soon, however, he went over to his sister-in-law's house, where he learned she had just died unexpectedly. One of the thumbs of the corpse was marked as if bitten in the death agony.

Here is a story vouched for by Newton Crosland, of Blackheath, England, who is interested in psychical phenomena. Tom Potter, a bright dare-devil of an English lad, joined the British man-of-war Doris in 1855. After a couple of voyages he ran away and came home to his widowed mother half-naked and half-starved. He was ill for awhile, and his captain, taking pity on him, gave him another chance. Tom sailed for the West Indies, and his mother, having married a Mr. Cooper, left the Doris—family, with whom she had been living. Some weeks later a woman whose name was Mary came to the Doris to fill the place Mrs. Potter's marriage had made vacant. Mary did not know anything of Mrs. Potter or Mrs. Cooper.

"On the night of September 8, 1866," says Mr. Crosland, "some one rang Mr. H—'s doorbell. Mary answered it. Opening the door, she talked to some one outside for a moment and shut it. Mrs. H— was ill in bed, but she could hear what was going on. She recognized Tom Potter's voice. 'Who was at the door, Mary?' she asked. 'A little sailor boy,' said Mary. 'He wanted his mother,' told him I didn't know anything about his mother and sent him about his business. When I told him that he put up his hand to his forehead and said: 'Oh, dear, what'll I do?'"

"Well, Tom Potter's run away from his ship again, that's sure enough," said Mrs. H—. She and her husband tried to find him, but not a trace could they discover. A priest, who was interested in Tom, did not believe the lad had run away. He said he had heard from Tom not long before, and in the letter reported himself as getting on finely. The priest questioned Mary carefully, however, to find out whom she had seen. He showed her a lot of photographs of boys about Tom's age who were or had been pupils in the same school. Picking up one he asked: 'Is this he?' 'No,' said Mary instantly. 'Is this 'im, as sure as I'm sitting 'ere.' She had picked out Tom's photograph and was positive it was a picture of the boy she had seen the night of September 8.

"The next month a letter from the admiral reached the priest. 'We write to you,' it ran, 'because we do not know the address of Tom Potter's mother,' and then it went on to say that the lad was doing well until July 24, when he fell from the masthead and hurt himself badly. A fever set in, Tom was delirious, and on September 6 he died, calling for his mother."

Newton Crosland declares that he has taken great pains to verify the details of this statement and has found them to be true beyond question. Goethe says his maternal grandfather, Textor, had a prophetic dream portending his promotion to a seat in the senate. "He saw himself," says Frederick Henry Hedge, "in his customary place in the common council, when suddenly one of the aldermen, then in perfect health, rose from his chair on the aldermanic platform, and beckoned to him courteously to take the vacant seat. This man, as was the custom, was chosen by lot from the lower board, and Textor won."

And again, when Andre was leaving for America he went to Derbyshire to say good-bye to some friends. There he met Mr. Cunningham, who recognized Andre instantly as a person he had seen in a dream not long before. Mr. Cunningham saw this person arrested in a forest and subsequently hanged.

Robert Dale Owen says that the mate of a bark off the banks of Newfoundland, lost at sea, was working out the vessel's course, when he saw one whom he supposed was the captain writing on a slate in the cabin. The mate went over to him only to find it was not the captain nor any member of the ship's company. He spoke to the stranger, who vanished instantly, leaving on the slate the words, "Steer to the north-west."

The mate called the captain, who was much interested. As the wind was fair for that course the skipper said: "Well, see if there's anything in this spook advice." He ordered the bark to change her course to the northwest, and sent a mariner aloft to keep a sharp lookout. In a short time the lookout sighted an ice-bound vessel, whose passengers, officers and crew were nearly perished of cold and hunger. The skipper reached them just in time. One of the passengers the mate recognized as the stranger who wrote on the slate. According to the other passengers this man had been in profound sleep at the time the mate saw the vision.

"The Story of My Life," Col. Meadows Taylor, of the British army, and the author of several novels whose scenes are laid in India, tells the following: "The determination to live single," he says, "was the result of a strange incident that befel me on one of my marches to Hyderabad. I have never forgotten it, and it returns to this day to my memory with a strangely vivid effect that I can neither repel nor blot. I had been devoted to a girl at home and only relinquished hope of winning her when the terrible order came that no furlough would be granted to Europe."

The colonel was a captain then. In England was a woman he loved and hoped to marry. It would seem she cared for him also. At any rate, there was a sympathy between the two. This is the colonel's story:

"One evening I was at the village of Dore Kuden, after a long afternoon and evening march from Mukul. I lay down weary; but the barking of village dogs, the baying of jackals and over-fatigue and heat prevented sleep. I was wide awake and restless. Suddenly—for my tent door was wide open—I saw the face and figure so familiar to me, but looking older and white, and seemed covered with a profusion of

light. The arms were stretched out and a low, plaintive cry: 'Do not let me go! Do not let me go!' reached me. I sprang forward, but the figure receded, growing fainter and fainter till I could see it no longer; but the low, sad tones still sounded. I wrote to my father, with hope for mine. He wrote back to me these words: 'Too late, my dear son; on the very day of the vision you described to me—was married.'"

Capt. Taylor gives another ghost instance from his Indian experience. A soldier enters his captain's tent and begs that the arrears in his pay be sent to his mother in England. The captain, busy with his writing, takes down the address and promises to fulfill the request. Shortly after he called on him that the soldier had violated the rules of the service in entering his tent and without saluting. He summons the sergeant. "Why did you allow— to come to me in that irregular manner?" he asks. This query astounds the sergeant beyond measure. "Sir," he exclaims, "don't you remember—died in the hospital yesterday and was buried this morning?"

In his autobiography Lord Brougham, the famous English statesman, tells this incident, which he had recorded in his diary at the time. He was traveling in Sweden.

"At one in the morning of December 10, 1799, arriving at a decent inn, we decided to stop for the night and found a couple of comfortable rooms. Tired with the cold of yesterday, I was glad to take advantage of a hot bath before I turned in. And here a most remarkable thing happened to me—so remarkable that I must tell the story from the beginning."

"After I left the high school I went with G—, my most intimate friend, to attend the classes in the university. We actually committed the folly of drawing up an agreement, written with our blood, to the effect that whichever of us died the first should appear to the other and thus solve any doubts we had entertained of the life after death."

"I went to India, years passed, and I had taken, as I have said, a warm bath, and while lying in it and enjoying the comfort of the heat I turned my head round, looking toward the chair on which I had deposited my clothes, as I was about to get out of the bath. On the chair sat G—, looking calmly at me. How I got out of the bath I know not, but on recovering my senses I found myself sprawling on the floor. The apparition or whatever it was, had taken the likeness of G— and disappeared. So strongly was I affected by it that I have here written down the whole history, with the date, 19th of December, and all the particulars as they are now fresh before me."

On Lord Brougham's return to England he received a letter from India announcing the death of G—. The date of the death was December 19, 1799.—New York Press.

STRANGE VISION.

Foretells the Death of Mr. W. C. Pennock.

PROPHETIC DREAM DISCLOSES DAY OF DEMISE—SINGULAR COINCIDENCE IN A SAD CASE.

The tragic drowning of the late Mr. Pennock recalls an incident that figures as a remarkable coincidence, to say the least, leading to a feeling fancy in the minds of some of deceased's friends that perhaps his death was after all but the fulfillment of a prophecy disclosed in a dream several months ago. Reference to this incident is made with the profoundest respect and sadness by the memory of a good man, who, although of too even a temperament to allow it to permanently disturb his mind, had a premonition of death under circumstances that left a vivid impress on his mind. Prior to Mr. Pennock's departure for Europe, he was in Chicago in company with a Pan Handle official. One morning the latter remarked upon the apparent disquietude of his companion, and after being urged to explain his depression Mr. Pennock related a dream that had succeeded in haunting his mind. He had retired and slept soundly for some hours when by a phantasm common to slumber he seemed to be transported to a graveyard. The details of driveways, shrubbery and beauty of the place could not have been plainer in reality. As the dreamer walked through the burial ground curiously inspecting the monuments, he was irresistibly attracted toward one at a distance. He felt a deep curiosity in the shaft of granite, and when he approached and succeeded in reading the inscription on the stone he noted that it was William C. Pennock, with the date of birth and death. He felt no surprise, taking it as a matter of course that he stood before his own grave without attempting to account for his presence there. When Mr. Pennock awoke every detail of the vision was indelibly imprinted on his mind, and he spoke of it later with a gravity that evidenced more than a passing attention to a dream. While not allowing his heavy sensibility to be long clouded by the occurrence he dismissed it with little discussion, declining to humor his superstition by designating the date of his death as revealed so strangely, further than that the day was several months distant. As far as is known, Mr. Pennock never referred again to the warning that came to him in his sleep, but in the light of subsequent events, an inherent belief in supernatural warnings links itself with the coincidence that nobody shall say that such things are impossible. Perhaps Mr. Pennock realized when struggling in the water that the fulfillment of his prophetic vision was at hand. Be it as it may, his was a life that might fearlessly question the beyond, and in death his face was as peaceful as that of a child who lays down earthly existence with an enduring faith. Many persons can perhaps recall dreams of death and other important events, and the coincidence in this instance remains to be a coincidence and coincidence only that which would have confirmed or routed belief in Mr. Pennock's premonition was the date he saw inscribed on the monument in dreamland and that bit of conclusive proof is not within the grasp of man. To those who entertain a belief that under certain influences conditions of a future existence are revealed, and that the laws of the hereafter of dissolution is made apparent without the subject's inclination, this well-authenticated instance is confirmation strong as holy writ.—Logansport (Ind.) Paper.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 25 cents.

A GIRL'S SPIRIT.

An Apparition That Takes Nightly Walks.

Atlantic City's newest sensation is a ghost—the weird apparition of a young woman who nightly walks on the ocean. She has created much excitement, particularly among the superstitious skippers of the Inlet. She has been seen on several occasions by at least four persons. And whether she be a ghost or a strange phenomenon no one is able to determine.

She was first seen last Saturday night, or rather about 1 o'clock on Sunday morning. William Mahlin, of Baltimore, who is here for a few days, was standing on the end of Young's Pier alone and he vouches for the following story:

He says he saw the pale and unmistakable form of a young woman, attired in white and with long flowing hair. She was walking rapidly across the ocean in the vicinity of the bell buoy. Mahlin shuddered. His teeth chattered. But with eager eyes he watched her lithe form as she strode along, moving neither to right nor left. Then she mysteriously disappeared. Mahlin's blood ran cold. He could hardly move. Finally went to his hotel. He said nothing about his vision, but he could not dispel from his mind the picture of the strange girl.

THE VISION REAPPEARS.

He determined, however, that on the following night he would revisit the end of the pier. This he did. The minutes were like hours to him and cold perspiration gathered on Mahlin's body. At the very hour of 1 o'clock, he says, the apparition again appeared, as if from the sea walking rapidly across the ocean in the vicinity of the bell buoy. Mahlin was greatly frightened, but more convinced than on the previous night. He had neither been drinking nor dreaming, nor did he believe in ghosts. Yet twice had he seen the strange specter. He told a friend, Barte Hampson, of his midnight watch. The friend only laughed and tried to persuade Mahlin that he had been the victim of a "weird nightmare." Mahlin, however, insisted that he had seen something walking on the water.

The result was that a "ghost party," including four people, was formed. They went out on the steel pier last evening. Miss Mae Russell and Miss Ethel Brown were in the party, and the story of their watch is best told by Miss Russell.

WAS TOLD BY ONE WHO SAW IT.

"For several hours," she said, "we sat together in a pavilion telling ghost stories, and as the hour when the ghost would walk drew near we had the cold shivers, and even I felt uncomfortable once or twice. At 1 o'clock all was silent save for the splashing of the waves and the doleful tolling of the bell buoy as it rocked on the swell. Not one in the party said a word. Suddenly, out from a wave, it seemed, came the fair apparition."

"The distance it appeared to be a girl scarcely 20 years old. She was dressed in white. Her hair was long and flowing. Her step was firm and quick, and as she strode on the perfectly calm water I heard strange noises. The spectre paced straight seawards, and then the sea swallowed her up. That was all. But four people were convinced that they had seen something like a ghost."

Miss Russell is a plucky, little girl. She doesn't believe in ghosts, but she is not so sure something mighty like one. There is no reason to doubt her veracity.

WILL TAKE ANOTHER CHANCE.

A party, including Miss Russell, will go out again to-night in a boat, if a skipper has not been found, who will allow it to permanently disturb his mind, had a premonition of death under circumstances that left a vivid impress on his mind. Prior to Mr. Pennock's departure for Europe, he was in Chicago in company with a Pan Handle official. One morning the latter remarked upon the apparent disquietude of his companion, and after being urged to explain his depression Mr. Pennock related a dream that had succeeded in haunting his mind. He had retired and slept soundly for some hours when by a phantasm common to slumber he seemed to be transported to a graveyard. The details of driveways, shrubbery and beauty of the place could not have been plainer in reality. As the dreamer walked through the burial ground curiously inspecting the monuments, he was irresistibly attracted toward one at a distance. He felt a deep curiosity in the shaft of granite, and when he approached and succeeded in reading the inscription on the stone he noted that it was William C. Pennock, with the date of birth and death. He felt no surprise, taking it as a matter of course that he stood before his own grave without attempting to account for his presence there. When Mr. Pennock awoke every detail of the vision was indelibly imprinted on his mind, and he spoke of it later with a gravity that evidenced more than a passing attention to a dream. While not allowing his heavy sensibility to be long clouded by the occurrence he dismissed it with little discussion, declining to humor his superstition by designating the date of his death as revealed so strangely, further than that the day was several months distant. As far as is known, Mr. Pennock never referred again to the warning that came to him in his sleep, but in the light of subsequent events, an inherent belief in supernatural warnings links itself with the coincidence that nobody shall say that such things are impossible. Perhaps Mr. Pennock realized when struggling in the water that the fulfillment of his prophetic vision was at hand. Be it as it may, his was a life that might fearlessly question the beyond, and in death his face was as peaceful as that of a child who lays down earthly existence with an enduring faith. Many persons can perhaps recall dreams of death and other important events, and the coincidence in this instance remains to be a coincidence and coincidence only that which would have confirmed or routed belief in Mr. Pennock's premonition was the date he saw inscribed on the monument in dreamland and that bit of conclusive proof is not within the grasp of man. To those who entertain a belief that under certain influences conditions of a future existence are revealed, and that the laws of the hereafter of dissolution is made apparent without the subject's inclination, this well-authenticated instance is confirmation strong as holy writ.—Logansport (Ind.) Paper.

Verona Park Camp.

The Augusta (Me.) Journal says: The annual Spiritualists' camp-meeting at Verona Park, below Bucksport, is announced for August 4 to 25. Indications point to a boom for the beautiful resort and campground this year. Several new cottages will be built and nearly every one on the ground will be occupied. The new Park hotel which was opened last year and was such a success, will be more attractive than ever. It will be managed by Mr. and Mrs. G. M. Hall. For the camp-meetings a large number of speakers have been engaged, many new to Verona, and there will be some features in the way of entertainments every Thursday evening, music, free healing circles, social meetings, etc.

Prof. Hyslop.

The Louisville (Ky.) Dispatch says: The Prof. Hyslop believes that he has found in Spiritualism additional and complete proofs of the soul's immortality can hardly be questioned. He states that he has arrived at his conclusions only after a most thorough and painstaking examination, in which all possibility of fraud was carefully excluded. Indeed, it is the very method of investigation employed which Prof. Hyslop so strongly emphasizes; and he lays great stress upon the scientific methods, the care and exhaustiveness, which characterizes his inquiry, and distinguishes it from previous work in this direction.

Old Fashioned "Hants."

The Richmond (Va.) Dispatch says: All fashionable London, we are told, is discussing ghosts. "Not the ghosts of up-to-date Spiritualism and psychological research, but genuine old-fashioned 'hants'—ghosts such as in the better days of England and of this republic perambulated the silent passages and pre-empted for the 'hants' manifestations the hour when graveyards yawn."

Mr. Kates' Lecture.

The Grand Rapids (Mich.) Herald says: The crowd in the main tent was also entertained by Mr. Kates' lecture. The prevailing theme of his address was the exhortation to true living. He admonished his hearers to develop the best that is in them; to live seriously and thoughtfully and that the capacities for greater attainments would be developed. His talk, which was considered "inspirational," was very earnest and delivered with a force of conviction which seemed to have its effect upon his audience. The descriptions by Mrs. Kates were very interesting. When she took the floor it was evident that she had the attention of every one. She has a pleasant voice and delivers her utterances with great force and power of conviction.

Mrs. Mary E. Lease.

The Birmingham News has the following: "Mrs. Mary Elizabeth Lease is to be the central figure in a new trust which will be completed in Chicago this fall. It is a trust to control ghosts. Communication with the spirit land is to be tied up in monopolistic style and 'Independent' mediums are to be crowded out. Trust prices for connection with the hereafter will rule, and those who do not maintain trust prices will be placed under the ban." The only interesting part to the above, it is not true.

Her Wonderful Gift.

The Grand Rapids (Mich.) Herald reports the following as coming from Mrs. Marian Carpenter: "The power to deliver messages from the spirit world came to me very slowly. The first time I ever went into a trance was but six years ago and then I was able to remain for only a short time. I can now go upon the platform with the utmost certainty that the spirits will put the words into my mouth to answer whatever questions may be asked and speak upon whatever themes the audience may see fit to send forward. I never select a subject, but speak simply as the spirits inspire. My control, I know, who inspires all my descriptions, is the only one of the spirits who continually aids me with their counsel."

Nothing So Ridiculous.

The Coldwater (Mich.) Republican says: "There is nothing so ridiculous in Professor Hyslop's bold announcement that he will demonstrate the existence of persons who have left this world as there is in the opposition which Professor Hyslop has excited in certain quarters. The Professor himself is a man of reputable character, ample learning and a secured scientific standing. His proposition, plainly stated, is this: 'I have received numerous communications purporting to come from another world. They conveyed specific facts and mentioned occurrences which were unknown either to the medium or those receiving information. As I have verified these communications and found that the statements were in fact true, I am forced to believe that either the medium had an infinite mind or that the intelligence came from those who claimed to furnish it.'"

Camp Chesterfield.

The Indianapolis News says: The social features of Camp Chesterfield are quite as complete as are its features of convenience. In strange contrast with other religious camps, the amusements are not limited to "buzzing" bees and ice cream socials. Band concerts, dances and card and hammock parties have full sway. There are small dances every night or so, but on Thursday evenings, after the services have closed, the big auditoriums are cleared of the chairs, French chairs are thrown over the floor, the pulpit is converted into an orchestra stand, musicians take the places of the lecturers, the tiddle and the piano and other instruments are attuned to waltz, polka, schottische or quadrille time, the prompter yells "Four hands round and then swing your lady," and the dance is on.

Mrs. Marion Carpenter.

The Grand Rapids (Mich.) Herald says: As the connection of Spiritualism and Christianity, which was the main theme of Mrs. Marian Carpenter's talk last evening, she said in substance that all Spiritualists honor and revere Jesus as a great man and a teacher; they believe the Bible to be a work of great value, but when she had asked the visitors from the spirit world if they had ever seen the spirit of Christ Jesus, they had invariably replied in the negative.

Case of Addie C. Littlefield.

The Boston Traveler says: Boston has a lady artist who, while never advertising as a medium, yet probably surpasses in variety of phases anything that P. R. Society has produced. The case of Addie C. Littlefield stands far superior to Piper, since in this one, not only have the spirits spoken through her, but she has, in the very highest grades of painters, lawyers, actors, statesmen, etc., have done so. Besides this phase, which is now regarded as very common, this lady has in three years developed the powers of materialization of full forms, a grade of spirit manifestation which is the very highest and rarest in the world, although no public work in this line has been done. A leading police official's wife visited the artist, and while conversing a spirit face formed in under a string gait, the lovely face of a girl named "Florence," also a man's head. So amazed were the two women at this manifestation they were dumbfounded.

Mrs. G. W. Kates.

The Grand Rapids (Mich.) Herald says: Mrs. Kates is almost dramatic sometimes in her postures. She is by all means a clever woman. Many of her descriptions of the night were instantly recognized by those to whom they were addressed. "Am I right?" was her usual question, and "Yes" was invariably the answer. She also startled her audience by describing the appearance of a spirit dog, and she explained that animal spirits lived as well as human. After describing the dog she said that the "noble" fellow was violently killed. She pointed out the former owner of the dog in the audience. "Am I right?" she asked. "Yes," was the answer. "I have owned that dog, at least one that answers the description." He rescued a little girl once on East Bridge street from a runaway team. The dog was killed while he was in Illinois."

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian, can scarcely read it without spiritual profit. Price \$1. For sale at this office.

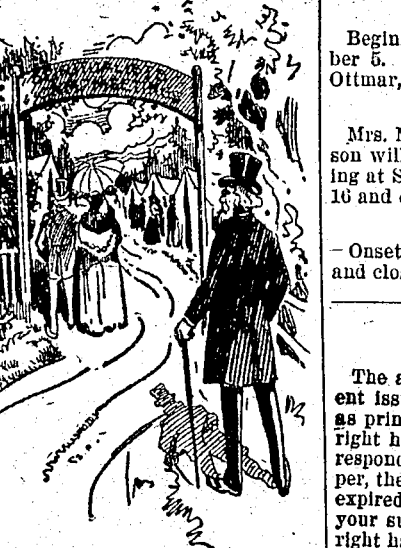
"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal Ministry. Price \$1. For sale at this office.

"Thomas Paine: Was He Jewish?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

The Microcosm—His Infinite and Celestial Relations and Spiritual Powers. Of this pamphlet by a Spiritualist of thought and experience, Lyman O. Howe speaks highly. Mrs. Mary A. Livermore, a most competent judge, tells of the delight and benefit to her husband and herself in reading it. The book is by B. Stebbins. For sale at this office. Price, 10 cents, postpaid.

"The Relation of the Spiritual to the Material Universe. The Law of Spirit Control." By Michael Faraday. Price 15 cents. For sale at this office.

SPIRITUALIST CAMP-MEETING DIRECTORY.



Lake Helen, Florida.

The Southern Cassadaga, near Lake Helen, Florida, commences Feb. 6, 1900, and continues until March 21. J. Clegg Wright, Carrie E. S. Twing, Mrs. L. Brewer and J. C. F. Grumblin are among the engaged speakers.

Freeville, N. Y.

The Freeville Camp opens July 29 closes August 14. For full particulars address B. L. Robinson, McLean, Tompkins, county, N. Y.

Summerland, Cal.

The camp meeting of the Summerland Spiritualist Association, of which Prof. J. S. Loveland is president, will commence the 27th of August. By coming with the S. P. R.'s excursion, August 25 and 26, visitors to the camp can secure half fare. Wm. P. Allen, secretary.

Mt. Pleasant Park, Clinton, Iowa.

This popular camp-meeting will open July 29 and close Aug. 27. For circulars and further particulars address the secretary, E. A. Kilby, Ottumwa, Iowa.

Franklin, Neb.

The Southwest Nebraska and North-west Kansas Spiritualist camp-meeting, at Franklin, Neb., opens July 21, closes August 6. Address D. L. Haines, secretary, Franklin, Neb.

Grand Lodge, Mich.

Commences July 21 and closes August 20. For full programme address M. L. Phares, secretary, Grand Lodge, Michigan.

Indiana Camp.

The Indiana Camp-meeting opens at Chesterfield, July 20 and closes August 28. For programmes and particulars address Flora Hardin, secretary, Anderson, Ind.

Lily Dale Camp.

This favorite place of resort opens July 14 and closes August 27. For full particulars address the secretary, A. E. Gaston, Meadville, Pa.

Lake Brady, O.

Commences July 2 and continues until September 1. Anyone wanting a program can get it by writing to Mrs. C. C. Bacon, Lake Brady, via Kent, Ohio.

Island Lake Camp, Mich.

The Island Lake Camp, Mich., will commence Sunday, July 16, and close August 31. For further particulars address the secretary, A. G. Brown, 206 21st street, Detroit, Mich.

Delphos, Kansas.

Delphos camp-meeting of the First Society of State Spiritualists, opens Aug. 11 and closes Aug. 28. We expect rates of one fare on all railroads in the state. For particulars address E. S. Bishop, Glasco, Kan., or M. J. Main, Simpson, Kans.

Sunapee Lake, N. H.

Commences July 29, at Blodgett's Landing, N. H., and ends August 26. Address W. H. Wilkins, Felchville, Vt., Box 63, for programmes.

Forest Home, Mich.

The Forest Home Spiritualist Camp Association of Northern Michigan first annual meeting will convene on the camp and resort grounds, at Snowflake Antrim county, Mich., situated on the Chicago and West Michigan railroad, three miles south of the village of Central Lake, five miles north of Bellaire and twenty miles south of Charlevoix, the beautiful, on July 8, 1899, and will continue four weeks. Send for programmes and posters. Address Anna M. Fox, secretary, Manacelon, Mich., or Charles Benton, president, Central Lake, Mich.

Catalpa Park, Liberal Mo.

The Catalpa Park Camp-meeting of Spiritualists, at Liberal Mo., will commence on the 19th day of August and close Sept. 8. For particulars address G. H. Walser, president, Liberal Mo.

Maple Dell Park, O.

Maple Dell Park is located at Mantua Station, Ohio. It opens July 30 and closes September 8. Address D. M. King, Mantua Station, for full particulars.

Vicksburg, Mich.

The Vicksburg (Mich.) Camp will open August 1 and close August 26. For full information address Jeannette Fraser, manager, Vicksburg, Kalamazoo county, Mich.

Lake Pleasant, Mass.

Opens July 30, and closes August 28. Albert H. Dally, president. Secretary, Albert F. Blinn, 603 Tremont street, Boston, Mass. Address him for circulars.

Summerland Beach, O.

Commences the first Sunday in August and ends the first Sunday in September. Any one can secure a programme by addressing J. F.

BY EDWARD GIBBON.

This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact as to be perfect in every detail as to be practically beyond the reach of adverse criticism. This work will be found

QUESTIONS AND ANSWERS

This department is under the management of Hudson Tuttle. Address him at Berlin, Heights, Ohio.

NOTICE—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

Mrs. M. E. Kratz: Q. (1) If spirits mature in spirit life, why do so many who have been in spirit life for twenty-five or even one hundred years, talk through "their mediums" like prattling children? and why after years of "control" do they talk in exactly the same manner?

(2) Why are so many mediums controlled by "Indian spirits," and why is a dead Indian more reliable than a living one? These same mediums would not have a living Indian for an associate, and the spirit Indian is "my guide So-and-So," until it would seem that what an Indian spirit did not know was not worth knowing.

A. Similar questions were asked and answered sometime ago, or rather referred to the mediums having such "controls" for answer. None has replied, and the perplexing query returns for solution.

Spirits who would willingly become the "control" of a medium, and continue in the routine of communications, must be on the lowest plane of intelligence and without desire to advance. The usual conduct of seances is "not promotive of progress, and as the medium does not improve, it is not strange that the spirit also remains stationary. Some of these "controls" at first personate a little child, with outrageous attempts at "baby talk," and continue year after year the same performance. Once begun, the impressions grow more and more easy to give, as it is easier to play a tune that is constantly repeated on a new instrument.

Hence it is to be inferred that in such cases, for want of opportunity or desire, there is no advance, or that the character whether of Indian maiden, child, or "Big Chief," is assumed at the beginning and maintained. It is claimed that the Indians have more power to control because nearer to earth-plane. This is doubtful.

T. A. Mervin: Q. It is taught by many that God is the central soul of all intelligence and spirit, illuminating the human mind. What is your opinion? A. This department does not intend to give "opinions," but facts and deductions therefrom. "Opinions" have been and are, the ruin of mankind. It is useless to ask questions about the character and attributes of God. I intend only to write of things I know, or at least of things that can be known about. I know nothing about God. No one can know anything about God. No spirit has made the stuporous claim to know. Of opinions and guesses on this subject the hottest of the are as valuable as the theologian's.

Peter Holloway: Q. (1) A traveler in the East told me that he had seen the coffin of Mohammed, and that it was suspended in the air, without the least visible support. Is this statement acknowledged by travelers and authors as true?

(2) Over forty years ago I saw a statement by Horace Greeley that a spirit delivered a message, going from Massachusetts to Georgia to do so, in less than an hour. Is this true? Why may they not be sent with messages by our generals to report the position of the enemy and to give the news in advance of the telegraph?

A. The story of Mohammed's coffin is one of the falsehoods, which though repeatedly contradicted, is as constantly repeated, being one of the pieces of which form the stock in trade of many purveyors. The "traveler" who related this story is a "fraud."

That spirits are able to "carry" messages, and that they have done so, has been repeatedly shown. It is essential to have a reliable receiving medium. This being true, it does not follow that spirits may become the slaves of any and every one who may choose to call them. If scouts were sent out from an army, or detectives employed to look up criminals, they are paid a price, yet "the spirits" are expected to fly on such errands, and the senders receive all the benefit and congratulate themselves on the cheap and excellent service!

B. S. Landes: Q. How many Shakers are there in the United States? How can one become a member?

A. According to census report, which probably may be accepted, at present as the order no more than maintains its number. There are thirteen communities, in Maine, at Gloucester and Alfred; in New Hampshire, at Canterbury and Enfield; in Massachusetts, at Harvard, Hancock, Shirley and Tyngsboro; in Connecticut, at Enfield; in New York, two at Canaan, and one at Groveland and Mount Lebanon; in Ohio, at White-water, Union Village, North Union and Watervliet; in Kentucky, at Pleasant Hill, and South Union. The value of church property was \$30,000, with \$850 salaries, and the total value of property \$10,000,000. The family at Union Village, O., has been broken up, no young members joining and age preventing the carrying on of the community work. The Mount Lebanon family is the central or Northern group.

To join, all that is necessary is honest intentions and belief in the doctrines of the community.

The order as a whole is not increasing, but on the decline. There are few attractions presented to the present generation, imbued with worldliness and aggressive ambition. It is a refuge for the defeated; the lover of a quiet, peaceful life, and to such furnishes a delightful retreat. Based as Shakerism is on the belief that the passions are necessarily evil, and that the discipline of a rectitude across the new views of life, which hold that strength of character is gained by control of the lower nature by the educated will, and not by their blotting out. It interprets the relations of man and woman according to Paul rather than Nature.

H. S. Packard: Q. Is phrenology reliable, and where can a reliable book on the subject be obtained?

A. The world owes a great debt to Dr. Gall, which scientific men have failed to acknowledge. His discovery and demonstration that different regions of the brain exercised different functions. He introduced a new method of dissecting that organ and led the way to the splendid achievement since his time in the study of the nervous system. Yet he did not, as he claimed, and is claimed for him, demonstrate that the minute divisions he made into "organs," were correct. Even granting it to be true, the conditions of phrenology, of depletion of purity and supply of blood, of "temperament," are so great and incalculable, that it would be impossible to read character therefrom with certainty. Of course the practical phrenologist gives charts, advises on business, etc., but he trusts more to physiognomy, and knowledge of human nature than his science. That certain regions of the brain are devoted to especial functions, is too well known to be called in question. Thus the appetites are at the base, the moral perceptions at the top, the intellectual faculties at the front, but this does not prove the correctness of the minute division into "organs" occupying exceedingly small portions of the skull, and these not identified with the convolutions of the brain beneath.

The astronomer deals with the science of astronomy, and because he deals with science, which is absolute, unemotional knowledge, he can calculate an eclipse happening in a thousand years hence, or a comet having happened a thousand years in the past. If the phrenologist had a true science, reliable, in phrenology, he could from the organs with which he has mapped the head, give the character with unvarying certainty. This he cannot do; he cannot even approach correctness, unaided by other means.

There are numerous books on the subject, the most popular published by Fowler & Wells, N. Y. Dr. J. R. Buchanan has a large book on this subject, advocating a system of his own, differing materially in the mapping of the brain into organs, from that of Gall and Spurzheim.

A. D. Marble: Q. In "Suggestive Therapeutics" Editor Sidney Flower says: "There is nothing in the philosophy of Spiritualism which is superior to the philosophy of Christ. There is no word or doctrine of Spiritualism which is not embraced in the doctrine of Christ." What can be said in reply?

A. Simply, that Rev. Flower, like all Christians, sets up an ideal Christ, as unlike the real as white is unlike black. The real Christ, taught, according to the four evangelists, doctrines which it would be by no means agreeable, or wise to practice at the present time. To take no thought for the morrow, to give all one's power and strength to the service of God, to submit to blows and wrongs with absolute humiliation; to become, in other words a tramp and a vagrant. His brutal words to his mother when she approached him; his command to forget all the beautiful relations of the affections; his wholesale manufacture of wine, thus sanctioning drunkenness as he was accused of doing; his anger, taking the law into his own hands, driving out the money changers; his senseless and futile cursing of the fig tree because it did not have figs out of season, show characteristics not desirable for imitation.

Aside from the personal Christ is the religious system founded on him as a savior. He is a part of the scheme of redemption beginning with the myth of Eden and man's fall. That scheme by which a few are saved to heaven, while the great majority are plunged into everlasting fire, is not a pleasing contemplation.

Perhaps Rev. Flower belongs to that class of preachers who believe that their greatest enjoyment will come from seeing their dearest friends writhing in hell. If so he will thereby be impressed with the "superiority" of Christ's doctrines, and the utter inferiority of Spiritualism, which teaches that all things originate and are sustained by law, and spirit existence is as natural as life here; that all the scheme of redemption for lost souls is false; he cannot be lost from the God, and hence the only salvation is through and by means of knowledge.

MY LIGHT IN THE WEST.

Strange what a vastly vacant feeling haunts my heart for a little thing! Sad as if in a grove in summer.

Every song-bird should cease to sing; Under our roof-tree, since the May-time, Twitter and coo, and chirp I'd heard, When suddenly, off in the chill November,

Vanished the young, with the mother-bird.

Was it a bird in the roof-tree cooling? No, but a baby fresh and sweet From her puffy fists, with their finger-dimples,

Down to the velvet pink of her feet! Kissing her seemed like kissing flowers!

Cool and silken, one fears to blight, But cannot leave in their unsolved beauty

While they bloom in our hungry sight. How we laugh at the idle nothings

Born of the efforts the wee things make! They played at an eyeball, only winking

A nose, they have rosed up to an ache! Plucking hairs from our heads by dozens,

Tearing our ear-lobes almost through; Pulling faces, and crushing ribbons— Well, what else can the dear things do?

It is bubble, bubble, toil and trouble; Life is crested with foolish strife, Baby is practicing little lessons— Strengthening her up for the work of life!

Let her pull at the "hook of teething," Back of their curtain of laughing lips, Let her learn that the things we covet

Often slip through our finger-tips. Just as the birdling, which in summer

Cooed and laughed in our roof-tree boughs, Flew away when we longed to keep her

Making music about the house! Tearful eyes watched her white robes flutter,

Blight with the misty gold of her crest, Until they faded on lake and prairie

Off in the boundless, beautiful west. Now when the days don their evening

Dresses, Scarlet or gold be their drapery, I can always see in the land they are

walking Something more bright and dear to me; 'Tis the tender face of a blue-eyed

baby, Lighting the sky in the glowing west, And her guardian angel sweeping earthward,

Coming to watch above her rest. EMMA ROOD TUTTLE.

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THE INTUITIONAL LIFE

A Remarkable Discourse by the Rev. Holmes Slade, at Elgin, Ill.

I am presuming it will be agreed that there is a higher spiritual life than this life of the senses, and that it is possible for a person to be in possession of this higher life while here in this world. We must be aware that we are possessed of interior senses, and that in all ages, and among all nations, there have been persons who have experienced an opening more or less perfect of their interior, spiritual senses, and at such times do they evince powers superior to their ordinary intelligence, and truth flows into their souls as at no other time, and as never through the sensual organs of their being.

It is evident from all we know that there is something beside and distinct from this outward form of physical organization which we look upon and handle, which is naked to the eye and palpable to the touch, and which we take on for our convenience in this earth-life; the structure in which we are residing at present, or the tenement in which we are living. There is something dwelling within this earthly tabernacle, managing this frame and moving and managing these limbs of ours; something that thinks, and reasons, and knows, and makes us conscious of existence. We know that it exists because we know that we ourselves exist.

It is the spirit and not the body that is always recognized as the seat and subject of thought, of will and purpose and affection; which loves and hates, and hopes and fears, and doubts and believes, and enjoys and suffers; which is therefore properly ourselves; which perceives whatever is perceived by us, and performs or executes all that we do. It is the seeing, hearing, feeling, sensitive soul, that sees all, and hears all, and feels all, and that does all, for take the soul or spirit away and what can these all do?

You and I may be said to be certain that we have these souls of ours by the simple testimony of our consciousness. If we were to question every other kind of knowledge we could not question this. We carry within us the recognition of our interior selves, and but for this we could not recognize anything of our mental operations. I am meditating, reasoning, remembering, say, at this instant, and consciousness is that by which I know that I am doing these things. If I had no consciousness at all, would I know that I was doing these things? I would not. What the spirit perceives and knows it perceives and knows intuitively, and not from the exercise of the intellectual faculties, by analogy, comparison and judgment. It perceives and knows truth as it knows its own existence. It perceives truth as spiritual beings perceive it, and knows it as they know it, in like manner as we shall know it hereafter when our bodies are laid aside.

It is told of Zenai, a German that answers were always ready with him to mathematical problems the most intricate, and were always correct, and he was never conscious of employing any process of reckoning or calculation in their solution. And of Blind Tom, that the first time he ever sat down to a piano he played a remarkable composition of his own. And it is said of Emanuel Swedenborg, that at one time he was visiting at the house of a friend in Gottenburg, 300 miles from his home, with a party that had been gathered, and going out of the house he returned after a short time quite pale and alarmed. He said that a dangerous fire had broken out at his home in Stockholm and was spreading very fast. So strong was the impression upon his mind that he went out often, and told on returning that the house of one of his friends whom he named was already in ashes, and his own was in danger. Finally, God, the fire is extinguished, the third door from my house." He described it, telling precisely how he had commenced, in what manner it had progressed, how long it had continued, and all about it. And when afterwards a messenger arrived bringing a dispatch, there was not an item that was not exactly as stated.

On the night of the terrible destruction of the Flatiron Hotel at St. Louis, a little brother of Henry Rochester, living at home with his parents near Lyon in the State of New York, awoke from a dream soon after midnight with screaming and tears, saying that the hotel was on fire, and that his brother Henry was burning to death. So intense was his alarm and horror that he could not be quieted. And on the following day at noon the papers received a telegraphic dispatch confirming the boy's dream in every particular. Numerous instances might be adduced of like character, and of foregleams of future happenings, the mass of coming events lying open to the cerebrally excited mind.

We may be considered intelligent, seeing and knowing in more ways than one; in the world of materiality seeing and knowing by the natural senses, but in the world of spirituality, the intuitive world, seeing and knowing by immediate conscious beholding, by intuition, or soul-perception.

The five senses of men are so many avenues through which impressions may come from the outer world to the mind, and over which the mind, the real self, may pass out and obtain knowledge of this larger world of physical phenomena. Through the use of these we come to know respecting material things. Man's physical body brings him into contact with the physical world, and his spirit nature with the spiritual world. The eye perceives light and color, and form which go to make up the physically beautiful, but it looks only upon the surface of things and gives no knowledge of their inner structure, or their essential properties. And thus do we understand that there

ly locked away from us are as real to our inner consciousness as any of the things belonging to earth. By this inner, sub-consciousness I will call it, we get back into the great roll of all knowledge, and see things with a clearness far beyond anything in our natural state. It is as when a drowning man in rapid survey reviews his whole life in a few seconds of his swift-fading consciousness. And these are some of the hints of what we shall be when we get out of this chrysalis state, into our thought world, which will then be our real world; hints of the worlds upon worlds that are lying in advance of us.

And we may thus conclude that we are never to live half so really and truly as when we shall have shuffled off this mortal coil and our present dream of sense shall be ended. And let us not doubt that there is given to every human being a faculty to receive some kind of ideas respecting the spiritual world; a spiritual insight more or less latent in us all, through which to look at its wonders even now, and learn much respecting God and the future life, and the soul's destiny, which mere unassisted reason might have searched for in vain.

An apostle has said that "spiritual things are spiritually discerned," and when our spiritual perceptions are sufficiently quickened we are ready to recognize the fact that speak to us from the bosom of the Infinite. But until then it is impossible that we should be instructed in these spiritual things "for the natural man receiveth not the things of the spirit of God, for they are foolishness unto him." Just as physical things are physically discerned through the senses, moral things are morally discerned through the moral nature, and spiritual things through the spiritual nature.

It is not for us to look at the things which are seen, as much as through them to the real substance of things which are made to partake of the eternity of Him who is the Creator, the defense and life of all. All material things are but the shadow of the actual world which is back of them. The invisible world is the substance. The truth cannot be too often repeated that the deeper realities lie beneath appearances.

We can believe that this spiritual looking of the soul takes in a much larger grasp of events than does our vision of material things, and much larger even, and better seeing than is possible through the use of all our physical senses, of seeing, hearing, etc. And hence we must turn to these subtler powers of the mind, and ask them to reveal the world that does not lie open to our common vision as do the clouds and the stars. We must look for something deeper and see if there be not some wealth and joy of life that will not die with the relinquishment of this mortal frame, but will live on forever, as the living, thinking, acting personality that it is. There is something more than this material conception which brings us into relationship with the outer world, and so we must accustom ourselves to some of the visions of the night beauty and mystery for all of life is not logic, but is sensation.

You can see how this intuitional knowledge was exemplified in the life and teachings of Jesus. It will hardly be said of him that he was an intellectual teacher, as much as he was an intuitional teacher. His truths came to him by intuition. He spoke from the inner consciousness of his being, his retreating self, or the inspired state. He had no occasion to ponder his sayings, or to reason concerning them, for when they were needed, they came unbidden, and found an involuntary expression at the proper time, and in the proper manner. Jesus knew men, and did not need that they should testify of him, for he knew what was in man. He always knew what others were thinking about, and what was going on in his own consciousness.

This manner of teaching on all occasions of our subject was that of one who possessed positive knowledge, so that it was only necessary for him to announce the truth and declare what was right. He never discussed subjects like a philosopher, but made positive assertions as became one who was observant of all truth. That is to say, he entered upon no logical arguments to prove what he said, but made plain statements of truth and duty and relied upon men's heartfelt convictions as the authority for enforcing them.

It was thus he charged his disciples that whenever they should be arrested and brought before their accusers, to take no thought of what they were to say in their defense, for it would be given them in that very hour what they would say. The circumstances of this occasion would suggest the course to be pursued, and to stop to reason at such a time would be to crowd out all their better reason.

Jesus was in a condition to receive all divine truth, principles and causes, for his spirit soul was conversant by divine influence with the will and purposes of God. The eyes of his soul were unobscured and earth, and man to give him a perception of the spiritual world beyond any mortal conception of ours. All the treasures of his mind were instantly available, and he had only to evolve them from his inner consciousness. The eyes of his soul were continually open, much as when the king of Syria sent his hosts to apprehend Elisha, and the servant of Elisha going out early in the morning beheld the hosts encompassing the city, and was sadly exercised in knowing what was to be one, and was told not to fear for they that were with Elisha were more than they that were with the king. And then it is told us that Elisha prayed, saying "Lord I pray thee open my eyes that I may see. And the Lord opened the eyes of the young man, and he saw, and behold the mountain was full of horses and chariots of fire round about Elisha." He was rendered capable of perceiving spiritual objects.

And his eyes are held that we should not see things of a higher spiritual nature, but with this deeper spiritual insight Jesus was enabled to see things that were entirely hidden from his objective bodily senses, a power by which he read the life of the woman of Samaria, telling her, as the expression is, "all things that ever she did."

Very early in his ministry he surprised Nathaniel, calling him by name the first time he spoke to him, telling him that he saw him while under the fig tree before Philip called him. And it was in pursuance of this same general idea that he frequently "retired from the multitude into mountains and deserts, and spent whole nights in seasons of private converse with his own soul, that he might be abstracted from any ambiguous or confused impressions."

There may be those to call this power of which I am speaking, clairvoyance, or psychometry, or trance, or intuitive knowing, or whatever else they shall please. But the fact itself is what I am concerned with. It is mind-seeing, or seeing through the medium of our subjective spiritual faculties. It consists not unfrequently in a wholly detached state from all surrounding objects so as to have no dependence upon, or association with them. Abstracting the mind from outward visible things, and turning it upon itself is what constitutes this condition, and it is one of the ways the mind has of becoming cognizant of spirit life, and of wondrous knowledge which ordinarily is entirely hidden away from us.

Andrew Jackson Davis once defined independent clairvoyance in his own case, as being not only the enlargement of all his perceptive faculties, but also his mental faculties set in perfect action. He declared that he possessed the power of extending his vision throughout all space, and seeing things past, present and to come. He said he was master of the general sciences; could speak all languages, and impart instruction in the deepest hidden things of nature such as had not been done by others.

This is my preface was the mind displaying its untrammelled energies independent of its physical organism. There is no telling what vast knowledge is stored away in our minds of the history of the past, and all its wonderful disclosures, or what we might know by our higher nature, if we only had the power of going back into our interior selves, in which the whole of our earthly career is comprehended at a glance.

In the experience of drowning we have something of this character from which we ought to be able to learn much. Drowning men who have been restored to sensibility have declared that in the passive state preceding loss of consciousness, the whole panorama of their lives; every thought, word and deed passed before their minds in an instant of time; that there was not a thought as it seemed to them that they had ever cherished, or a feeling that they had indulged in, or a word that they had uttered, or an expression that did not flash into their minds. And all came to them in the space of a few seconds. Here is what one person says of himself: "I seemed to see at a glance all my life from my earliest consciousness to the moment when I felt that I was drowning. It was as though there had been a presence in me of all that I had ever done, or said, or thought, or felt. I remembered little things of my infancy, and saw the meadows and trees, and the sky just as they had last looked to me."

All these, as I am persuaded, he had called up from his own inner consciousness. And it was these interior exercises which gave Jesus such deep religious insight that he sought to foster and encourage. The forty days and nights in the wilderness previous to his temptation, and his public teaching in the synagogues, churches of the land, was to be his devout and musing soul as a divine summons to what was highest and best in him. He was led to that retired and quiet spot, away from the noise and business of the world in which he surrendered himself to an unobscured obedience to that voice of his being to which he had been listening, and in which he recognized the authority of the eternal Father. And as soon as this period of seclusion was over, he felt that he had been brought before the world under new current of purpose, and from that time manifested the powers peculiar to himself; a power superior to all worldly influences and temptations.

I spoke of drowning, a moment ago. And let me say farther in the way of narrating the account of a person who went through the whole process of drowning, and was afterwards restored to life, and told us that when he was brought under the water he remembered how hard he struggled but could not rise. His brain was in a whirl, and he lost his way, so that it was impossible for him to tell which way was up or down. Re-enacting scenes of a life-time flashed across his mind all at once, the larger part of which he had forgotten till then. He was quite aware of his danger and believed that his life was ending, but he perfectly calm, and notwithstanding. He found that he could not lift his hands, and thought, "Now this is death. God receive my spirit." And he says that he did receive it, for he became insensible, and had no care for it himself. But God gave it back to him, "and now I feel," he says, "that when I breathed again it was with life given me anew."

And indeed, virtually, it was death, temporary death; for it was suspended animation, and but for its being speedily arrested, final and complete death must have ensued. And was not the revival from it like going back to the life again? He had lived and died, and was now living again.

It would seem as if in the profound natural sleep of our sensitive organs we are sometimes at least in a state of clear seeing. And I do not know why we are perfectly calm, and might not be brought face to face with spiritual realities, and in conscious relations with the spiritual world in which the inner

and the outer become more or less blended. Like death, sleep is to some extent a retirement of ourselves within ourselves; a partial withdrawal of ourselves at least from this physical structure, and so is the incipient manifestation of that greater change which dismisses us into some new and higher development of spirit life.

It should be observed that one of the most common ways in which God appeared to mankind in ancient times was in their dreams and visions by night, and in their sleeping moments. Job speaking of this circumstance says, "For God speaketh once, yea, twice, and man perceiveth it not; in a dream, in a vision of the night, when deep sleep falleth upon him; in slumberings upon the bed; then he openeth the ears of men and seetheth their instruction, that he may withdraw man from his purpose, and hide pride from his heart."

It was in a dream that God came to Jacob in Haran and showed him the wonderful ladder extending from earth to heaven, and upon which angels were seen ascending and descending. He appeared also to Solomon in a dream of the night to give unto him the thought of his heart. Joseph it will be recollected, was favored early with prophetic dreams, the significance of which was readily perceived by his father, Jacob. And this was a way especially in which God expressly declared that he would reveal himself to men. He says: "If there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak to him in a dream. And it is told us that God spoke to Israel in visions of the night, and the word of the Lord came to Abraham in a vision."

It is through this medium that God has held in all ages of the world much mysterious converse with holy men. Through this he has poured the streams of prophetic truth from the fountain of his being, and so reached the reason, the understanding, the conscience and will of his creatures. He has spoken to them in visions and dreams which have passed into their minds, and in silent and passive meditation. These are the living oracles through which David, Isaiah, Jeremiah, Ezekiel and Daniel frequently consulted the Eternal, and through which as his inspired servants they were endowed with the necessary wisdom for speaking the mind of God. These are the gateways or openings by which there reaches us the knowledge or recognition of our ideal life which is perpetually shooting above our actual, and which in every department carries our conceptions far beyond aught that we can hope to realize for the time.

It seems to have been in olden times an indication of death in spiritual things not to be favored with these dreams and visions, and hence they were considered among the signs and effects of the promulgation of the Gospel prophetically announced. "And I shall come to pass that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions." And so in our sleeping state, and in our dreams and visions of the night we may have gone into something like what our death betokens. And consequently it is not strange that Jesus should say of one with whom suspended animation had taken place, "She is not dead, but asleep." It is told us, and will be remembered, that I took her by the hand and she called, saying, "Maid, arise, and her spirit came again and she rose straightway, indicating that she was dead; that her spirit or life was gone, but came again. The implication is that she had left the body as we might leave a house that is decaying."

Almost exactly like this is the language of the Savior in another place where he says, "Our friend Lazarus sleepeth. I go that I may wake him out of sleep." Why can he not be morally certain that he meant all that his language fairly expresses in speaking in the way he does, for the idea is too plainly stated by him to lead to any mistaken view here. To his words the disciples made answer, "If he sleep he shall do well, intimating that the effect of his sleeping would be salutary in restoring him to health. And now comes the explanation to this suggestion of theirs that he had spoken of taking them to sleep, which was not the case. He had spoken of the death of Lazarus, as he said Jesus unto them plainly, "Lazarus is dead," showing that they are somewhat identical terms that he is making use of. Lazarus had fallen into a state of physical insensibility in which his external consciousness was wholly in suspense or in abeyance, and the time being, and Jesus told the disciples that he slept, but perceiving that they were subject to a misapprehension in thinking that he had merely spoken of taking rest in natural sleep, he said plainly, and obviously for no other purpose than to correct their mistake, "Lazarus is dead."

This we may presume therefore was virtually the true view of death. Temporarily death had taken place, only to be interrupted or broken off by the resurrection. And it was so different from what the minds of the people were generally cherishing at the time, that the New Testament writers make frequent choice of the word to designate it, as when an apostle says, "I would not have you be ignorant, brethren, concerning them which are asleep that ye sorrow not even as others who have no hope, for if we believe that Jesus died and rose again, even so will God bring with him." Had Jesus done nothing more for humanity than to give us this one word "sleep" for death, he would have been one of its greatest benefactors, for that which had seemed to so many as being the worst thing he had given one of the best of names.

The term sleep is certainly well adapted to express the idea of death, partly from the resemblance between death and sleeping, and partly because it also implies that sleep is not the utter extinction of being, but that we rise out of it into an improved condition of rest and enjoyment. By this comparison Jesus no doubt intended to affirm

in the plainest manner the superficial nature of death, that like sleep it is not the destruction of the living personality of our being; that it does not blind the capabilities of the thinking mind, and is only a transitional change in the manner of its operations.

We will not affirm that in all customary sleep the mind leaves the body so entirely as to break off all connection with it. But you may know that along with the theory that the mind is away from the body at times, that it is disjoined from the body, sleep also is considered by many as a stage of this same disjunction. The question has even been raised whether when the body is profoundly asleep the spirit is not altogether free, and living in another world while the organic life proceeds as usual, and sustains the temple of the body until the return of the inhabitant. I feel sure that in some essential sense the soul does temporarily leave the body to which it is sympathetically joined and makes excursions into remote regions, and in many cases our dreams, no less than the most profound of our waking life, are found to be faithful representations of actual circumstances and events. I think all persons accustomed to reflection are conscious of being able to separate the mind, in some degree at least, from the sphere of its outward perception and action. And is there any undeniable reason to be given why, when I now go to London in my thoughts, if I could transport my body there, I could not be looking out with my natural eyes upon the same as when I visit Chicago. Are we not intensely conscious of ourselves within ourselves, an internal spiritual consciousness, the active cause of external phenomena, without which no thought ever expresses itself, and nothing is ever done from the least to the greatest.

Physical death is without doubt the most detached condition of our being carrying us away from our bodily life, and leaving us to the mercy of the unseen. But how shall we say it is in all those cases in which persons in sleep seem to pass into another sphere of their existence, and in which they experience a new and very different order of things; a new variety of sensations, as real to them as the physical experiences of which we are cognizant in this objective life of ours. We may conclude that not only at death, but in all sound natural sleep, the mind does not unfrequently pass into a direct and immediate vision of objects which are real, and which they never had thought of before, cases in which they have correctly described upon awaking, persons and scenes they had never beheld, and had no knowledge of in their waking moments.

What objection can be taken to the view of the soul absenting itself from the body and visiting different places, and perceiving different objects, and thereby may not the scenes passing before the inward vision be the very substance of reality, quite as much or more than anything with which we are physically concerned?

Why was not this what the savior did when he died; stepped out of this body temporarily, and afterwards stepped back into it again? Of death we may say that it is simply the body falling away, and the spiritual man standing forth in the spiritual sphere, a spirit among spirits. It has to do only with the body, in abolishing our relation to material things, that we may go wandering through eternity into the everywhere, and is like the transformation of the caterpillar to the butterfly, or the flight of the bird which carries it higher and higher into the blue sky; the goodly prospect ever enlarging each condition or state preparing for the one that was to come after, and thus are we bettered by the prospect of dying, in being fitted to secure higher ends, the cycles of our being. It is a reminder of what was once exclaimed by a person in closest view of death, when just ready to pass to spirit life, "O, shan't I go kicking," making it possible for him to witness events in which he was interested occurring anywhere in the quickness of thought, and giving him full knowledge of persons and scenes far away.

Some may doubt if our consciousness can exist apart from our bodies; but in the case of Lazarus, Jesus assumed that he was still living, and so called to him personally to return to natural life on the earth. His death, as all death, was this withdrawal from the outer material part of his nature, the sphere of his earthly relations. And what Jesus did was to summon the living spirit of Lazarus to re-inhabit the body from which he had retired, and come back to his consciousness in the flesh. No wonder that Jesus declares that any one takes his life from him. He says, "I lay down my life that I may take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again."

What is this but that he had power to lay off this body which was his death, and that he had power to take it on again which was his resurrection, and which had seemed to be a power accredited to some others as well, and we may conceive of it as quite possible that there is a wondrous power of this general character in us all if we did but know it. It is but a fair question for our solving, that as persons have lived in a state of suspended animation for weeks and weeks together, with no emotions of any kind to indicate the presence of natural life, why may they not continue it for years, or indefinitely as well? Shall we not say of death that it is very much like the trance condition in which the subject of it is meanwhile living in conscious relations with the spiritual worlds? It is not that of ceasing to live, but of ceasing to be mortal, ceasing from bodily life. It is not the termination of the existence of a soul as a soul, only of its existence in this natural world. We cease to hold communication with the external world through the medium of the senses, that is all. I have thought that we get nearer to death, and I know not but to heaven, in our half wakened and half sleeping state so favorable to our dreaming, for we are just on the outer verge of the natural world, or perhaps

I should say on the confines of the two worlds.

I am aware that people speak of going away from earth at death as we might go to Chicago, New York, or some more distant place, and the many mansions of the Father's house are particular rooms for souls to dwell in, a nice comfortable place. But I do not know why it should necessarily be a going away at all to any remote place. It might be that; a journeying into other localities; or it might be remaining in much the same locality, according to the wishes the persons themselves were entertaining, they going or remaining just as was most pleasurable to themselves. We will all go and be just where our minds are disposed to take us.

The point here to be observed here is, that the soul does not have to shoot off into a local heaven, but may be approximately near, as when its residence was in the flesh. We have not to go on a journey to find heaven. Experience proves that heaven is not place, but a state of mind, a condition of the affections. The question is not where we shall be, but what we shall be. The getting into any place is not getting into heaven, except it shall be that we have heaven in our own souls. It is having the mind which was in Christ Jesus. We ought not to forget that no place can be truly enjoyable without a right condition of the mind and heart of those who occupy it, and the same place which is heaven to one may be anything but heaven to another, but in quality of meanness for the enjoyment of the higher spiritual state of our innermost being.

I am quite in doubt if any local ascent or descent is intended by the Savior when he says, "No man hath ascended up to heaven but he that came down from heaven, even the Son of Man who is in heaven," a way he has of suggesting a heavenly origin for himself, and a place to reside in, but in quality of meanness for the enjoyment of the higher spiritual state of our innermost being.

The greatest mistake of the world has always been in looking at heaven as some particularly delightful spot in another state of existence where we are to go and live when we are done with this world. The Jews believed in a heaven situated above the sky where God and the angels lived, enclosed in crystal walls, with golden streets and all that, and our grandfather's yes, and our grandfather's children, looked upon it as painfully literal.

But Jesus certainly repudiated any such idea as this, utterly discarding the material aspect of the subject. The heavenly state of which he spoke made it possible for him to be in it, even while living in this world. Heaven is not place, not any particular place, for no one can be limited to any specific locality by corporeal restraints of any kind, but is free to traverse all space, so that distance can oppose no obstacle to the untrammelled communion with all kindred natures. It is not an ascent through the air up into the top of the sky, but an ascent through the altitude of our being to a more glorious spiritual state.

We may consider that this world of spirit, of which we are treating in this discourse, is not a world of things; that it is within the visible things of this outward universe and encircles us as the air we breathe. And I must believe therefore that Jesus had no reference to space or locality in speaking of his being in heaven, and that we take the meaning out of his teaching when we regard it as anything but heavenly-mindedness.

Cannot doubt that we ourselves are essentially spirit in these human forms. The soul is the self of our being, and the body only its dwelling place for the time. It is well to realize that that man has a soul, but that he is a soul, a self-conscious spirit and hence the real universe to each one of us, is that which is built of thoughts, mental states and imaginings. The death-state, as we must allow, is indeed a standing apart from the bodily organization. But withal, if the soul is withdrawn, the spiritual world will be revealed to us, in which we will find that we have been living all the while, and that we have not gone to any remote place either.

It has been asked, where are we in our dreams when we lie down upon our couch, and forthwith we are apparently at a great distance, walking perhaps in the fields, meeting and conversing with our friends, seeing and enjoying a thousand things that are real to us as our own existence, so real that we scarcely know in recurring to them afterwards whether we did actually see and enjoy them, or whether we simply dreamed of them. We feel and know no otherwise than that it was our conscious selves that participated in these scenes. Well, we dream on, dream that we are in heaven meeting with old familiar friends that have passed on before us, associating with them and enjoying their society, their presence as real to us as when on the earth. Everything around us is accurately detailed, and clearly and distinctly defined. Linger in our dream we pass into a trance-like condition, and our friends who are gathered about us in doubt as to what is our condition, and whether we are ever to come out of it. Take the forms of ours and bury them up in the ground, and where are we now? Is it not passing strange about this matter of sleep, and our dreaming at such time in the manner we do?

Our outward senses would all seem to be sealed up and our connection with the external world entirely severed. The eye and the ear are dull and insensible. Our earthly plans are all forgotten.

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A PROMINENT SPIRITUALIST AT THE HAGUE

Account of a Significant Celebration.

THE FOURTH OF JULY IN HOLLAND—AMERICAN TRIBUTE TO GROTIUS.

While Americans everywhere celebrated Independence Day with enthusiasm, the Fourth of July in Holland was marked by events of special significance, being celebrated with imposing ceremonies in the presence of representatives of all nations, assembled for the International Peace Conference.

At the present time The Hague is the center of unusual attraction on account of the Conference. No more fitting or beautiful place could have been selected than the Queen's Palace in the Woods (Huis ten Bosch) situated in the midst of a garden spot where nature and art vie with each other to add to its charms. To the American celebration came the happy inspiration by placing a tribute upon the tomb of Grotius, one of Holland's great men, an apostle of the doctrine of international arbitration.

Accordingly invitations were sent out as follows: "The delegates of the United States of America to the International Peace Conference have the honor to invite you to be present at the ceremony of placing a wreath upon the tomb of Grotius, in the Nieuwe Kerk, Delft, on the morning of Tuesday, July 4, 1899, at 11 o'clock, and to luncheon at the Stadshuis (City Hall) of Delft, at 12:30 o'clock." Having received an invitation, through the courtesy of Mr. White, president of the delegation, and his colleagues, we started from the Hotel De Vieux Doelen, headquarters of the delegation. Upon reaching Delft we found other invited guests already assembled. The town was decorated with Dutch and American flags, while the statue of Grotius in the square was draped with the Stars and Stripes. The visitors were received at the church by Mr. Hollis, one of the delegates. This ancient edifice contains the monument of William the Silent as well as the tomb of Grotius. In honor of the occasion, the flag of the Netherlands and the Star Spangled Banner were draped together.

Promptly at 11 o'clock the exercises began. Chevalier Van Kamebeek, the first delegate of the Netherlands, presiding. After a grand organ prelude, the large choir organized for the occasion rendered Mendelssohn's "How lovely are the messengers who bring us good tidings of peace." An address of welcome was followed by the singing of the anthem of the Netherlands. The principal address of the day was delivered by Hon. Andrew D. White, Ambassador to Germany, and president of the American delegation to the Conference, and author of "The Warfare Between Science and Religion," so well known to your readers.

He was listened to with rapt attention as he reviewed in eloquent terms the life and teachings of Grotius, referring to the influence he had exerted upon the thinking world, and cited the words of Abraham Lincoln, in his conduct of the civil war of Gen. U. S. Grant towards Gen. Lee, and the acts of the whole people of the United States at the close of the war of the "Rebellion" as being actuated by those feelings of mercy and humanity which Grotius more than any other had brought to the modern world.

Would that space permitted a full report of the address of Mr. White concerning the life of Grotius and its influence upon the present Peace Conference. It is to be hoped that it will appear in full, that all may read it. It is useless to undertake to do justice, in a brief synopsis, of such a masterly address. We however cannot refrain from giving the following extracts as being especially interesting to your readers. Speaking of William of Orange and Grotius, and of his great work, "De Jure Belli ac Pacis," Mr. White in a most impressive manner, and in tones which thrilled his auditors, delivered the following peroration:

"When in perhaps the darkest hour of modern Europe, in 1625, his great book 'De Jure Belli ac Pacis' was born, yonder organ might well have pealed forth a most triumphant 'Te Deum'; but no man recognized the blessing which in that hour had been vouchsafed to mankind; no voice of thanksgiving was heard."

those laws of war which diminish the human suffering, of passions and ambitions all give to the world at least a beginning of an effective, practicable scheme of arbitration.

"These are the words which an American seems to hear issuing from this shrine to-day; and I seem also to hear from it a prophecy. I seem to hear Grotius saying to us: 'Fear neither opposition nor detraction. As my own book, which grew out of the horrors of the Wars of the Eighty and the Thirty Years' War, contained the germ from which your great Conference has grown, so your work, which is demanded by a world bent almost to breaking under the weight of ever increasing armaments, shall be a germ from which future Conferences shall evolve plans ever fuller, better and nobler.'"

And I also seem to hear a message from heaven to the jurists of the great universities who honor us with their presence to-day, including especially that renowned University of Leyden, which gave to Grotius his first knowledge of the law; and that eminent University of Konigsberg, which gave him his most philosophical discipline; to all of these I seem to hear him say: 'Go on in your labor to search out the facts and to develop the principles which shall enable future Conferences to build more and more broadly, more and more loftily for peace.'"

"And now, Your Excellencies, Mr. Burgomaster, and Honored Deans of the various Universities of the Netherlands, a simple duty remains to me. In accordance with instructions from the President and in behalf of the people of the United States of America, the American Commission at the Peace Conference, by my hand, lays on the tomb of Grotius this simple tribute, combining the thanks representative of civil virtue; and the laurel, representative of victory. It bears the following inscription:

"To the memory of Hugo Grotius, in reverence and gratitude, from the United States of America, on the occasion of the International Peace Conference, at The Hague, July 4, 1899, and it encloses two shields, one bearing the arms of the House of Orange and of the Netherlands; the other bearing the arms of the United States of America; and both these shields are bound firmly together."

"They represent the gratitude of our country, one of the youngest among the nations of the earth, to this old and honored Commonwealth;—gratitude for great services in days gone by, gratitude for recent courtesies and kindnesses; and, above all, they represent, to all time, a union of hearts and minds, in both lands, for peace between all nations."

Mr. White then deposited upon the tomb the magnificent wreath of gold and silver, designed and executed by the Court Jewellers of Berlin. The scene was more impressive than words can describe.

The above extracts from the memorable address of Mr. White are of more than usual interest to all Spiritualists. So far as we know, Mr. White does not accept the teachings of Spiritualism, but may he not have been inspired by the influence of those great men, when he uttered those impressive sentences concerning them and their work. It does not seem strange, in the light of Spiritualism, that those who have left the mortal plane, should have the interest of the nations at heart, and on an occasion like this should return, and impress upon the minds of their fellow men their progressive thought, as in the long ago, when they dwelt amongst them.

The address of acceptance was delivered by M. de Beaufort, the Dutch Minister, on behalf of the Queen and the Government of the Netherlands. M. de Beaufort, after warmly acknowledging the tribute to Grotius, speaking directly to the American delegates, said: "We have had the advantage in the past few weeks of extending hospitality to some of the most eminent men of the United States, who came here to give their valuable aid towards the realization of the noble designs framed by the Emperor of Russia and applauded by the whole civilized world, of founding international law on the basis of justice and peace. It is a matter of course, that having in mind this noble task, our thoughts have been called back to the great man who found his last resting place under the vaults of this church, and who has always been venerated as the founder of the science of international law. When he wrote his admirable work, 'De Jure Belli ac Pacis,' America was still a great wilderness, with a few scattered European settlements. Still he knew of America and took an interest in it, for he was a man of wide vision, and he recognized the antiquity of its original inhabitants. More than two centuries and a half have since elapsed, and if Grotius came back into this world and stood in our midst, how great would be his astonishment when hearing that the inhabitants of America had come to pay homage to his memory, but at the same time he would express his joy and satisfaction when learning that the noble and generous principles that he advocated during his lifetime had taken root throughout the world, and that I am sure he would exclaim, 'Thanks to God, I have not lived in vain.'"

A telegram was read by Baron de Bilt, from the King of Norway and Sweden, in which his Excellency, the Swedish delegate, was commanded "to express the gratitude of Sweden to Hugo Grotius, not only for what he did for the advancement and development of the science of public law, but for the faithful services rendered to our country during many critical years. For over 250 years the memory of Grotius has been gratefully cherished in Sweden, and so it will ever be."

The last address was given by Hon. Seth Low, of Columbia University, who thanked the Queen, the Government of the Netherlands, and the officials of Delft, for the many courtesies extended to the American delegates, which rendered it possible for them to celebrate the day in such a fitting manner.

At the conclusion of his address, the entire audience arose, while the grand organ pealed forth the familiar and inspiring strains of the "Star Spangled Banner." What a sight it was to see the representatives of all nations, assembled to do honor to the day of American Independence, and as the delegates of the nations: Go on with your mighty work; avoid, as you would avoid the germs of pestilence, those exaltations of international hatred which take shape in monstrous fallacies and morbid fictions regarding alleged antagonistic interests. Guard well the treasures of civilization with which each of you is entrusted; but bear in mind that you hold a mandate from humanity. Go on with your work.

"Heed not the clamor of zealots, or cynics, or pessimists, or pseudo-philosophers, or enthusiasts of fault finding. Go on with the work of strengthening peace and humanizing war; give greater scope and strength to provisions which will make war less cruel; perfect

such an auspicious occasion, and feelingly referred to America's tribute to Holland's great man. He then proposed a toast to the United States of America. All present arose as Hon. Mr. White responded in his pleasing and dignified manner, and in return proposed a toast to the Queen and the Netherlands.

Upon one table was a pretty little American flag, which I had brought with me. It was raised upon a bank of flowers. My friend de Kuyser, referring to the flag, suggested that it be presented to the Dutch Minister as a souvenir of the occasion, to which I replied that he (M. de Kuyser) being the oldest member of the Council of Delft, where the celebration was held, it seemed entirely proper that he should receive it, and I would take pleasure in presenting it to him. Upon this all the members of the Council arose, while he accepted the flag with many expressions of satisfaction. The next day, in a letter, he thanked me, in behalf of his fellow members of the Council and himself, saying they intended to place it among the mementoes of Grotius. In the Grotius Museum in the Town Hall of Delft, where I found it a few days later occupying a place of honor before a statue of Grotius, with my card, which Councillor de Kuyser had requested, bearing the following inscription:

"In remembrance of the Fourth of July, 1899, the Independence Day of America, when a wreath was placed upon the tomb of our great countryman, Hugo de Groot."

Thus the flag that crossed the ocean with me is cherished among the treasured souvenirs of this eventful day.

Such international gatherings as the Peace Conference, as well as such fraternal celebrations as herein briefly outlined, lead the way to the development of a higher and broader humanity among the peoples and nations of the earth, bringing them into more harmonious relations in the path of progress. The members of the American Commission are to be heartily congratulated upon the highly successful outcome of the celebration, which has made an indelible impression upon the minds of all who were present.

As the years roll on and the Fourth of July comes again and again, will not the people of the Netherlands recall with joy this celebration in their midst, connected as it is with their own great statesman? Doubtless to them it will be a landmark between the centuries.

May the fraternal relations between the people of Holland and the United States continue to be the ardent hope of your correspondent.

M. E. CADWALLADER.

The Hague, July 14.

THE BORDERLAND.

Sometimes at night when I have closed my eyes,
Before I reach the common land of dreams,
I pause upon the borderland that lies
Between our daily life and that which seems;

The gate of outer sense swings softly to,
The gate of sleep invites, I pause and wait,
My hand upon the latch, I turn to view
The land that lies outside the slumber gate.

The soul devoid of breath, outside life's bars,
Stands still in awe upon the border-land,
And silence falls, as deep as 'twixt the stars;
The swift revealing moment is at hand—

A sudden flash of pure unearthly light
That thrills the quickened spirit thro' and thro',
And lo! the soul's endowed with finer sight
Than these dull daily senses ever knew.

I look on fields of sweet translucent green,
And graceful hills in silken mosses clad,
And limpid streams that glorify the scene
So beautiful it makes one almost sad—

Again 'tis flowers of rarest form and hue
In loneliness transcending all our dreams,
Sweet creamy bells and spikes of softest blue,
And sprays of pink and dainty white racemes.

Amid these blossoms of the upper air
With sweet unearthly names no mortal knows,
I fancy one to be—it is so fair—
The saintly snow-white spirit of a rose.

I trace each floral vein so near are they,
So near the petals are, they tempt me much,
But when I seek to grasp, they melt away
Too frail for grasp but angels' airy touch.

And there beneath the softest azure skies
That bend above a valley green and sweet,
The half-way place 'twixt earth and paradise,
A white-robed figure moves with noiseless feet.

I know the queenly head the lily hand,
I feel the gentle smile I may not see;
O, veiled and voiceless one, I understand
The love that fears to set my spirit free.

O, who can trace these visions to their source?
Can fancy paint such forms and fields and flowers?
Do souls possess some strange artistic force
That only wakes in rare and perfect hours?

Go solve if as you may; my soul still dreams
That when death leads to life's dim ether spheres
I'll meet that unveiled form, flowers, fields and streams
And smiling say, "I am no stranger here."

CHESNUT, ILL.

Immortality.

From a touching little poem, written some few weeks ago, it may be inferred that Colonel Ingersoll fully realized that the heart pains he suffered presaged quick death. The lines were written on the border of a crayon portrait of himself, which he presented to his daughter, and which hangs in the billiard-room of the Dobbs Ferry house. These are the lines, probably the last penned by the great agnostic:

Immortality,
With its countless hopes and fears beating against the shores of time and faith,
Was not born of any book, nor of any creed, nor of any religion.
It was born of human affection, and it will continue to ebb and flow
Beneath the mists and clouds of doubt and darkness as long as love kisses the lips of death.

It is the rainbow bow, shining on the tears of grief.

RELIGION AND SCIENCE.

Their Reconciliation Is Now Effected.

Religion and Science which have so long been deadly enemies, are now making overtures of friendship to each other.

This is well, and if the question, which is to take the other's name? can be settled or compromised, we may look for a possible marriage.

In the interests of future harmony it is desirable that some of their adjoining fields of thought, now rigid and apart by their antagonism, should be made mutually accessible, either by the removal of the barrier where that is possible, or by the construction of gates where it is not. Perhaps the latter method is more feasible just at present; and there is one gate in particular which I would like to see in place, and so offer these few thoughts to that end.

Man, as viewed by science, and by religion, makes the word, "Man," as uttered by these—conveys a different thought. We seek the thought that will harmonize them, and in order to find it we must first perceive clearly what the difference is. Now, while in the case it is the human race that is meant, the scientist thinks of the race as a vast whole, made up of its molecules, which differ only as those of the human body do, according to their place and use, but no one of which is to be considered apart from its relations to the living whole.

Evolution as manifested in the race is held to be a result in which no individual man as such can be rightfully said to have played any part other than a passive one. The theory forbids it, and even a man like Napoleon, of whom it has been said that by his giant will he transformed the face of Europe, even he must be considered as the inevitable result of cause acting mechanically until he appeared. This use of the word Man is sufficiently familiar to need no further illustration.

Now let us see the other. One who has received truth from the religious standpoint, in using the word "Man," also means the human race, but he regards it as merely as a unit, in fact he pays little attention to that, but as an aggregation of units not yet crystallized into anything which can be said to have unity. In this he has in mind the predominating characteristics of the race at the present time, as shown by results, namely, selfishness, which holds individuals apart from each other, and which, even in town or village life, still predominates so that these forms of association are really held together by the selfish consideration of advantages to be gained, not given, by their continuance.

Man's individuality, also, which springs up whenever he has a chance to assert it, or which, under unfavorable surroundings, develops until it becomes a mighty power for good or evil, is considered to be a prime factor which may not be ignored for a moment in any large or general view of the genus man.

"It is well sometime to remember," says such a one, "that when we wake to consciousness in this world we find ourselves alone with our thoughts. Whatever kind of association mental we are to have, is in the future. We are alone, and so much thinking before we attempt any expression of our thoughts. Above, nobody, or nature, but our own mind, the world has the same striking feature. The testimony of observation does not lead us to anticipate that when, the doorway of death opens for us, it will open wide enough for two. We shall be alone again."

All the commands and injunctions of religion are addressed to men as individuals, to be obeyed by them as individuals; and in no instance is it assumed that the man can be, or will be lost in the mass.

Evidently if he is so lost, he will not hear the command, but go account made of this. The command is there, and "the hath ears to hear let him hear."

Having thus presented these two different ways of using the expression Man, let us see if there is any common ground between them—any place of even grade where a gate may be constructed.

We can all easily perceive the relations of the family to the individuals composing it. Where harmony prevails the individual is none the less one, by being a loyal member of a family. Rather, he finds in the family a friendly field for the expression of himself, as well as a protection against evil influences. The church, the society, the state, when so associated with the individual in amicable relationship, have a similar place in his mind, and each contributes its own conscious life to all its members. Whoever has entered into vital relations with these different forms of associated life, does not forget that he belongs to them, as well as they to him. In fact, by as much as the association is stronger than the individual, it is able to attach penalties to any neglect of duty on his part, in that way proving itself to have a life distinct from that of the individual, independent of the life of the members composing it.

It is to be observed that even in that largest association, that of the nation, the same law holds good. The individual received from, and contributes to, the nation whole, which thereby becomes both an objective and a subjective reality to him—objective to his thought, subjective to his consciousness.

But here we must stop. We have not reached our goal, but we can proceed no farther. Man, the individual, indeed, comes to be an objective reality. It is seen that he is separated by definite bounds from the forms of life before and after him, and therefore suited to become an organic whole. But if he be that to whatever power is shaping those events which make up the history of our world, it is needless to say he is not that to himself. The soul is Man, the race, lies dormant within him, beyond to consciousness, but slumbers in the womb of time.

It remains to point out the causes which lead to the different views taken of this great subject, by the scientist and the religious thinker. The scientist from long study of man as a race, uses the concept thus obtained, as a model for his theories in regard to the individual. He is liable to serious error, because there are individuals, who attain to heights the race will not reach in a thousand years. And if even one individual does this, he sets a mark for the possibilities of the individual.

On the other hand, the religious thinker, as a result of his own long study of the world with evil influence, is liable to attribute a life conflict to the entire race, and, until he obtains the victory, he looks to Death to terminate the unequal battle for the individual, and a judgment day to do the same for the race.

Neither scientist for religionist has obtained the vantage ground. The former must have an experience that shall awaken the soul-powers within him; and the latter must attain enduring peace before he can perceive that a like

attainment is in store for Man as a race.

Both can learn from the seer and the prophet when he says, "Man is not, and yet is, for he will be, and the time is near."

Great events have ushered in the birth of nations, but the like of those that shall precede the second birth of Man, no history has recorded. Hasten, then, oh, thinkers, to make peace with one another. Lay down all weapons of offense. Banish argument, but consult, confer and treat with those who differ from you. You are not far apart, if you but knew it; and you need each other.

Here is a gateway between your high walls. Use it as friends and more will be given.

A. CHESBORD.

TELEPATHY.

Its Conditions and Meaning.

Telepathy, the casual investigator, stands for two simple modes of mental action—the reception and projection of thought—but to the experienced mental medium telepathy has a far deeper meaning, being a synonym for harmonic power, a condition of complete sympathy with the great magnetic forces of nature. This is a state of development in which mental healing, prophetic vision, clairaudience and clairvoyance are present actualities not dim possibilities.

To the expert telepathist the motives, the secret intentions of those within the radii of thought touch are clearly revealed—the spiritual discernment recognizing no barrier, no material being so opaque that the light of pure vision will not penetrate it.

Effect naturally follows cause, therefore the higher states of sensitiveness are slowly the result of pure causes. This order of cause and effect cannot be reversed yet some investigators attempt to secure effect (great mental sensitiveness) before due consideration of cause (purity of mind and body).

Naturalness—a strict observance of the laws of nature—is conducive to spiritual purity. Spiritually—aspiration for the higher and better—renders sensitiveness possible. Sensitiveness is the solid foundation upon which mediumship is built. Natural foods—vegetables, grains, fruits, water and milk—tend to refine the material magnetism by purifying as well as nourishing the physical body, therefore, all who would be physically as well as spiritually pure will find that a vegetable diet will do wonders toward increasing the pleasure of living.

When the spirit gains absolute mastery of its physical encasement and is able to control its passions at any and all times, the first true step is taken in the evolutionary march to soul power. When this important beginning is thoroughly accomplished, then only pure, true, aspiring thoughts should be entertained in order to become sensitive to the finer etheric vibrations, which formerly did not reach the soul beneficially, owing to the opaqueness of the magnetic aura.

The finer ether, in time, becomes visible to the inner, or spiritual, vision, and if the investigator be eagerly interested in the development of soul power he soon learns to use etheric vibration telepathically—learns that well-defined thought, when vibrated upon either by soul or will, force instantly impresses the sensitive, receptive mind to whom it is directed through hundreds of miles of space intervened.

I asked the spirits, (with loving care and with mind unclouded), To guide me to the sphere where True soul power could be found.

The spirits said: "Nature giveth you Purity and strength—what more is ours?"

Even the tiny drops of dew Manifest mediumistic powers.

"We descend and, as of old, We walk with souls apart, Keeping the promise, as foretold, With all the pure in heart."

"Thou needst not ask us where Telepathy's habitations be; Keep thou thy spirit pure and fair And telepathic power shall dwell with thee."

The vast power of the home circle is a silent but effective force against impurity and consequent error, and in many a home for the first time that great basic fact which Omar Khayyam immortalized in verse:

"I sent my soul through the Invisible Letter of that after life to spell; And by and by my soul returned to me. And answered: 'I myself am Heaven and Hell.'"

Consistency is Spiritualism. Nature is ever consistent and if more people regarded Spiritualism as Nature's product of natural evolution, as predicted in regard to churches, would be fulfilled even in this century. Telepathy is receiving serious attention from honest-minded scientists in every section of the "civilized" world, and is now recognized as one of the finer sciences.

F. M. SCHNARRENBERGER.

Waterloo, Iowa.

WONDERFUL.

Isn't it wonderful, when you think How the creeping grasses grow, High on the mountain's rocky brink, In the valleys down below?

A common thing is a grass blade small, Crushed by the feet that pass— But all the dwarfs and giants fall, Working till doomsday shadows fall, Can't make a blade of grass.

Isn't it wonderful, when you think How a little seed, asleep, Out of the earth new life will drink, And carefully upward creep?

A seed, we say, is a simple thing The germ of a flower or weed— But all earth's workmen laboring, With all the help that wealth could bring, Never could make a seed.

Isn't it wonderful, when you think How the wild bird sings his song, Weaving melodies, link by link, The whole sweet summer long?

The whole sweet summer long, Everywhere seen and heard— But all the engines of earth, I say, Working on till the judgment day, Never could make a bird.

Isn't it wonderful, when you think How a little baby grows, From his big, round eyes that wink and blink, Down to his tiny toes?

Common thing is a baby, though, All play they baby's part— But all the whirling whirled that go Flying around while the ages flow, Can't make a baby's heart.

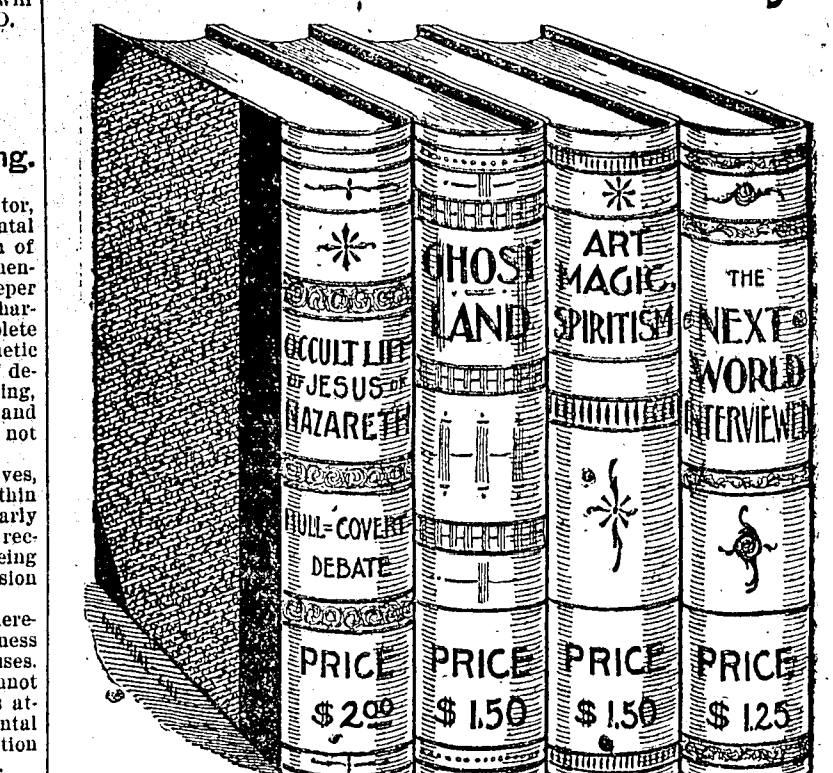
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POSERS FOR EXPOSERS.

Proving that Psychography Is Not Fakery.

To the Editor:—In these troublous times when fraud is being so thoroughly exposed, it is well that genuine phenomena and honest mediums should have their due share of public attention. Having seen in some of the controversial articles recently appearing in our spiritual paper, that Dr. Henry Slade is classed, or alluded to, among "fake mediums," in justice to him, and our cause that he has done as much as any medium to promote a real belief upon as a veteran co-worker long personally acquainted with him, to give my testimony in his behalf. Let me say in the outset that I have never heard of fraud being attributed to him by those best acquainted, and I have met scores of persons who have known his career as a medium from its beginning.

It is, however, several years since I have seen him, and possibly he may have "fallen from grace" during that time, and thus some of our good mediums may have occasionally added fraud to fact. That I don't know, but I do know that I, and several hundred others have had absolutely genuine spirit independent slate-writing through his psychic forces.

Sometime in the summer of 1871 or '72, he was in Boston and had rooms on Harrison avenue.

One day I met Prof. Wm. Denton at the Banner of Light office, and asked him if he had ever had a sitting with Slade. Answering "No," I asked if he would then accompany me and try to have one at once. He assented with evident pleasure. Arriving at Slade's office, I introduced them and Prof. D. informed Dr. S. of his desire to test his powers, to which he readily assented, requesting the Professor to take up and purchase a slate for the purpose.

In a few minutes he returned with a new slate which never left his hands, nor was even touched by Slade. Having washed it with fresh water, and wiped dry with a towel, we took our seats at a table, all on one side of it, I sitting between Dr. S. and Prof. D., Slade clasping both of his hands together on the top of the table, and with my left hand clasping both of his, holding them firmly in full view all the time, while with my right hand I held the slate. Professor's left, and he held the slate on the top of which he had placed a minute piece of pencil, with his right hand, pressing it lightly to the under surface of the table-leaf, near the end. Thus it will be seen that Slade had no possible physical connection with the slate whatever. We all soon felt a thrill of psychic force, and through our nerves, could hear the grain of pencil writing upon the slate, which sound was very soon succeeded by three loud raps, the signal that the writing was done.

Prof. D. then withdrew the slate, and read a short message, and the name signed, expressing his surprise and gratification at getting it in so satisfactory a manner, but remarking that he could not recognize the name signed. Whereupon, Slade asked the Professor to turn the slate over, and he would hold the slate again as before, more writing will be given explaining it." We all joined hands as previously, and immediately this sentence was written underneath the message: "Don't you remember my oil well, Professor?" Reading this, Prof. D. exclaimed: "Ah! now I remember this man perfectly well. He lived in Western New York, and was sent to me to get my opinion on a geologist, concerning the success of an oil well he was boring or preparing to bore."

Prof. D. was completely satisfied with his message, saying: "To me it is worth ten thousand times more than the story of Moses' slate-writing on the Mount." Now, I would like to have Mr. Robinson, or any other exposor of spurious phenomena, inform us where the "trick" came in in this case.

On a subsequent occasion, in the fall of 1873, accompanied by a few intelligent and skeptical ladies, I visited Slade at his office in New York City. He readily assented to a seance, and at once took his seat at one end of a three and a half-foot table, the lady taking hers at his left on the side of the table. He then requested me to go to a pile of slates at one end of his room, and to select any one I chose. I accordingly picked out a pair of slates, and once sent them to Slade's side. Washing them very thoroughly with hot water and soap, then rubbing very hard with a chamois towel, till they were fully dry and showed no trace of writing whatever, I took them to the table, and putting a grain of slate pencil between them, I then closed and tied them tightly together with a cotton string from my own pocket, then placing them on top of the table, at the end opposite to where Slade was sitting, conversing with the lady who was watching him very closely. I then took my seat on the side opposite the lady, and we then joined hands, with them and our arms resting on the top of the table. Immediately there was felt a tremor of the table and we could hear the pencil writing for quite five minutes. Twice during this time, Slade suggested that we, all together, raise our hands, and arms from the table. As we did so the sound of the writing ceased (it) we dropped them back again, when it continued till we heard three raps, the signal that the writing was finished. I then gave Slade the hand which I was holding, to the lady, who then firmly held both of his hands while I reached for the slates, untied and opened them, finding the inside of both completely filled with fine and very legible writing, the lines being as straight as if ruled, and running from end to end. The writing was continuous from one slate to the other, beginning, when opened, at the left hand upper corner of the upper slate, and ending at the lower right hand corner of the under slate. It was signed with the initials A. W. S., and the nearly worn-out grain of pencil rested on the bottom of the letter S, just where its work had ceased.

This message was mainly a joint personal letter to the lady and myself, with special remarks to me about my public labors and on the general movement of Spiritualism in which we were all engaged. I, at first glance, recognized the familiar hand-writing of Alcinda Wilhelm Slade, the medium's spirit, with whom I was well acquainted, and who she was at the time, and I was prepared to the lady that the writing was a fac simile of Mrs. Slade's chirography, at my request the Doctor produced a letter written by her in earth life, and we could see that the likeness was perfect.

It may be well to mention that while the writing was going on, other startling physical phenomena occurred. The pictures suspended upon the walls were several times swayed about. A large upholstered chair resting as much as eight feet from the table, started and glided up to the table beside the lady, first tipping forward against the table, then over on its back on the floor where it remained till I removed and then, though examined it, to see if there was a string or any other contrivance by which it was moved. None was found. Just before this occurred, I felt my

knees beneath the table firmly grasped several times, and as I looked down to see what was doing it, a large materialized hand arose and tapped with its fingers several times upon my shirt bosom, all in full view of the lady and Dr. S. Now this all occurred in a well-lighted room, the sun shining in at four windows about 11 a. m. Prof. Denton, sitting, the lady and myself thoroughly examined the room for confederates or any means of their entrance, and when I locked the only door, and put the key in my own pocket, we knew there could be none, yet our eyes were all the time alert to detect anything suspicious. Will Mr. Robinson please note all these facts as narrated, and explain the whole "trick?"

WHAT ANOTHER "EXPOSER" SAYS

In the San Francisco Evening Post of June 10, are several extracts from a recent sermon by Bishop Moreland, who attributes the spirit phenomena, whose genuineness he acknowledges, to evil spirits. Among other comments (upon formerly played the role of a physical medium, but is now exposing the tricks he played) I find the following: "Mediums," he asserts "are deceived by lying, mocking spirits who are agents of the evil one." It is not strange that such should be the conclusion of any intelligent man who was familiar with the infamous works of those who claim to be mediums for physical phenomena, such as slate-writing, materialization, speaking in tongues, trumpet-sounding, and the whole range of dark sense work. All such are frauds pure and simple. No spirit—not even an evil one—has anything to do with those manifestations. They are cheap tricks, easily learned and practiced by unprincipled people for the purpose of making money. No spirit ever wrote upon a slate or materialized in a cabinet.

"The intelligent Spiritualists," continues the exposor, "are calculated to destroy pure faith in Spiritualism and cause it to be a by-word and reproach."

The brazen effrontery and lying audacity of these assertions of Garrison justify the belief of Bishop Moreland, as well as of all "Intelligent Spiritualists" that "lying, mocking spirits" in the body, as well as out, may sometimes deceive the public. Such sweeping assertions of wholesale fraud, and are absurd for serious notice, but have begun to refute all such bizarre claims. I have had the one more experience with Dr. Slade.

I think it was in the spring of 1880 that I found Dr. S. at the St. Charles Hotel in Portland, Ore. As I had often cited his psychography in my lectures in that country, I was desirous of a specimen to exhibit. I told Slade of my wish, and he very willingly gave a seance to secure it. I went to a store and purchased a medium-sized new slate, and of the store from which it was bought, soap and a towel. I broke a small fragment from a slate pencil while Slade took his seat at the end of a common table, and putting the grain of pencil on the slate, I took my seat at the side of the table on Slade's right hand, holding one end of the slate tightly to the under surface of the table-leaf with my left hand, while Slade held the other end with his right. The slate being held on top of the table, immediately we could hear the sound of writing on the slate, and both felt another hand than ours, grasping and pinching our legs. The writing sound continued for about two minutes, when the slate was suddenly wrenched from both our hands, and shot underneath the table, and rose over the opposite end and completed its gyrations by lodging on my right hand which still held Slade's left in its grasp.

Slade's hand and I instantly let go the slate, finding the marked upper surface nearly covered with four lines of French, four of German, four of Greek, and four of Latin, all beautifully written in straight lines, and the letters, especially the Greek, as perfect almost as if engraved.

Neither Slade nor I could translate this writing, and this is positive proof that neither of us could have written the messages under any circumstances, and as it was a physical impossibility for the most expert trickster to do it while I held the slate and his hand as above stated, I would like these concocted "exposers" to duplicate this sentence in every particular, or to acknowledge that such phenomena are not "all fraud," as they brazenly assert.

DEAN CLARKE.

Chesterfield Camp, Ind.

The camp-meeting of the Indiana Association of Spiritualists opened at Chesterfield, July 20, under favorable circumstances. The weather was delightful, grounds in good order and cottages well filled. Many improvements have been added since last year, several new buildings erected, and old ones repainted; a new entrance gate and office, and bridge across ravine.

The first session was devoted to memorial services in honor of G. W. Parkinson, the former president; Miss Gertrude Millsap and Mrs. Vanderhelde, all prominent members of the state association. Mrs. T. C. Moore of Muncie, formerly Mrs. McNutt, of Philadelphia, spoke Friday afternoon, and followed her lectures with psychometric readings.

Mrs. Eva Puntner, who had been engaged for the present season, was compelled to cancel her engagement on account of sickness. She has been ill for two months with nervous prostration.

Saturday afternoon Prof. B. F. Underwood delivered his first lecture. Mr. Underwood is a new speaker at Chesterfield camp, and much interest was manifested to hear what he had to say for Spiritualism. Preceding the lecture he gave an excellent eulogy on the death of Colonel Ingersoll.

Sunday morning James Brown, of Anderson, spoke to a fair-sized audience. At 2 p. m. Prof. Underwood addressed a large and attentive audience. At 4:40 p. m. Mrs. Moore entertained the people with her gift of psychometry. The past week has been of unusual interest. Perfect harmony prevails. The hotel has but few vacant rooms.

Prof. W. M. Lockwood and Mrs. Robinson-Gibson were in the city. A large crowd of representative people from surrounding cities.

About thirty mediums of different phases are now on the ground.

Next Sunday, August 6, Mary E. Lease speaks in the afternoon, and Mrs. Georgina Gladys Cooley in the forenoon.

SEC.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fills the promise of its title. For sale at this office. Price 75 cents.

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New Era Camp, Ore.

The New Era camp-meeting, which closed July 23, was a success. The attendance was very good, the interest unabated, and the platform work of a high order; while influences have been set in motion which will doubtless result in much substantial benefit. Among the latter is the organization of a Ladies' Union, the object of which is to aid the association financially by such ways and arts as the sisters deem proper. Mrs. Ella Royal Williams was chosen president of the auxiliary, and we predict for it a successful career.

Prof. W. C. Bowman, of California, lectured almost daily to the edification and delight of all privileged to hear him. Although appearing for the first time at our camp, he has made an enduring monument to himself in the hearts and minds of our people. Not only of commendation. He is a builder and a wise teacher. His logical, practical and strong lectures were just what was needed.

Mrs. S. Cowell, who co-operated with him by giving platform messages and tests, proved herself a most industrious and earnest worker. She seemed anxious to not only do what was expected from her, but all in her power to further the work. She gave many excellent tests.

One of the pleasant incidents of the meeting was the debut of Miss Dora F. Dixon, of Oakland, Cal., as a platform medium, who surprised herself and delighted everybody by giving some splendid tests, every one of which were recognized as correct. This pleasant little lady endeared herself to all interested in the success of the meeting by her intelligent activity in useful work, and her help to her fellow-affiliates. If her initial work as a public medium is a prophecy of the future, she will become one of the brightest ornaments of the spiritual rostrum.

Mrs. Ella R. Williams, of Salem, did good work in various ways as strength permitted.

Mrs. C. Cornelius was present and gave some public tests and a number of private seances.

Mrs. Kate Obrock was an untiring worker throughout the whole meeting, and deserves the high esteem in which she is held.

Mr. George Lazelle, the retiring president, worked with unflagging zeal and industry to make the meeting a success.

Mr. and Mrs. J. H. White, formerly of San Diego, California, and who are working their way into Washington, attended the meeting, and the former gave a lecture and the latter acted as an efficient secretary.

The annual business meeting, which was held on July 23, elected the following officers for the ensuing year: Chas. F. Dukes, of Oregon City, president; Mrs. Kate Obrock, Portland, vice-president; Mr. B. F. Puller, McMinnville, treasurer; E. W. Penman, Canby, secretary, and W. P. Williams, corresponding secretary.

The president of the new organization, Chas. F. Dukes, who came into Spiritualism three of four years ago, having been a Methodist and president of an Epworth League in California for two years. If Mr. Lazelle had not positively declined the office, he would have been re-elected.

It was decided that the next meeting will be held three weeks, including four Sundays, to begin the first Saturday after June 20.

On last Sunday Prof. Bowman delivered two of his strongest addresses, the one in the afternoon being devoted to organization especially, as the hour was set apart for the N. S. A. It is doubtful if any one who heard that address will condemn organization. One of his practical points was the statement that some people oppose organization because they fear to imitate the church. He very clearly showed that the church methods were the successful ones, and that the Spiritualists were the failures.

In the evening a farewell meeting was held in the hall and addresses made by Mrs. Cowell, Mrs. Williams, Miss Dixon, Mrs. Cornelius, Dr. Owen Matthews, of Montana, Prof. Bowman and possibly others.

The following resolution was unanimously adopted by standing vote: Resolved, That Prof. W. C. Bowman and Mrs. S. Cowell, of California, have proven themselves worthy of commendation. That we regard Prof. Bowman as a broad-minded and able exponent of the harmonious philosophy, whose lectures are calculated to build up the spiritual societies wherever he may be called to labor. And that Mrs. Cowell is a genuine medium who labors zealously for the enlightenment of humanity.

Sufficient funds were received from gate fees and other sources of income to meet all current obligations, so that the association can face the future free from debt. We need to make some improvements on the ground, especially should the hotel be finished and painted. It is hoped we may be able to do this before another camp.

The work was privileged to spend but two days and a half at the meeting, but they were profitably spent.

I should add that Mrs. Ella R. Williams was selected as delegate to the N. S. A. convention at Chicago.

WALTER P. WILLIAMS.

Maple Dell Camp, O.

This camp-meeting was opened according to programme on Sunday, July 30. The day was fine and a great number of visitors from Mantua and surroundings, Cleveland and Pittsburg, was present. Very hard work had to be done a few weeks previous to beautify the Dell, and the hotel was being newly painted. The large maples give the place a beautiful appearance and protection in hot weather. Nowhere is there better drinking water than here and the menu at the hotel better and cheaper. Three successful meetings were held under the chairmanship of M. C. Danforth, F. D. Dunakin as orator of the day, assisted by several others. Mrs. Dr. Nellie Mosher gave about twenty-five very good messages to different parties present.

Dr. D. M. King will give three to four lectures and illustrations weekly on the science of man (anthropology) during the session of the camp.

Mrs. Baker and daughter Eva, two very accomplished ladies, are music directors, and will lead all musical entertainments during the season. Miss Edna Cole, Miss Mary Jones, lady of the piano, and Prof. Coe, of Mantua, with his quartette of singers will furnish vocal music.

The meeting of last Sunday was a great success and we are having the camp filled up rapidly from different parts of the country. Only a few of the cottages are yet to let and these will be occupied this week.

M. F. E.

"Success, the Key that Unlocks It." By Nancy McKay Gordon. 45 pages. Paper, 25 cents. For sale at this office.

Clinton Camp.

The Mt. Pleasant Park camp-meeting opened Sunday, July 30, with the largest attendance in its history. In the morning at 9 o'clock the annual flag-raising ceremony took place with impressive exercises. President Peck opened the services with a short oration upon "True Patriotism," in which he paid a glowing tribute to the flag as our emblem of the basic principles of our government, liberty, equality, fraternity, justice, and said that while there was always room for another star upon that banner, he prayed that not one should ever be added through conquest and bloodshed. As the venerable patriarch of the camp, Colonel Roberts, white-haired and bare-headed, raised the stately flag to the top of its lofty staff and the audience, led by the choir, joined in singing the "Star Spangled Banner," the scene was an impressive one indeed.

Mrs. Waite spoke feelingly and eloquently for a few minutes and was followed by the blind orator, Albert E. Tisdale, whose oration was applauded enthusiastically. The exercises closed with the singing of America, and three cheers for the flag by the entire audience. The Spiritualists of Mt. Pleasant Park are patriotic in the true sense of the word.

At 10:30 President Peck delivered the opening address with a practical review of the developments of the past year as indicating the steady trend of thought in the direction of Modern Spiritualism. From this he drew the most encouraging signs for the future and urged his hearers to united and harmonious effort toward hastening the coming triumph of our cause.

At 2 o'clock p. m. Mr. A. E. Tisdale was introduced to a large audience and delivered one of his finest orations. This is Mr. Tisdale's first visit to the West and much interest has been manifested in his coming. The president introduced him as a remarkable illustration of the phenomena of Spiritualism and the philosophy of spirit control.

Brother Tisdale fully justified the expectations and the remarkable series of subjects announced for his course of lectures will no doubt strengthen the impression made by his first discourse.

Mrs. Maggie Waite was introduced as one of the few mediums who stand at the top, and followed with a test seance that was startling and even sensational in the character of its manifestations. In no case was there a failure of recognition so far as the reporter could see. Mrs. Waite is to be with us two weeks, and the prospect is that she will make a record here.

The prospects so far indicate that this is to be the banner season for this camp. There are far more people on the grounds than ever before at the beginning of the meeting. Still there is room and accommodation for many more and we are prepared to take care of all who come.

Vocal music has always been one of the features of the camp-meetings, and the rounds of the camps have invariably noted this feature, and this year more than sustains the record. A quartette choir composed as follows: Prof. P. Zumbach, tenor; Mrs. Zumbach, soprano; Mrs. Beatrice Ridgway, alto, and Mr. P. Larsen, bass, with Miss Carrie Zumbach as organist, furnish music that is a delight to every lover of harmony. As we listened to the perfect blending of the voices, it was worth a long journey to enjoy the privilege. Brother Tisdale enthusiastically complimented the singers for their delightful music. Our choir will undoubtedly be a strong attraction. The programme for the season is an attractive one and will be noticed and reported upon from time to time. The claims of The Progressive Thinker will be presented and urged upon the campers by its representative, REPORTER.

A Blessing In Disguise.

To the Editor:—Please allow me a small space in The Progressive Thinker to give an experience, and to inspire some of my almost discouraged brother sister pilgrims to renew their effort, in gaining the victory over some loss or disappointment that is heavier than the loss of a farm that I had worked hard to earn, and after clearing and building on it to make a home for my parents, and living on it some 25 years. It became the home of a man in whom I placed too much confidence. God bless him, for he needs it. I shall have my good luck to help him.

Now for the sequel: I was thinking about my lost home, and working for a man by the month, who was wealthy so far as earthly wealth is concerned, and I got to thinking about my lost home until my burden seemed unbearable. Although the sun was shining brightly, I had seen gathering a dark cloud that seemed to close the door of hope, and I heard a voice in the heavens, as it were, very plain, saying: "Look up!"

I raised my eyes, and I saw a light in the distance, and felt it was coming to me, and as it came near me, it disappeared, and I felt some one standing by my side, who threw a picture before me of the man I was laboring for, and the picture also of myself standing side by side of our true inner selves; they asked me if I was willing to exchange conditions with the man I was laboring for. I answered no, and the cloud I had seen in ignorance disappeared and shortly after I left my body asleep and visited the home of that friend that visited me in my troubles. I came down, as it were, on the ground, for it was as solid to my spiritual feet, as the earth is to my physical feet, and a few rods, as we measure distances, from where I came down was a cottage, with the door open, I walked to the cottage and passed in at the door. In the parlor room stood two ladies; one was the lady of the cottage, the other was a neighbor. This came to me intuitively. An impulse seemed to move the lady of the cottage and myself at the same time, and we walked out of the door around the end of the house into a beautiful flower garden, and after we had walked side by side in the paths through the garden, we came back into the house.

The neighbor lady was there when we came in. Then an impulse moved me to come back to my sleeping body, and the lady of the cottage came with me to where I first recognized the ground and the cottage; then she spoke for the first time while I was there, pointing her finger down towards the earth, saying, "When your journey is ended down here on earth, you will come here. This is the place where you will see many pilgrim brothers and sisters; your losses and crosses are oftentimes blessings in disguise to wean you from mother earth, for remember that earth's atmosphere will hold you until your spirit attraction becomes stronger than your earthly attraction. Listen to the master's voice in the temple; you are now living in, and the higher angels will help you up the golden stairs into the master's room."

A. C. DOANE.

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SOUTHERN CALIFORNIA.

Items of Spiritual and Other News.

Perhaps a few notes from Southern California might find a place in the columns of your splendid journal.

First, I will mention the recent arrest in this city, of Clyde Mattox, of Oklahoma. Although not yet 30 years old he is charged with the killing of five men in different parts of the country. The Times of this city says his mother inherited a mania for murdering. Before Clyde was born she became greatly enraged at her husband and sought to take his life, and thus "marked" the child. She is wealthy and proposes to defend her son, who is the victim of her wicked thoughts. Let every prospective mother who reads this card carefully her thoughts, for it is a truth now strongly demonstrated that ancestral influences may influence one through life for good or evil. It is the duty of every husband to so surround his wife and the prospective mother of his child by pleasant influences, that she will bring into existence a harmonious and well-balanced being. The father is more frequently responsible for the depraved child than the mother.

There is a sensation now in church circles in the town of Orange near this city. The pastor of a certain church recently appeared in the pulpit with one eye dressed in mourning. Last Sunday his flock assembled and the minister did not come. After waiting half an hour one of the deacons went to the parsonage to ascertain the cause of the delay. He found the gospel expounder locked up in the barn and his wife standing guard. After some persuasion the woman unlocked the door and her husband came out, who went to the church and preached as usual. A split in the church is imminent over the matter.

A few weeks ago a young lady in a neighboring town confessed to her father that she had been seduced by her pastor, who was also president of the denominational school. A church committee found him guilty and expelled him and the young men of his congregation pelted him with eggs till he left town. Mr. Editor, please place a credit mark on the right side of the record of that church. Too often, in such cases, the church officials and members "whitewash" the pastor and ostracize his victim.

A short time ago a slight earthquake caused some of the tall buildings of this city to sway a little. The city hall never was regarded as very substantial. The shake loosened the tower and the wheels fell to the ground, and cracked the plastering of one of the offices. A plous old lady was in the office at the time. She dropped on her knees and in earnest prayer asked God to stop the earthquake and save the city. The tremor ceased, and subsequently, with radiant countenance the good old lady thanked the Deity for heeding and answering her prayer.

The world moves. Rev. Burt Estes Howard, a few years ago, was pastor of the First Presbyterian church here. His meeting-house was a massive and architecturally a beautiful one; his congregation large and wealthy. He was a thinker, and being so, he outgrew the creed of John Calvin. He kept growing and widening out till he denied the dogma of endless punishment; then he attacked the "blood atonement" and declared that such a doctrine was immoral and horrible, horrible, horrible. Then the old fogies turned him out of the church, but he went to the opera house and took with him about two-thirds of his congregation. Recently David Starr Jordan, president of Stanford University, recognizing Howard's great ability, tendered him a professorship in that great University, which he has accepted. Howard is a young man of great power and an untiring worker in all reformatory movements. He is truly a friend of the poor and unfortunate, working constantly to better their condition. With others I believe him to be inspired. He is worthy to stand in the pulpit of a Beecher.

The humorist, Bob Burdette, is now pastor of a Presbyterian church in Pasadena. Last Sunday he paid a worthy tribute to his old-time townsmen and friend, Col. Ingersoll. He declared that Ingersoll was a better Christian in the true sense than some church members he knew.

The Spiritualists of Southern California will hold a camp-meeting at Sycamore Grove in the suburbs of this city, during the month of September. It is a most delightful park, and an enjoyable time is in anticipation. Mrs. R. S. Lillie has been engaged to speak for the first two weeks. Mr. J. H. Freiler, pastor of the Harmonical Society here, will also occupy the rostrum. This lady has succeeded in building up a very large and prosperous Spiritualist society in Los Angeles.

Los Angeles, Cal. R. A. DAGUE.

Lake Brady Camp, O.

Carrie F. Weatherford, who is sometimes called the musical medium, is the leading attraction at Lake Brady. Mrs. Weatherford is a test medium, lecturer, and improvisatrice, composing words and music extemporaneously. Before her lecture Sunday she improvised a poem from Coleridge's offering: "Mother, Home, What Might Have Been. In her lecture describing the spirit world she said it might be compared to a glass globe surrounding this earth, invisible to physical sight as clear glass is yet ponderous, tangible, real, finer than the earth's elements yet a part of them, because emanating from them. She called attention to the fact that the original meaning of the word heaven, ancient and modern, peopled this heaven with their own highest ideals. She declared Spiritualism demonstrated the existence of this invisible world as others accepted it on faith.

She said if mediums did not give the credit to spirits for their work they could afford to rent opera houses in large cities and five-dollar seats would sell readily to persons seeking wonder and marvels. After her lecture Mrs. Weatherford gave a series of life readings with dates for persons in the audience. Beginning with early life, she described events, deaths, reverses, misfortune, successes, failures.

The lady said that during these readings she was entranced, though with open eyes, by a spirit named Lota; that she did not read the mind of the person to obtain this knowledge, but that spirit friends stood by and dictated it to her.

Mr. George Day, of Philadelphia, was introduced after the lecture, to give messages from the deceased.

He supplemented these by remarking that mediums were merely telegraphs or telephones which spirits used to transmit their communications to mortals. This all the while he was looking at no more wonderful than the microscope or telescope. He gave about a dozen messages, calling the persons to whom they were addressed by their first names, and giving names of the spirits.

SECRETARY.

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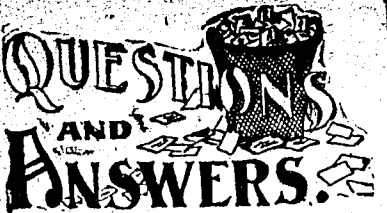
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A VERY FASCINATING WORK. This fine volume might well have been entitled "Spiritualism Demystified," for it is a most interesting and valuable work in which French writers excel when they would popularize scientific subjects in English. It is a most valuable work for the reader. The author is not a Spiritualist—he even mentions Spiritualism as "devotion of the superstitious," etc., etc., but he makes the most of the "scientific basis," yet he says again: "There is truth in the statement that the human mind and regards as proved 'the fact of communication between superhuman and the substantial of Earth' and he goes on to give instances of fact in evidence. There is, to a Spiritualist, a manifest discrepancy in the author's ideas, but the well-read mind will recognize the truth in the statement that the human mind and regards as proved 'the fact of communication between superhuman and the substantial of Earth' and he goes on to give instances of fact in evidence. 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QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Mrs. Laura Darrah: Q. My little boy, who is a poor scholar, and cannot read the messages after they are written, is the medium. We receive communications from friends and strangers who are dead, and we receive messages equally characteristic from living persons. How are we to explain this?

A. W. T. States that the medium has had a wonderful experience in automatic writing by living persons as well as spirit. That this correspondent is confused by the living, claiming to be departed, only shows how strongly her belief is reflected on the communications. Of course, a spirit might claim to be a living person, to gain attention, or for some other object, or bring a message from some living person. These phases should be carefully discriminated and errors which might thus arise be guarded against.

"Publica": Q. What is the population of the world, of Europe, and what will it be in 100 years?

A. The population of the earth has been computed to be 1,400,000,000, but this is only approximate, as vast regions, more than half the earth's surface, are inhabited by savages or nomadic people, who have never been enumerated. It is only a guess which may be allowed an hundred millions as a margin. The population of Europe by the latest census was 380,000,000. There had been a gain of 37,000,000 since 1888. By countries the population and gain per cent, in ten years is as follows:

	POPULATION	PERCENT GAIN
Russia.....	106,230,000	1.45
Germany.....	65,200,000	1.15
Austria-Hungary.....	53,500,000	0.96
The United Kingdom.....	39,800,000	0.83
France.....	38,200,000	0.68
Italy.....	31,300,000	0.45
Belgium.....	5,500,000	
Norway.....	5,000,000	
Denmark.....	2,000,000	
Sweden.....	5,000,000	
Holland.....	4,000,000	
Spain.....	20,000,000	
Switzerland.....	3,000,000	
Portugal.....	10,000,000	
Greece.....	2,500,000	
Denmark.....	2,000,000	
Serbia.....	2,300,000	
Norway.....	2,000,000	

According with the rate of increase under the same conditions that have prevailed for the past generation, the population of France would barely maintain itself, Russia would have 228,000,000 people, and England 65,000,000.

Russia has now about one inhabitant to ten acres; she will at the end of 100 years have one to five acres. England now has one to one and two-thirds acres; she will then have one to each acre.

The latest estimate of the population of the United States is 70,000,000; that is the population has doubled in the past thirty years, the most extraordinary national growth furnished by the history of the world. Granting that this increase continues for 100 years or until the year 2019, the population of this country will reach 112,000,000. The estimated area of the United States is 3,600,000 acres, which now gives twenty-one acres of land to each inhabitant; at the end of 100 years there will be a trifle more than one acre.

Immigration and other causes have contributed to this wonderful increase, and this will not continue. The future is to see the reverse process and there will be a drain from our territories. The opening of the new territories in Africa will turn the tide of emigration. Better sanitary conditions will prolong life and thus preserve the number, yet aside from the influx of foreigners it is not probable the rate of increase would greatly exceed that of Russia or England.

The next thirty years will therefore present an increase probably of not more than one-half of that of the past thirty, allowing the present conditions to maintain. There are, however, two unknown influences, and although sanitary science has mastered the diseases which formerly decimated Europe, now and unfamiliar forms may arise with appalling quickness and malignity. That the population is rapidly reaching that point where there will be a deficiency of food produced, when it will be impossible to produce a sufficiency is appallingly apparent. It will take only a few generations more.

Walter P. Williams, Oregon: Q. In a late issue of The Progressive Thinker I find a clipping from the Portland Oregonian entitled "Robert Dale Owen's Humiliation," by C. E. Cline. I should like to know if that article is substantially correct.

A. At the time Robert Dale Owen wrote the article on Spiritualism, for the Atlantic Monthly, the subject was taking a prominence never before attained, and the conclusions of that writer were drawn from correct observations it would have received astonishing impetus. Whether the so-called exposure of his most trusted medium was real or not, coming immediately with the article in question, it cast a doubt, and destroyed its effect. Mr. Owen must have felt deeply chastened by the cloud cast over his belief, and that at the moment of his death he lost his faith in Spiritualism. He had seen so much that he knew was genuine that he did not pin his knowledge on any one. He died fully believing.

J. R. Cross: Q. What are the elements which form the human body, and in what proportion do they exist?

A. The human body is between two-thirds and three-fourths water, or from 8 to 10 gallons for the average weight. This resolves into its component elements as follows: A jar with oxygen holding nearly 1,000 square feet, and another with hydrogen containing from 2,500 to 3,000 square feet. The oxygen would weigh approximately 90 pounds, the hydrogen, 15 pounds. The muscles and other tissues contain 4 pounds of nitrogen. Of chlorine there is 1 pound and 8 ounces, of fluorine, 3 ounces. A lump of coal weighing from 20 to 25 pounds would represent the carbon to prevent spontaneous combustion would be one and a half pounds of phosphorus. By its side a stick of sulphur weighing 4 or 4 ounces. In other small bottles carefully protected to prevent their combustion if brought in contact with the air, would be one ounce of sodium, and 2 of potassium, beautifully brilliant metals, the base of the alkalis, soda and potash, and another containing 2 pounds of calcium, the metallic base of lime.

Two of the smallest homeopathic vials would hold the silica and magnesium, and a little bar of iron weighing an ounce or a trifle more, would complete the list.

The proportions of these elements vary, and can only be approximately stated. Age and condition have effects, and the food.

Other elements exist in too small quantities to be determined by means of analysis.

The combinations of hydrogen, oxygen, carbon, and nitrogen, in the fatty tissues, and muscles, are among the most complex, and still more, with sulphur and phosphorus in the structure of the nerves.

The skeleton weighs from 20 to 25 pounds. It is about one-third animal matter, and two-thirds mineral, or when burned 15 pounds (average) will remain. Of this, 80 per cent is phosphate of calcium, and 20 per cent carbonate of calcium.

The oxygen and hydrogen not accounted for in the 8 to 10 gallon jar of water returned by analysis are otherwise combined. The various transformations in the living body, decompose and create water in the structure.

These elements thus separated represent the material of the human body. They can be mixed together, the carbon in finest dust with all the other ingredients stirred into the water. There will be only a dark, muddy fluid. The only thing to do, the form which built up that material into a living form, and which can only do so in a certain manner. These elements thus separated must enter into the bodies of organic beings as atoms, and can never again come together as an individuality.

THE EXIT OF INGERSOLL.

The valiant Disenthraller's hands have dropped.

The grand agnostic, who did educate the hot impatience of clay-prisoned souls,

Who waste life's golden hours to fight about the fur to-morrows of eternity,

Has ceased to question; mayhap reaped his hopes.

This noble lover of his fellow-men, This advocate of justice unto all, Was not indifferent to heavenly hope; While windy declarations dim'd our ears

About man's future past the gate of death.

He only said, "I do not know—I wait," But never once, "There is no future life."

He only worked and waited, hoping much.

Meantime he labored, loved, and blessed this earth.

With that rare compliment unto his God.

A rounded, forceful, and unblemished life;

An honor to his country and the world. No duty too true, no trial too hard; No secret life, no torture by prying men.

Too inconspicuous to win his aid; His voice as mute as a sword the sneaking ghoul.

Who torture living flesh; cut, bake, freeze, rot.

Alive their victims, hunting God and fame.

In quivering, conscious, lower organisms.

Naming fair Science as their one excuse.

Has any wrong which dragged his fellows down.

Escaped his searching eye, or tongue of fire?

The people knew him as their trusty friend.

And where'er his royal form appeared, This prince of orators, whose mighty voice

Rolled out a golden stream of sparkling truths.

There looked they in tremendous multitudes.

Eager to catch the baptism.

From fear, Devil and demons, and a man-made God.

It was not strange his hearers leaped ahead.

To better lives and more consistent ahead.

He turned the floods of reason into hell, Put out its fires and irrigated it.

Changing its area into lovely lands.

Where is no lack of good society.

He cleared the prison-pens where minds were chained.

To dwarfing creeds—threw open wide the doors.

And called the bondmen out. Although they sneered,

Said "nay," and halted, disenthralled they came.

Shining, but smiling, changed from slaves to men.

Once out, then forward!

This great man loved home.

And wife and children; loved the common weal.

He battled Evil but he loved the Right, And, in engagements, never spared himself.

But fought, as heroes do, until the end, And, as his exit, smiling his good-bye.

He died a tranquil, painless death. Ere now

He knows—well, we will wait and not waste time.

Conjecturing what Ingersoll has found Beyond the borders. He must fare full well!

His life was one grand poem and More glorious on the highlands further on.

One hope abides: He still will love the world!

EMMA ROOD TUTTLE.

Reduced Rates to the N. S. A. Convention, in Chicago, Oct. 17-20, '99.

Tickets on the certificate plan, one and one-third fare for the round trip, have been granted by the various roads. To secure this concession, purchaser must buy first-class ticket to Chicago, paying full fare for the same. Be sure to ask your agent for a certificate when purchasing your ticket. This certificate when properly signed by the Secretary at the convention and vised by the special agent, who will be in attendance, will entitle the holder to a return ticket (first-class) for one-third fare. Separate tickets may be procured three days prior to Convention (Sunday not included) and will be honored for return ticket until three days after adjournment. On arriving at Convention deposit your certificate with the Secretary for proper endorsement.

MARY T. LONGLEY, Secretary N. S. A.

"The Relation of the Spiritual to the Material Universe. The Law of Spirit Control." By Michael Faraday. Price 15 cents. For sale at this office.

MOSES HULL ON CAMPS, SCHOOL, ETC.

When a person buckles down to hard work with no time to use either tongue or pen for the purpose of gossip, how the things that want to be told will accumulate. I feel like writing eight pages of The Progressive Thinker this morning. Our school at Maple Dell for another year is to come around so they could go again. If we steer clear of mistakes that school is destined to become one of the important permanent institutions in Spiritualism.

From Maple Dell I went immediately to Lily Dale, to be there at the opening of the camp. Although the weather was against us we had a very fine opening. It was said by those who knew that there had not been so many people on the grounds on opening day for many years. On Saturday night it rained nearly all night, and on Sunday it rained all the forenoon so that people could not get to the trains to come to camp.

Mrs. Clara Watson, of Jamestown, and myself were the speakers for the first few days of the camp. Mrs. W. is a growing woman; each speech is better than the last. She is a Spiritualist, and the congregation, and even Mrs. Watson, listened as if the Bible had not proved to be the heaviest burden Spiritualism had had to carry. Indeed some of them acted as if their Spiritualism was being carried by the Bible, instead of being overladen with it. Mrs. W.'s interest in my discourses proved to me that her mental aberration which manifested itself last autumn on that subject was only temporary.

Mr. Sprague and his wife had been at our school just long enough to see our methods. Mrs. Thatcher, of Jamestown, had been there a few weeks. Mrs. Bellows and her daughter Tillie, of Buffalo, had been members of our school. They had reached Lily Dale before I did. The result was, that when I got there I found a well-developed determination to have the school moved from Maple Dell to Lily Dale.

When I left Lily Dale, although money enough had been pledged to guarantee the deficiency in the expenses of the school for at least a year or two, I had not much more than passed through the gate until they wanted to figure with me to get the school removed. The fact is, thinking Spiritualists—with their eyes open, begin to see that if we would have our summer resorts gain the respect of the better classes, they must become institutions of learning. The curiosity phase of Spiritualism, with thinking people, has had its day. The time has come when our institutions must show that they have something more for the people, or they may as well shut up shop. My expectation now is that all the better camps will soon resolve themselves into schools of more or less merit.

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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems. SPIRITUALISM

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"A FRIENDLY REVIEW" OF MOSES HULL'S

Review of My "Defense" of the Book, "The Christ Question Settled: or Jesus, Man, Medium, Martyr."

BY DR. J. M. PEEBLES.

There is evidently a power conscious and eternal in this magnificent universe, not of ourselves alone, that makes for the right, the just and the true. And truth, relating to the fitness of things in the line of cause and effect, is both daring and defiant. I never knew her defeated in a fight for the right, opportunities and circumstances being equal.

It rather gratified me to read from the pen of Bro. Moses Hull, in *The Progressive Thinker* of July 1, that he had "been interested in about everything that I had said and done for some forty years." * * * leading thousands to see the truth," etc., all of which was appreciated. Cheerfully reciprocating I have to say that for years I have been an admirer of Bro. Hull's articles in the press, especially those upon the Bible showing the relation between the ancient spiritual manifestations of the Bible and those of the present day. Surely, God is one, life is one, law is one, and spiritual manifestations have been one, or similar, in all ages and under all skies, modified, of course, by racial organization, environment, and climatic conditions; I say climatic because the electrical conditions of the atmosphere affect in some measure the physical phenomena. This was shown by Sir William Crookes in his long series of investigations.

The Bible is a sort of Westminster Abbey, where upon a level the ashes of poets good and great, statesmen true and eloquent, kings and warriors once crimsoned with human blood, now repose in half-forgotten quietness. And yet, many of the epitaphs in this pile of stone and chiseled marble are afire with a living inspiration.

The King James version of the Bible, now found in the languages of nearly three-fourths of the people of the globe, and continually being shipped with rifles, revolvers and brandies to heathen lands, as a sort of fetish to be believed in, if not to be worshipped—should be understood, should be carefully studied as Bro. Moses Hull suggests, its good being conserved and its rubbish being dumped into the great garbage pile of past follies.

The spiritual manifestations recorded in the Bible, the dreams, prophecies, visions, trances, and "the discerning of spirits," were among the windows in the old prison-world of the past, through which the ancients looked into eternity. Those windows have never been shut.

The Bible is a Semitic, historic, occult, thought-suggesting collection of sixty-six books, or, rather, old pamphlets—authors not definitely known—bound together in one book. And because of the Bible, the world has been interpreted and built up creeds out of the book, is no more of a valid reason for stamping it in the dust, or casting it all away, than that the Declaration of Independence, or the Constitution of the United States should be treated with contempt because Southern statesmen and Southern preachers, finding in it the constitutionality of slavery, had enslaved and sold human beings into perdition. In those days some of the worst slaveholders were preachers and church dignitaries.

Concerning the Bible the consensus of the competent adult as in nut-gathering and fruit-eating, the burrs, shells, skins and seeds be differentiated from the chestnut, the mango, the peach, and the orange, and that the juicy pulp only of the latter be eaten. Sensible people do not condemn chestnuts because of the burrs, nor madly destroy a wheatfield because of its few tares. The good and the clean naturally hunt in the old book for the good and the clean. Thus hunting, they find in books what they hunt for; and so measuring themselves by themselves they reveal themselves to the public. The historical facts, the spiritual phenomena, the inspirational thoughts and the moral truths of the Bible will stand forever.

But the more direct matter in hand. My critic reviewer, Bro. Hull, expresses himself as "glad" of the "praises" bestowed upon the "good arguments" and "the important facts" of this book, "The Christ Question Settled; or Jesus, Man, Medium, Martyr." The book "deserves" these praises, he says—and he adds: "These praises are paid advertisements, and again, as paid advertisements, not where are the criticisms? The Doctor would hardly like to pay for having them re-inserted in the press."

Well, suppose these praises were "re-published again and again as paid advertisements," was it really any of Mr. Moses Hull's business? I hope it excited no jealousy? His statement, however, is squarely untrue. Never maliciously so, but ignorantly. Never did I pay a Spiritualist editor a penny for inserting the commendations of this book. Our several editors are my witnesses. I repeat, they were not, as Bro. Hull unjustly asserts, "re-published again and again as paid advertisements."

Just how gifted the Rev. Moses Hull is in mathematics I cannot say, but boasting he declared that he had received more letters commending his review of me than he "could tell." Mercy, what unparalleled popularity! Modestly I will state that I have received just thirty-two letters in praise of my defense, and condemning his review. Not one of these would Bro. Hull consider, if published, very flattering. Deeming it wise, I briefly, privately acquainted him with the contents of some of them. This I considered only justice.

No, as Bro. Hull affirms, the book is not "an argument on the Christhood of Jesus." This is not the purpose, but rather to prove the Nazarene's existence, his mediumship and his moral

characteristics. And yet, as the words Christ and Jesus are generally used interchangeably by some of our best writers, I used them in connection with the title of the book. And I did so that I might the better in the course of the volume, distinguish between the man and the title Christ when any such reference or explanation was required. I do not suppose that Bro. Hull's views and mine differ a particle upon this subject; but anxious to exhibit a bit of controversial "smartness" he continues harping upon the title of the book, which, by the way, seems to suit the public remarkably well, the second edition being about half sold. My good brother must not worry himself too much over this title—"The Christ Question Settled; or Jesus, Man, Medium, Martyr." I expressly say: "Each writer in this symposium will be held responsible for his own productions, positions, etc.," and yet Mr. Hull holds me responsible for the productions of Coleman, Buchanan and the various mediums' testimonies. Is this fair? Is it either fraternal or honorable? True, I defend these writers and mediums (whose contributions appear in the book) upon general principles—but I have letters from Coleman, Buchanan, and two of the mediums in their own defense. They are at my disposal. To be sure, for the moment past Buchanan on the back and blandly proclaims his respect for "his years, for his honor, and for his integrity." And yet, under that soft velvet fur pro- duce the claws that scratch in such "damning praise," as ruling Buchanan out of the symposium court as a "witness." He thinks the eminent Dr. B. O. Flower, of the Arena, "too previous" in writing him down as a "fish-monger." He further thinks that Buchanan has proved himself "sandy fallible" during the last dozen years. Pray, who is in- fallible? He further insists that it would have been better for the Professor "if he had passed away"—died—before the Arena thus honored him, or before "he joined the symposium," etc. O, Buchanan, though your pale forehead is furrowed with study and your white hairs consider a crown of honor, why did you not die, say a "dozen" years ago, so as to have had the divine approval of Moses Hull, who, mounted high, sits ermine-clad upon the judgment seat? Seriously, in my opinion the name and fame of Prof. Buchanan, originator of the science-system of psychometry, of anthropo-logy, therapeutic sarcognomy, the new education, etc., etc., will shine quite as brightly and more gloriously in im- pression upon the historic pages of the coming ages as that of his "friendly" critic, Moses Hull.

As a final windup on this matter of expurgation, I have to say: When W. Emmette Coleman, or J. Rodas Buchanan, or any of the mediums named in the book, request me to expunge words or phrases from their writings in the symposium, "The Christ Question Settled," I will cheerfully so do, but never at the beck or bid of any other man.

My own writings must and will stand. They were well-weighed. I meant them. Great was the provoca- tion for stern, stinging language. Long had I heard and read ad- nauseum from scoffing atheists and a number of materialistic spiritualists such language as this: "Jesus Christ was a solar myth." "He never existed." "If he did exist he was a bastard." "If he did exist he was a make-up of the old priests." "If he did live I am a better man than he ever was, for I never stole a coin." "If he ever lived he was nothing but a nasty free-lover, living with Martha and Mary." "He was a tramp." "He was a vagrant." "If he ever lived he was only a fifth-class man opposing marriage and cursing fig trees." "If he existed at all he was a curse to the world." All of the above, and worse, have been uttered on spiritualist platforms published through the Spiritualist press in the past as Spiritualism; or at least as connected with and constituting a part of it. In the face of such villainous words applied to that ancient me- dium, Jesus, as "tramp," "vagrant," "free-lover," "thief," "bastard," with other equally offensive language and terms, I thought it quite time that learned rabbis, trained mediums, and their controlling intelligences, in brief, the competent, some of the truly com- petent, be heard from. The result was the volume, "The Christ Question Set- tled." And the book will stand like adamant—stand because based upon the rock, truth.

Those who would write ancient me- diums out of existence, such as Pytha- goras and Jesus, would doubtless do the same by the present mediums, if so inclined, and the opportunity was afforded.

TABLES OF LOGIO TURNED.

The cut was unkind in Bro. Hull's attempt to saddle on me logic like the following: "Mr. Peebles' logic would seem to run like this:

1. "Profound scholars have a right to call other people bad names."
2. "Mr. Coleman is a profound scholar."
3. "Therefore Mr. Coleman has a right to publicly characterize his oppo- nents as ignoramuses, liars, dishonest, etc., ad nauseum."

The above logic revised and applied reads thus:

The Rev. Moses Hull's logic seems to run like this:

Major—Lecturers and pastors of Spir- itualist congregations "have a right to call other people bad names."

Minor—The Rev. Moses Hull is a preacher, or lecturer, to a Spiritualist church in Buffalo.

Conclusion—Therefore the Rev. Moses Hull "has a right to publicly charac- terize" his peers, superiors and co-workers as "fish-mongers," "jackasses," "don- keys," "knaves," "villains," etc., ad nauseum.

How do you like your logic, Brother, slightly revised and personally applied? Is it your own medicine—take it like a man! Here are more of your words gracefully passed back to you: "Please

his spiritualistic co-workers with be- coming respect. Does Bro. Hull expect to build up himself, or to advance the cause of Spiritualism by calling others names and abusing them?"

NO COVARD.

W. Emmette Coleman, while a scholar, historian, archaeologist, and Oriental linguist, with a private library of 10,000 volumes at his back, is no coward to be compared to a "jackass" kicking the "dead lion." Kersey Graves. He criti- cized Graves, and Madame Blavatsky while they were alive. He criticized Massey and Loveland and others while they were living. No-Coward is no coward, but a man of stern convictions, with the courage to express them.

In the preface of this book of nearly four hundred pages, "The Christ Question Settled; or Jesus, Man, Medium, Martyr," I expressly say: "Each writer in this symposium will be held respon- sible for his own productions, positions, etc.," and yet Mr. Hull holds me re- sponsible for the productions of Cole- man, Buchanan and the various me- diums' testimonies. Is this fair? Is it either fraternal or honorable? True, I defend these writers and mediums (whose contributions appear in the book) upon general principles—but I have letters from Coleman, Buchanan, and two of the mediums in their own defense. They are at my disposal.

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How do you like your logic, Brother, slightly revised and personally applied? Is it your own medicine—take it like a man! Here are more of your words gracefully passed back to you: "Please

do not sink yourself in your own es- timation by trying to defend them (jackass, fish-monger, knave); they are wrong; no one has a right to use them." Then why did, and why do you use "the name of Jesus" to do right to crimson your face; and the more so be- cause you pose as the paragon of Chesterfieldian politeness and courtesy.

Be my Scotch grit up or down, be my pen gall-dipped or pink tea dipped, never did I apply such coarse, vile, vul- gar epithets to a human being. Thanks to the gods, such words as Moses Hull employs do not blacken the pages of the "Christ Question Settled."

Further using our critic's own words: "I now want to see the necessity—yes, the logic, of such words as 'petty scribblers,' 'anti-Christian cranks,' 'unfairly,' 'dishonestly,' 'despicably false,' and other such expressions." And I want to see the necessity—yes, the logic, of such words in a "friendly review" as "blackguard," "fishmonger," "jackass," and other such disgustingly vile names as Moses Hull employs against others who honestly differ from him—yes, employs and calls it a "friendly criticism." How, in what way, could malicious criticisms be meaner or baser? If Moses Hull is gifted with conscience, and he is—if he is capable of a moral emotion, and he is, will he confess sorrow for such abusive, vulgar words as jackass, fish- monger, ad nauseum, applied to his fel- low man in a friendly review? And ask the pardon of W. Emmette Cole- man, Buchanan and the Spiritualist public generally for descending down into the lingual mud and mire of back-street buff.

"ONLY SPIRITS—NOTHING MORE."

"My good friend the Doctor," says Moses Hull, "seems to feel badly over what I said about spirit testimony." I said in substance, and state again, their testimony cannot be taken; simply be- cause spirits can be found who will assume any name and say anything. In brief, they are "fallible." Let us apply this "training school" logic of Mr. Hull: Human beings can be found who will assume any name and say anything. Their testimony cannot be taken; and accordingly nothing can be sub- stantiated or proven in our courts of justice. Intelligent beings, whether in the mortal body or out of it, are spirits, and nothing can be substantiated by their testimonies is the pitiable position into which my friend Moses Hull has unwittingly placed himself.

"How," he asks, "can we bank on the words of spirits, even though they come through good mediums? A medium is a reflector and reflects whatever comes before him, be that good, bad or in- different." If this is not covertly de- grading to both mediums and spirits it is suspiciously insinuating, and in- sinuations are often the basest sort of slanders.

Evidently Mr. Hull "banks," or ac- cepts, the testimonies of none of the spirits, even though their psychics come through good mediums. Of what value, then, to him is Spiritualism? He declares positively that it would have been better if the "testimonies"—the messages recorded in my book, "The Christ Question Settled,"—messages through the erudite and polished Stalton Moses, through Duguid, Lawrence, Mrs. Everett, Jennie Hagan-Jackson, Morse, Colville, Mrs. Longley, and others—had all been "relegated to the waste basket." Is not that exactly rough upon the good mediums? Of what value, then, to him is Spiritualism? He declares positively that it would have been better if the "testimonies"—the messages recorded in my book, "The Christ Question Settled,"—messages through the erudite and polished Stalton Moses, through Duguid, Lawrence, Mrs. Everett, Jennie Hagan-Jackson, Morse, Colville, Mrs. Longley, and others—had all been "relegated to the waste basket." 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MRS. MARY ELLEN LEASE AT LILY DALE CAMP

ABSTRACT OF A LECTURE DELIVERED BY HER, AUGUST 2, 1920, ON "THE NEXT STEP IN HUMAN PROGRESS"—REPORTED FOR THE PROGRESSIVE THINKER BY LIDA B. BROWNE.

One of the greatest figures of the age—England's Chief Justice—on August 19, 1896, asked and defined the true meaning of civilization. He said it was not the great wealth, luxury, or culture of a race, but by these signs shall we recognize true civilization? A kindly regard for human suffering, the narrowing of the domain of force as a factor and the abhorrence of all injustice. Accepting this definition, our civilization falls far short of the standard. Yet there is no reason for discouragement, for though we may never achieve perfection, we may believe toward it.

Herbert Spencer says: "Civilization is a growth and morals are continually being subjected to new tests." Our forefathers recognized this when they changed customs and founded on these shores the only republic ever known. They laid the foundations of government strong and deep, and we have improved on our forefathers. They lifted humanity up one more step, and we have recently believed that those who come after us will build more wisely, more permanently than we.

This nation has outgrown the swaddling clothes of infancy and entered in a path of oppressive war, terrestrial aggrandizement and power. History teaches that all changes are preceded by mental change, and are followed by political and social change. We are breaking up old and new thoughts are taking their place. Yesterday we were dreaming, to-day thinking and to-morrow we will be acting. We are becoming conscious of the fact that our present system is one of perversion; that we have a social condition that allows capital to rob labor, that degrades women and causes little children to go hungry; that it is filled with social inequalities, false teachings and selfishness, and made to be termed semi-barbarism.

We have ethically acknowledged a higher standard of right, yet are too apathetic to change things. There has been non-entireties of politics and atrocities of religion. We have placed Christ in sculpture, music and literature, but left him out of politics and business methods. Instead of following the teaching, "Bear ye one another's burdens," it is "Take care of yourself and the devil take the hindmost." We should take down our sign boards if we are leading a Christian life.

The evolution of the centuries has brought us face to face with the most momentous problems of the day. The equitable solution between labor and capital, how to avoid discord and promote peace and how to evolve a higher civilization are problems which must be worked out. We have applied the gospel of cash for the gospel of Christ, and seem to have no need for the sermon on the Mount, the Ten Commandments or the Golden Rule. Greed has stifled the conscience of the nation, so that the man who steals a bucket of coal is sent to the penitentiary for five, ten or fifteen years, while the man who has been honored with the confidence of the people and sent to the legislature can rob with impunity and a premium is paid for political greed and dishonesty. The law stigmatizes the man who steals a goose from the common, but lets go the man who steals the common from the goose. It is a disease that requires something to purify the blood of the body politic. We sneer and turn aside from the man with blisters on his hand, but send to the White House men with blisters on their character. We sent to the Senate a man whose only crime was the spending of a big campaign fund, and whose character is so black with dishonesty that the angels have to hold their noses when passing over the city of Washington.

Government is a word used temporarily to express the faith of the people, and when it fails to express that faith it must be set aside, not by violence, but by that destruction which goes before construction. What often seems the demon of destruction is but the angel of evolution. The problems which demand solution are rendered more vast and complicated because they come under new conditions, such as steam and electricity. All the inventions made to lessen the hours of toil have been used by greed to enslave the masses. Human hands are unable to compete with machinery having nerves of steel. It is estimated that modern human workers have been displaced by every invention. We have boundless productions, but men are unable to buy. Mills have to close down because they are unable to sell their goods, and dry-goods stores go into bankruptcy, for there is no one to buy. We have destroyed individual competition and are combining energies. The cry is that socialism would destroy individuality. There is none to be destroyed under the present social order. The great middle classes are slowly but surely being obliterated.

Under our cruel system of oppression the great businesses are swallowing up the smaller ones, and we see combines and trusts everywhere. Ninety per cent of the industries of the country are now organized under trusts, and two years more will find all worth organizing absorbed by the corporate trusts of the country. Last year saw the greatest combine of trusts ever known. In New Jersey—the home of trusts—has been organized the fabulous steel trust which controls not only all the steel of the United States, but in England and the whole world, and stands a menace to all nations.

The great flour trust has unlimited capital and controls all the cereals of the country, and could bring every farmer to his knees in thirty days. The Standard Oil Company not only controls all the oil of the country, but has combined with the sugar, lead, tobacco and whiskey trusts, twenty-six leading lines of street railway in six cities, six trunk lines of railway in the United States, and is reaching out for greater power.

It is a situation that causes grave apprehension. It is the legitimate progress of the times and age in which we live, as much as the sewing or reaping machine, type-writers and other inventions. Will you restrict these, if not you cannot restrict the trusts. We must take a step higher in fraternal civilization or sink into industrial slavery. These great trusts are teachers and educators. They are teaching us the lesson of co-operation. Let us find it to their advantage to combine their energies, not we the common people, for party, race and national lines and form a holy trust of the people and combine our interests and energies? The trusts are building the structure of brotherhood and co-operation, and in the near future more will join in this great building process and take possession of their own.

Our industrial system is based on injustice. With the aid of machines labor earns \$13 where it receives \$1, and

capital retains the rest as it has obtained possession of the mechanical appliances which are used for productive greed. Will tariff reform or silver at the rate of 16 to 1 restore things to order? No! The only remedy is that the great public utilities shall be owned and operated by the people collectively for public good. Socialism means the reorganization of the social system, the putting into operation of the Sermon on the Mount, the Golden Rule and solving the greatest ethical problem ever given to man.

Neither the Republican nor Democratic party can bring relief to the people. These old parties are both unwilling and unable to bring the needed relief. They have reached the limit of their standard of right. The Democratic party came into existence to hold in check the British aristocracy, and nobly fulfilled its mission. Then came the enforcement of the slavery power and the new party sprang up, which upheld free soil, hands off and free man. It wiped out chattel slavery and grandly fulfilled its mission. There came a time when the Republican party fell into the money power. The slave power never made a millionaire, but this money power has made thirty thousand millionaires, and tramps and paupers by the millions. A slave was formerly worth from \$500 to \$1,000, while a laboring man is not worth his salt or able to earn his bread. Bables, black and white, are thrown into the gutter, and a common yellow dog will bring a better price to-day.

We must wipe out all party lines and stand united as a consecrated people against the common enemy embraced in the monopoly of the land, the banking institutions, railroads and the industrial trusts. There have passed into the hands of 25,000 persons and soon all our liberty will be lost. When visiting this country a few years ago, Herbert Spencer said: "You Americans have more forms of liberty, but less substance of any race in the land." All this concerns you, no matter how big a bank account you have; in a few years you or your children may be candidates for the poor house. If you will lay aside party prejudices, and practice the religion of the gospel, the evils will fade away like the snow before the sun and all problems settled in twenty-four hours.

A new religion is soon to come to the conscience of the race, a religion that will care for the body and thereby save the soul. We are learning the uselessness of developing the spiritual nature of a hungry, homeless, shivering wretch who does not know what it is to have a comfortable stomach. No starving man ever experienced religion. The wealth accumulated at the expense of others never did any good. We must administer first to the physical needs; clothe, feed and warm a person, before we can develop the god within. Right here we see the mission of Spiritualism. It does not consist in phenomena, but should be used as a factor to uplift the race and make the brighter and better. We must make this new religion a living, breathing force to uplift the race. It matters not that we are growing in strength and power, and getting converts in all lands. If it does not make us better men and women, Spiritualism stands for honesty, sobriety, truth and right living, and is becoming a potent factor to push forward social redemption. Divine voices are heard and are calling men and women to the work. We believe in the ultimate triumph of right and freedom of the race from all oppression.

Summerland Beach, Ohio.

How weary oftentimes becomes the soul, and how long for a haven of rest; to be freed from the tumult of life and strife, our spirit indeed would be blest. In this state of longing I found myself, in this ideal spot, the only disappointment being that more cannot share it with me.

Summerland Beach is situated on the banks of Buckeye Lake, Fairfield county, Ohio, 33 miles from Columbus, twelve miles south of Xenia, and about thirty miles from Zanesville. O. This tract of land, owned by this association, is, am surprised to say, freed from debt. It consists of fifteen acres, sloping from the water's edge. One has a full view from all the surrounding grounds. As far as the eye can see nature has done her part, with its green fields and groves of trees. The lake is beautiful for rowing or sailing, while here and there large beds of various water lilies grow in great profusion. Along its banks as if to enhance its beauty, grows the wild hollyhock, a very large pink flower, which blooms until frost.

A large, commodious hotel of forty-eight rooms, built facing the lake, has all rooms nicely furnished, good beds, with dresser, washstand, and large moquette rugs on each floor. Rooms all plastered, and building substantially built. This tract was created by Mr. S. J. Woolley, president of the association. The parlor is also well furnished, having a piano, so that with its large halls and wide verandas surrounding the second and third floors, makes it all one could desire, as it gives one a lovely view of the lake a home-like feeling from within.

The surrounding country is rich and fertile, thus making living very agreeable—practically all of the best apples from an ice-house, well-irrigated, is also on the grounds, making it an ideal place to live. Lily Dale may have its attractions, but for a real restful spot away from the excitement, so prone to be where many are gathered together, give me this spot, for truly nature can be found against it.

Building lots can be bought or leased at very reasonable terms by writing the secretary, Mr. J. F. Grove, of Columbus, Ohio, 277 19th street. The officers of this camp are Mr. S. J. Woolley, vice-president; Mrs. F. V. Woolley, vice-president; Mr. W. W. Clemons, L. A. Grove, John Workman, L. Hite, and M. E. Clemons, as trustees. I have gone into minute detail in the above account with a purpose and hope that some might be induced to become interested in building up this camp. Without co-operation these faithful few cannot meet all expenses.

These annual outings are not only beneficial to the physical body, but to commune with nature is growth to the soul. At present there are but four cottages—all well built.

The association is at present holding its meetings under a large tent erected in a lovely grove near by. They have the site selected and some building material already on the ground to put up a large auditorium. Any philanthropic soul desirous of lending assistance, by writing the secretary, I know it will be greatly appreciated, either by casting their tent among them or adding in this building project.

See its name—Summerland Beach) could be found anywhere on God's green footstool.

MOLLIE E. KRATZ.

Mt. Pleasant Park Camp.

The meetings at Mt. Pleasant Park, Clinton, Iowa, grow in interest and attendance. The tents and cottages are full almost to overflowing, while most of the many tents are occupied.

The meetings of the past week have been very interesting. A. E. Tisdale, the blind orator, delivered a course of six lectures and made a splendid impression upon our people, who testified their appreciation by a voluntary presentation of a substantial purse of money, in response to which Mr. Tisdale thanked his thanks in an eloquent speech.

Mrs. Walte's sances during the week have been all that could be desired and have fully sustained her reputation as one of the best mediums in the field.

On Saturday, Geo. P. Colby arrived, all the way from the City of Mexico, and began his engagement on Sunday, the 6th. President Peck used the morning upon "The Power of Thought," and created a lively interest by a practical and scientific exposition of the subject, which has provoked more discussion than any other lecture so far delivered this season.

Mr. Colby spoke in the afternoon, from questions presented by the audience. The subjects were well handled, especially in the latter portion of the discourse, when the "German doctor" entranced Mr. Colby and delivered a most interesting and eloquent lecture upon the question, "Of What Utility is Spiritualism?"

Following the lecture Mrs. Walte gave one of the most powerful and convincing sances ever held upon these grounds.

Our conference meetings are more than usually interesting, on account of the many fine speakers upon the grounds. Mrs. Lepper and Mrs. Lowell, of St. Paul; Dr. Bailey, Dr. Davis, Dr. Andrews and many others aid in entertaining and instructing the audiences.

Our fine choir continues to add to its laurels by its excellent music.

REPORTER.

Lake Brady Camp, O.

Charles Barnes is a medium on the grounds for physical manifestations in the light—his sances of this character usually being held in day time.

One of the jolliest camps at Lake Brady is the one known as "The Kenodiaters." Some of the boys were obliged to return home, but others have taken their places. Following are some now present: John F. Conley, J. Sheen, William McGinnis, William Keegan, George P. C. Baylan, J. Collins, W. Y. Murphy, Thomas Ray, James Bartlett and last and chief, Jolly Jack Conley, who chaperones the boys wherever they go. This is their third annual tour to Lake Brady, and they are always welcome, because of the cheerful atmosphere surrounding them with no suggestion of poyness.

The ladies' committee has just reported on their fair held here for the benefit of the association. It netted the comfortable little sum of fifty dollars. It was wonderfully well gotten up, with the midway and other unique attractions, and the ladies deserve great credit for their thoughtful labors.

C. H. Wigners, of Cleveland, is now with us to act as test medium the remainder of the season.

The dramatic association have given several excellent entertainments assisted by talented people who have come from time to time to the camp. Several professional entertainers have added to the brilliancy of these social affairs.

An association was organized Saturday evening to buy and control Lake Brady camp. A. A. Butler, of Brecksville, was elected president. The payment of five dollars entitles every member to a vote.

The new play written by Mrs. McCaslin, produced here Friday, was pronounced a marked success in every way. It attracted an unusually large audience that showed marked appreciation. It was the first complete play ever produced at Lake Brady.

MABEL McCASLIN.

Springfield Camp, Mo.

The inspiring success of the late Zoo Park Camp-meeting awakens my long silent yearning to send a few jottings concerning the work in the Ozarks. The organizers and managers of the meeting had a Herculean task to perform, and nobly did they accomplish it.

In the first place, Springfield is in the South, and in this country all progressive religious ideas are more or less under the ban of orthodoxy. A good deal of work has heretofore been attempted at Springfield, but of late the usual factional war has been in evidence, and with the usual results. Certain parties whose mission seems to be to destroy Spiritualism at as many places as possible, are now engaged in a warfare of fraud and as was ever perpetrated on earth, right in Springfield, and as is always the case their motto is rule or ruin. In this instance they signally failed, and the meeting succeeded in spite of them.

The president, F. J. Underwood, who is a Vermont, 70 years of age, hale and hearty, is a man who knows no such word as fail, and never did. E. R. Huxley, of Michigan, a well known Spiritualist, S. C. Mills, Clarence and Josie Polson, and others, worked heroically both preceding and during the meeting to make it successful, and their efforts were rewarded with one of the most enjoyable meetings I ever attended, and if I mistake not, the seed thus sown will bring a bountiful crop in the near future.

Mrs. Richmond and her genial spouse were early on the ground and the wonderful addresses of Mrs. R. attracted the attention of the most skeptical. D. W. Hull met for the first time since in Chicago in 1873. "Age has not withered nor has time stained the infinite variety" of D. W.'s Biblical Spiritualism, while Sister DeWolf and Mrs. Josephine Rupp of Indianapolis, and Mrs. Josie Polson of Springfield, and yours truly to bring up the rear, did what we could to keep up the interest.

The Springfield ladies paid us some attention, but their poverty compels them to employ a set of plump, plumed dukes in lieu of reporters, whose highest ambition is to cut "smart Aleck" capers rather than give accurate reports. Not one of them can write stenography, and when Mrs. Richmond was controlled by Col. Ingersoll to speak, they sat at a table grinning and mouthing like a convention of asses, and then like to beg Mr. Richmond for his report of the meeting. By the way, isn't it about time that we should sit upon the average newspaper report of our meetings? If a Methodist Conference or Presbyterian Synod were reported as our meetings are, the papers would be compelled to answer in damages. Why should we bear such treatment longer in patience? The St. Louis Post-Dispatch of August 6 contains a vicious and untrue article of Lily Dale Camp that is like beyond endurance. I don't object to criticism, but I abominate lies and liars.

Nearly \$500 were voluntarily subscribed as a guaranty fund for next year's meeting, and if nothing happens to mar that effort, Spiritualism will advance rapidly in the Ozark region. I find great interest here and much inquiry since my return. Yours for the truth, C. W. STEWART.

Springdale, Ark.

Onset Notes.

Never was the time when Onset looked as beautiful as it does at the present time. Everything is booming. The meetings are being attended with greater crowds than at this time last year. The trains and boats brought many visitors to the camp Sunday. There were about 5,000 people here during the day. The Rev. W. W. Hicks was one of the speakers and he had an immense audience. He is an excellent speaker. Mrs. Russeque was the speaker in the morning, and she also had a fine audience. In the afternoon, following Mr. Hicks' address, Mr. F. A. Wignin gave positive evidence of Spiritism. Mr. Wignin is a native of this State, and is always sure of a large audience. In the evening Mr. Wignin held a seance in the Arcade before another large audience, and did wonderful work. Mr. Maxham, of Washington, D. C., sings beautiful songs at every meeting. Onset would not be complete without this singer.

During this week the Woman's Congress will be held. Mrs. C. P. Pratt, of Boston, will be the chairman. During the congress, Mrs. Mary E. Lons, Mrs. Sarah A. Byrnes, and other talented women will take part. During the past week Mr. Wignin and Mrs. Russeque have spoken to large audiences. The Middleboro Band are here every Sunday and give the concerts that are expected by everybody. Every Saturday night there is a dance in the temple, and they are very select.

Dr. George A. Fuller is a very popular chairman; he tries hard to please everyone.

Are you going to join the New England delegation when they go to Chicago next October to attend the N. S. A. Convention? If you think of doing so, write J. B. Hatch, Jr., Onset, Mass., during August for terms.

Fish are ripe now at Onset, and the sport is great.

Remember the meetings are to continue during the month and you can hear some of the best speeches if you visit this place. HATCH.

Camp Union, at Sheridan Gulch.

Meetings at this camp continue with a fair attendance and a steady growing interest.

Haying, harvesting and threshing have kept the farmers away from the camp on week days, but the Sunday meetings were well patronized. July 30, there were about 500 people on the grounds. Chairman, Mrs. George Pooler, read a part of the 12th chapter of I. Corinthians, and the guides of Mrs. E. J. Hanson used the lesson as the basis for an interesting and instructive sermon. After the lecture she gave some fine tests. The Times correspondent was on hand and gave tests which were satisfactory to the most critical.

The evening test seance was a success in every way.

Sunday, August 6, a large concourse of people gathered to hear the lecture and tests. The Republican-Times man delivered the lecture of the day, taking as his text Matt. 17:3, and delivering a sermon on Bible Spiritualism. The interest was sustained from start to finish, the large audience present was being given while the speaker plied up instance after instance to prove that the Bible would be a very small book if the accounts of spirit manifestation were taken out of it. Tests given by him were not so satisfactory as at other times, though some of them were excellent. Conditions were not so good as on other days, having been disturbed the night before by a heavy rain. Brother Butterfield being the only one on the sick list.

The health of the camp is good. Brother Butterfield being the only one on the sick list.

Fishermen continue to catch large numbers of fine fish. H. LEWIS.

"Success, the Key that Unlocks It." By Nancy McKay Gordon. 45 pages. Paper, 25 cents. For sale at this office.

Vicksburg Camp, Mich.

The sixteenth annual Spiritualist camp-meeting opened auspiciously Sunday morning in Fraser's grove, situated about a half-mile from Vicksburg. It is an ideal spot and the day was exhilaratingly bright, yet cool and comfortable. A goodly crowd of people surged to and from the great nucleus of attraction all day long and everything was conducted on the most decorous and quiet manner.

The initiatory services consisted of a flag raising, at which short speeches of a patriotic character were made. The address of the morning was given by Oscar A. Edgerly, of Lynn, Mass., and he held the audience in respectful attention until his last sentence was spoken. His dissertation dwelt largely upon the great blessing of truth, after which every human heart yearns, and the whole was illumined with graceful figures of speech and sublime flights of oratory. Mr. Edgerly was at the Vicksburg camp-meeting last year and in the meantime he has been actively engaged in the work of the cause. He occupied him since he embraced the belief 15 years ago. In a private interview he spoke of the wonderful strides that have been taken in Spiritualism during the last year and the number of proselytes that have been added to the flock.

Prof. E. A. Tisdale, of New London, Conn., the blind orator, sang a number of impressive yet familiar songs throughout the day and added greatly to the pleasure of the occasion. He gave a lecture that was in deed a feast. He spoke of the wonderful changes that were going on constantly and of the institutions that were giving places to more substantial ones daily. "The only real thing is life; there is no death. Life seems to disappear, but in reality it is but changing the form of its expression."

There are a large number of campers at the grove and still others will arrive during the following days of the meeting. Miss Jeannette Fraser, who is the owner of the grounds and the prime promoter of the enterprise, deserves credit for the number of excellent speakers she has secured for the occasion and the transformation of her land into a beautiful park, where hundreds of people can rest and refresh themselves.

Among others who will be prominent in the meetings are D. M. E. Conger, of Chicago, whose classes in practical medicine were so popular last year; W. J. Colville, of Brooklyn, the noted author and speaker; D. P. Dewey, of Grand Blanc, Mich., the famous test medium; Mrs. Marian Carpenter, of Detroit, assisted by her husband; Mrs. Carrie E. S. Twing, of Westfield, N. Y.; Joseph King, materializing medium, of Pipestone, Mich.; Farmer Riley, of Arcadia, Mich.; Miss Jennie W. Riddle, of Farmington, Mich.; the clever artist from William, Mich., the clever artist from William, Mich.

The meeting will continue with daily services to and including Sunday, August 27.—The Kalamazoo News.

Cassadaga.

Another week is drawing to a close at Lily Dale, and, like its predecessors, has been full of lively interest. There has been no abatement in the steady flow of interesting lectures, which have been filled with the choicest gems of thought, and listened to by intelligent and appreciative audiences.

Good order everywhere prevails, and large crowds continue to come. Yesterday, the 9th, the afternoon was set apart as a memorial day to Robt. G. Ingersoll. Short addresses were given by J. Clegg Wright, Prof. Lockwood, Chas. Whedon, Dr. Bavin and Mrs. Richmond, in which the great agnostic received more encomiums than he has sometimes bestowed upon Spiritualists. However, after he has had time to look about and acquaint himself with the conditions of the new country of which he now has a chance of knowing, he may come back and acknowledge they know better than he did; but let us give him time.

Next Saturday and Sunday two new lights to this camp will make their appearance upon this rostrum—J. P. Grumhine and Mrs. Anna Gillespie, and we bespeak for them a cordial greeting.

The genial atmosphere and cordial greetings which meet the strangers on their advent to our camp, has become a matter of note, and we often hear this remark: "This is my first visit to a Spiritualist camp, but I never was in so restful and pleasant a place and one which receives the reputation. In the midst of the turmoil and strife which runs riot on every hand, it is indeed restful to find a spot like this, where body and soul can be fed and the peace of heaven blend with the cares of earth. There have been many hearts made glad through the instrumentality of the phenomenal mediums, many of whom are here for the first time."

Philosophy and phenomena must go hand in hand, and together they advance the cause with rapid strides. The financial success of the camp for this season has gone beyond expectations, under the able management of the board of directors, and augurs well for the future.

The orderly manner in which everything runs creates much comment; and certainly as a camp, Cassadaga holds an enviable reputation.

Chairman Brooks, in his efforts to have everything move just right, and succeeds admirably in his efforts. The conferences are harmonious and largely attended. The grove meetings under the guidance of Mrs. Brewer are largely attended, and are one of the pleasantest features of the camp to many.

Boating, cycling, bowling and dancing give pleasant amusement to young and old, and all things considered, it is no wonder that crowds are coming to Lily Dale.

Lake Pleasant Camp, Mass.

Rev. F. E. Mason, of Brooklyn, N. Y., lectured here Sunday, August 6. He was favorably received and made a decided hit. His theme was "Reason and Religion." Among other statements he made were these:

"Most religionists are affected with hereditary religion. They sneeze when the pope, priests and pastors take snuff."

"The man who thinks for himself thinks himself right."

"The age of the yellow candle and ox cart was an ignorant one. The electric light and Pullman coach are the result of the liberation and enlightenment of the present thought as man advances. We have had six thousand years religion ranging from Paganism to Modern Spiritualism, and the kingdom of heaven is still in the sky. We have had six thousand years of medication, ranging from incantations to faith cure and the use of medicine and disease continue. The word of medication is that it is an incubator of disease. Christianity is a survival of ancient astrological theories."

Monday was N. S. A. day, and a meeting was held in its interest. Addresses were made by a large number of persons. FRANKLIN.

MAUD LORD DRAKE.

She is at Cripple Creek, Col.

It has been some time since I have had an opportunity to make a bow to the readers of The Progressive Thinker. In following the fortunes of my husband in his railroad building and mining in Missouri, Arkansas and California, I have had very little opportunity to come in contact with the workers for our beautiful philosophy and the many places, but daily and in humble places, I have continued the work which has always been and now is a part of my life. My fall sight has prevented me from corresponding with many old friends. I have only just a little light left in one eye, and sometimes none at all; yet I find time and opportunity to work, to come and go with the rest of the world; to do my part for the brotherhood of the race, to make a few happy in the knowledge of the continuity of life and the return of loved ones; to cause them to feel the familiar tones fall from lips long silent, and to feel again the familiar touch from vanished hands.

This is a great mining camp, and is sure to grow in size and importance, as new territory is prospected and deeper mining is practiced, and the industrial atmosphere is cleared by the adjusted labor and the differences between organized labor and the smelter trusts. In the temptation is necessary to great for the adoption of arbitrary methods, the exchanging of one form of despotism for another, the making of war against the agents of a vicious system of thought and action instead of against the system itself. This tendency is difficult to see to the hold the old religious philosophy, or form of thought has upon the people, and it opens up a field of labor for such men as are endeavoring to educate the working people up to the plane of altruistic life and a greater knowledge of our harmonious philosophy. No people on earth are more amenable to inductive reasoning, to startling with facts and arriving at correct conclusions, than the men who constitute the great body of these labor unions, and if they will build their foundations of their organizations upon the solid basis of the old and vicious mode of reasoning that may make the thing they fight—the trusts—a necessity.

Since coming here I have held Sunday afternoon meetings in the Opera house, which have been largely attended by the better class of people. By this I mean the thinking classes—those deeply interested in the philosophy and the scientific analysis of the phenomena per se. Among the local mediums who have assisted at these meetings are Mr. and Mrs. Thorn and Miss Rice, formerly of Denver, all true, genuine mediums and earnest workers. Last Sunday Miss Rice gave us a short talk, under control, and closed with a few tests, which were not of the stock variety, and were accordingly appreciated and recognized. Her platform controls are Hindu, Greek and Svedic spirits who promise her a great future, deservedly, too, for one so true and amenable to the higher influences. Such workers are needed in the coming century as the old workers step down and out—as our philosophy assumes its legitimate place among the established and demonstrated theories, and the ethics we formulate shall prevail to the greater justice of all people, when evolutionist distinction shall not be more potent reason. To the new workers the road will not be as full of thorns as it has been to some of us.

MRS. MAUD LORD DRAKE.

Cripple Creek, Colo.

Maple Dell Camp, O.

Maple Dell camp is now in better fix than ever before; everything looks lovely, and it is fast filling up.

Prof. Bidwell, of the Cleveland Anthropological Society, and Prof. W. J. Kerster, of Berea, Ohio, gave two fine lectures on "Evolution of Life as Seen in the Light of Nature" and will give three more this week. Such intellectual treats are hardly ever obtainable at camp grounds, and everybody was rejoiced at the sight as seen on canvas. These were given free in addition to the spiritual sermons and seances we receive daily. Including musical entertainments.

Maple Dell, with its fine hotel and beautiful auditorium, has a great future.

Brother F. D. Dunnakin ministered the two first weeks, while Brother Sprague and wife will be here for next Sunday. We have also local speakers, products of Bro. King's Psalms, and a new spirit atmosphere pervades here and we have good audiences.

M. F. EVERACH.

Mantra Station, O.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who wish to know the true nature of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value, by a bold, untrammelled thinker. Spiritualists who love deep, clear, sober, earnest truth will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper, 50 cents.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1.

"The Priest, the Woman, and the Confessional." This book, by the well known Father Chiquin, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail \$1. For sale at this office.

"Voltaire's Romances." Translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, and lucrative enemy of the Catholic Church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price \$1.50. For sale at this office.

"Three Jubilee Lectures." By J. M. Peebles, M. D. Dr. Peebles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form in print. Price, 35 cents. For sale at this office.

"Valleyland's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romism and the Bible. The historic facts he states, and his keen, scathing review of Romish ideas and practices should be read by all. Sold at this office. Price 25 cents.

QUESTIONS AND ANSWERS

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often in a forced brevity. Proofs are thereby sacrificed, and the style becomes thereby as terse as a rapier. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given to anonymous letters. Full name and address must be given, or the letter will not be read. If the request is made, the name will be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the unwelcome courtesy of correspondents is expected.

HUDSON TUTTLE.

H. C. Hildreth: A. The author of the article I have failed to identify. You are in a remarkably sensitive state at the time the phenomena you describe occur. You can, by holding special seances, have these manifestations at your command instead of occasional and unexpectedly.

L. L. Blair: Q. Is the science of phrenology an exact science? Does it prove as is claimed, the existence of a God?

A. Phrenology cannot be rightly called a science, for science is demonstrated knowledge classified. While it has been proven that the brain is formed by the collection of enlarged nerve centers, having specific functions, it has not been proven that the surface of the convolutions as mapped by phrenologists, have the offices assigned. The whole nervous system takes active part in the phenomena of life and intelligence. Especially is the spinal cord an important factor, for from it and the base brain arise the startling phenomena which have received the name of "sub-conscious." Even were we to admit the mapping of the brain to be correct, so many conditions influence the manifestations that it would be impossible to determine the character from the form of the skull. The convolutions often depart from the normal type without giving external indications. The supply of blood may be deficient, or of poor quality, and the finest formed brain imperfectly nourished would not be equal in power to a less perfect brain well supplied with pure blood. When the work of an engine is predicted, not only is the size of the cylinder, and perfection of valves and bearings considered, but quite as important is the supply of steam, and its tension. The furnace is as vital as the piston, and the stomach and lungs, which digest and purify the food, which supplies the vital power have like relations in living beings.

To unravel this complex relationship and predicate the character has not yet been achieved and to claim to do so from simply observing the configuration of the skull is like determining the work of an electric motor, without knowing how strong a current may be supplied.

An electric tension may be sent through the coils that will destroy them or it may be so low as scarcely to move the machine. Those who have gained notoriety as readers of character, take all these conditions into consideration, and shrewdly guess as to them the least factor in the problem.

Arthur Wirt: Q. How are we to regard the extolled wisdom of Rama-krishna?

Max Muller is a famous linguist and has done a great deal toward the study of comparative religion, which blends all faiths by comparing them and leads to the rejection of all in the end. He admits the foggy "culture" of Hinduism, and has in the study of the "wisdom" of Thibet and the Himalayas, committed the translation of the life and sayings of one Ramakrishna. A good deal of the poetry comes from the translations. The chunks of wisdom, which have been canned for several thousand years, and now first exploited to the eager seekers after the occult, are not so antique and astonishing that a mighty sage need contemplate his umbrilous and more or more of years to gain the exalted state necessary for their reception.

"A woman likes to be astonished. Therefore be true to her," says Ramakrishna. This is ungalant, but sufficiently foggy to be "occult." Again Ram says: "The Lord can pass an elephant through the eye of a needle. He can do whatever he likes." To a woman's mind this is nonsense. To a man's mind it is a revelation of nature, therefore he can pass it as he pleases. He cannot make a straight stick without two ends, nor a twenty-year-old man in an hour.

The translation will be read with avidity by those who pride themselves in being "occult," and having insight into the Oriental philosophy. They will go into spasms extolling the wonderful wisdom of this great sage, now for the first time made available to those not acquainted with the tongue in which he wrote. Yet why is this called "wisdom," which is no more than proverbs, to be sought after and extolled, when the fresh fields of thought extend on every hand?

The wisdom and wit of this famed sage, and in fact of all the wise men of India, to a clear-thinking man or woman, are not comparable to the paragraphs of Nishit Joshi Billings, or Arthurs Ward. There is no mysticism about them. No fog of words to study over and understand. There can be no dispute over their clear-cut crystal sentences which represent the directness of western thought.

The obscure, convoluted phrases of the mystics, prove that they have no clear idea of what they are writing about. Their "wisdom" consists in their obscurity, as the madness of a pool gives the idea of its profundity.

This fad of Oriental occultism, the exploiting of what passed for wisdom, two or three thousand years ago, is indicative of intellectual decline, and were it more than exceptional would be an alarming symptom of national decay by reversion to the past instead of advance. It is a sad sight to see an indi-

THE PROGRESSIVE THINKER

PORTLAND, ORE.

A Layman of the First Spiritualist Society.

HE STEPS TO THE FRONT AND DEFENDS SPIRITUALISM.

Some time ago there appeared in Portland, a woman giving the name of Elsie Reynolds, who it is reported announced herself as a materializing spirit medium. That is one who, by the aid of the invisible forces, is able to clothe in a material form spirits that have passed to the world of spirit existence. Whether or not this Portland woman has or has not sufficient control of spirit laws to do all that she claims, or is claimed for her by her friends, is not to become a part of this evening's discussion. But, that she entertained and mystified large numbers of people is evident by subsequent events. Now, right here I wish to say that I am not here to-night to champion her cause or that of any other medium on earth, but merely to reply to a sermon that was delivered in this city by a learned and eloquent teacher of theology, in which all Spiritualists were arraigned and condemned. The sermon referred to was based upon the minister's experience while attending one of the afore-mentioned "mediums" seances.

After charging that the works of this woman were all so palpably fraudulent that none but the most foolish could be so stupid as to accept them as genuine spirit manifestations, he proceeds to tell us that many "prominent and respectable people" were regular attendants at her meetings and were swayed by her influence. By "prominent and respectable people" I am led to understand he meant those members of his congregation who had wearied of his dogmatic teachings and sought for evidence and consolation in what he termed the claims of Spiritualism. After a lengthy apology for the evening's text, which was "Some Spiritualists, a Medium and a Seance," the accuser proceeds to tell how his attention was called to the influence this modern "witch of Endor" was exercising over many members of his flock, and of his resolve to go to the bottom of the nefarious works, and for the benefit, ostensibly, of humanity, hold her up to the world as a warning example to the Spiritualist really is. He then tells us that after much exploring and marshalling of "the faithful," four strong men, brave and true, were found who were willing to join him in the hazardous undertaking of exposing, an undertaking besides which Stanley's adventures in "darkest Africa" pale to insignificance. He goes on to tell how, after different of their well-laid plans had been frustrated, the woman's cunning and how, after several evenings had been passed by these loyal seances in attending her seances, an opportunity presented itself and they captured the object of their "prey" in her lair; dragged her forth in a half-dressed condition, compelled her to return to all the entrance fee they had paid, and strategically escaped with their lives to tell the marvelous story and enjoy the fame of heroes ever after. These events formed the nucleus of his remarks.

Now, there are several reasons for which a man may occupy a pulpit or stand before an audience. One is, that of entertainment; another, that of accusation; another, to defend his tuborn principles; another, to defend the principles of others; still another, for the purpose of instructing his hearers, and another, for the salary he hopes to receive. It was for some one of these reasons that Spiritualists and Spiritualism were made the subject of this able speaker's remarks on Easter Sunday evening; the same golden Easter or spring love festival that has been celebrated by the Jews, Persians, Pagans and religious denominations as far back as history goes; and that reason must have been the one of providing entertainment for his hearers, mingled with malice and the desire to appear zealous in the work of holding up the works of people who, in his opinion, made the subject of his investigation, the most "palpable frauds" were sufficient for the entertainment of many "prominent and respectable people," so on this occasion he does the cap and bells, assumes the role of jester, and, in the name of "Presbyterianism"—one of the most gigantic and brutal frauds the world ever knew—proceeds in unglorified fashion to handle the unfortunate Spiritualists as they were never handled before. He has his auditors to understand that the works and actions of this woman, whose seances made him a hero, and those of kindred performances are under the indorsement and patronage of Spiritualists and that all such workers are fraudulent and their lives living lies; that any one who will tolerate a lie is himself a liar; that Spiritualism teaches these things and that these people are defended by Spiritualists. So that all, in his opinion, and by his charge, are under the name of "Spiritualist" must necessarily be liars. Now, friends, at this point we propose to take issue with our accuser and examine into the premises of his charge. First, by his own statements the most liberal patrons of these seances were worldlings, "prominent and respectable people" and "advanced thinkers"—the latter, we understand, he designates as Spiritualists, and, more particularly, as a class of men and women who are in the habit of becoming a victim of traveling fakirs and self-styled spirit mediums, so that this part of the charge must be unfounded and as dogmatic as the creed he is retained to defend. None of these traveling mediums are under the endorsement or patronage of Spiritualists; a point upon which he failed utterly to inform himself.

He next asserts that no medium ever was or will be on earth that could demonstrate the truth of spirit return; responsibility that no reasoning being would care to assume, for "there are

more things in heaven and earth than are dreamed of in philosophy." But such men as he, become so accustomed to setting traps, and saying "nothing beyond," that they pause at nothing in the way of positive statements. As a matter of fact, this man's "light" is the very darkness he sets out to dispel. He is a fact, in the way of the "light" while yet there is "time, for we may never see his like again."

This scurrilous defender of progressivism, this salaried defender of Calvinism, desires it distinctly understood that the clarity or kindly words of Spiritualists for him or his ilk are exceedingly distasteful and will receive at his hands in the most unceremonious manner the most unceremonious denunciation of him and his methods. I do not wonder that his parishioners have fled from his temple of profanation and sought spiritual refuge and cheering consolation in the professed spirit manifestations of an "old woman" who it appears knows nothing of real spiritual doctrine.

As to that part of his discussion in which he relates the incidents of adventure in connection with the entrapping of the alleged medium. I have nothing to say, and care less, as it amounts to nothing and the object of his repetition is beyond me altogether, unless it was for the purpose of showing how silly a farce may be sufficient for the entertainment of "prominent and respectable people." Yet I suspect it was for the purpose of better vindicating his cowardly and ridiculous "Truth crushed to earth will rise again," and fearing its resurrection may lead into real truth the few truth-seekers in his congregation he tells them as a warning that his recent adventures will by no means put an end to "public mediums" or the persistence of Spiritualists. In this he is right, for the mouthpieces of one so unlearned in spirit things as he, have proved to be people who have progressed beyond his darkened plane of intellectuality, much less interrupt the forward march.

His further statement concerning a drunken "medium" is the merest twaddle and has no connection with either mediums or Spiritualism, and seems to have been introduced for no other purpose than that of calumny and reproach to Spiritualists, these things being found, with them they assail all Christian and heathen religions save those portions that agree with them. In this day the true Calvinist enjoys the burning at the stake of the "modern Servetus" as much as did the Calvin of old. This is proven in these imputations by their local oracle against Spiritualism, which is the only gospel of freedom and justice taught to-day.

A few years ago a Baptist preacher in a town of New York, more thoroughly discredited than was the medium encountered by our reverend enemy, entered an East Portland bank and with intimidating weapons sought to force the cashier to surrender to him the money and valuables placed there for safe-keeping. The "humble" aid of a neighboring business man frustrated the plan and Mr. Preacher was captured and unceremoniously taken to jail. This is an instance well known to nearly every one present to-night, yet no Spiritualist had the temerity to rise and say "Behold an example of the Christian ministry." In fact, they condoned and sympathized with the unfortunate spectacle in the garb of man, and his unsuspecting followers. Yet it would be more fair for me to refer to this man as a representative preacher than it was for the reverend doctor to condemn the drunken self-styled medium with Spiritualism, for the former held a commission from his superiors and was endorsed by an organization numbering hundreds of thousands, while the latter was some poor outcast without the indorsement of a single Spiritualist and probably "had no friend," depending solely on the patronage of "prominent and respectable people" who could be entertained with his "mediumship" for the means with which he obtained the "spirits" or arch-enemy alliance.

We have to turn back but a few yesterday to the commission right here in Portland of an almost nameless crime by one Rev. Bowker that resulted in the loss of a young girl's life. This man also held a commission from his church and was endorsed by many former pastors as a noble, good man; yet, a few years ago he was in the same institution, a home for the insane, and was discharged, while the reverend villain escaped, after many trials, with a short term in prison. It would be just as unfair for me to hold up this undeveloped specimen of man as an example of the church's minister as it was for our assailant to hold up one in whom he claims to have detected fraud as a representative Spiritualist. In the case of Rev. Bowker, his crime brings tears to our eyes, while the silly imputation of becoming a lunatic, not even when those who had money to spare and paid her a dollar a performance. In the case of Mrs. Reynolds she holds no indorsement from Spiritualists, occupies no position with them, and if a fraud, has no more right to the title "Spiritualist" than I have to that of archbishop in the Catholic church for the diocese of Oregon.

And so I could continue with no less than a dozen instances right here in Portland where ordained ministers of theology have been guilty of crimes too dark to name; yet who, under the name of Spiritualist, ever dreamed of accusing the churches of endorsing the actions of these men or charging them with teachings that tend to develop such moral monsters. Still, such accusations on our part would be as fair for them to charge us with being co-workers with fraud.

IMPORTANT QUESTION.

Spiritualism Vs. Christianity.

What is the relation of Spiritualism to Christianity? Are they co-ordinate, or is one subordinate to the other? Are both building upon one and the same foundation, or does each stand separate and independent of the other. Is Spiritualism Christianity in its most sublime, most highly exalted phases, or is it something entirely different? By some Spiritualism is looked upon as merely an added "ism" to the already over-abundant isms of the Christian church, and they turn from an investigation of this great truth, because they are already tired out with the isms existing. Now, should we look upon Spiritualism as a Christianism, alike in its essential features to all sectarianisms, only differing from it in some non-essential points; or should we look upon it as a light that has come into this world that is radically different from anything that has preceded, and that is totally different from any other? We hold the latter. We hold that Spiritualism is original in itself, and does not shine with borrowed lustre from any precedent greatness. We arrive at this conclusion from the following considerations.

The foundation of Christianity is the Bible. We cannot paint to our imagination a Christian church without the Bible. Whatever churches may have, or may not have, however much or little they may differ from each other; however large or small their different memberships may be, however conservative or liberal in their different doctrinal teachings; in one point there is absolute unanimity among them, they each and all hold to the Bible, as the one indispensable necessary basis, the foundation upon which their building must be reared, and without which it can have no possible existence.

The Bible is the only record for the "Christians" of the Christian church, of him is the only record extant. This is the court of last appeal by which every Christian church must stand or fall. Take the Bible away from any church, and you as definitely eliminate Christ from that body of people, and without Christ they cease to be Christians.

Christ is to each and all the only authority on spiritual ethics. He is taught to be the Son of God, God manifest in the flesh, the only person who, co-equal with God, knew all God's mind, and being the Eternal God himself, he alone could give the necessary teaching, and the ultimate and only truth concerning spiritual things. And as God sent him to be his final messenger to the world, so it is utterly impossible to find any light anywhere else but in the Bible, which alone gives his teachings. And the Bible itself absolutely prohibits any believer from going beyond its limitations. No matter how the conditions of this world may change; no matter what the future may have in store for us, on this subject of the future beyond the grave, the word of the Bible alone counts, and all else is infidelity. Whatever of truth there is, and all of truth in existence is contained in the Bible, which is the inspired Word of God.

The principal duty of a man is obedience to these ethics of the Bible. Obedience to Christian ethics is rewarded with eternal life, disobedience with eternal damnation. By nature all men must necessarily be damned, but if they believe in Christ, and do as he tells them, then he will re-create them spiritually, and give them a place in heaven, where they will spend an eternity praising God for "so great a salvation." These are the main points in short upon which rests the doctrine of Christianity. This is the foundation, its platform, its principle. And now, then, if Spiritualism holds to the foregoing points mentioned, then it stands on the same foundation, and is but an outgrowth of the same system. But it does not.

Spiritualism is unique in itself. Its basis is entirely different from the above. Its existence does not depend upon a book. It does not come to you, and with its first word also commands you to believe, whether you can understand it or not, whether it is reasonable to you or not. On the contrary, Spiritualism comes to you with phenomena, and asks you to test these, and if reasonable, accept them as facts. This is the first point of difference. The basis of Spiritualism is Fact, as against a Book.

Next Spiritualism believes that the continued history of the world physically and morally, and that the spiritual history of the world, the revelations of the past, and gives you more light on all subjects as the days go by. In this it is different from the finality of the teachings of Christ, as contained in the Bible. Spiritualism holds that day by day reveals truth, and that all the truth has not yet been revealed, but will come forth in due time.

Spiritualism further demonstrates the natural immortality of the soul. It proves that death is not the end of the soul, or an endless sleep, or a sleep for a time, or an intermediate condition between time and eternity, but a simple transition from earth life to spirit life, and that all persons will thus pass over into the spirit life beyond. To live, and to live evermore is the inheritance of everybody born into this earth life. Death only shakes off the material form and the spirit passes out to live on forever. But this thing Spiritualism does not command you to believe, but it comes to you and produces the proof of return of your spirit friends, and unmistakable evidence of their identity. If these return to you on earth with messages from beyond, then they must be alive, and cannot be lying in their graves waiting for Gabriel's trumpet and the resurrection morning to become living beings again. Spiritualism then reasons, if life in the future world is the inheritance of all, then it cannot be the gift of anybody to some certain few elect. Life is ours by right. But as all nature and observation—yes even the Christian's Bible—teach that the principle of good alone gives satisfaction, that error and sin will meet their just punishment, and that righteousness alone exalts, hence Spiritualism teaches that man's highest duty is here in this earth life to live nobly, manly, and that thereby he will fulfill his calling as his brother's keeper here and will enjoy an advanced stage of life on the spirit side of existence hereafter. Contrariwise, evil and sin, will meet their punishment, either here or hereafter, but punishment as punishment not flendish torture as revenge, by being destroyed so far as any future happiness may be concerned.

Spiritualism teaches that nothing is ever wasted or lost in the economy of matter or spirit, and this is so entirely different from the teachings of the

SCIENCE OF RELIGION.

Explanation of Conflict in Nature.

Can anyone explain why strife and conflict are as natural to the human race as peace and harmony? Why do the lowest forms of life commencing their existence by fighting and killing each other? Why must we have wars and depressions, joys and sorrows and continual seasons of pleasure and misery? Why have the gods set a price upon every pleasure?

The answer is plain: There was but one way of making the world, and that was the right way, to be governed by one set of established laws; this is as true as the axiom that space is eternal. The theory of vibration or wave theory, was formally received into the United States in 1859, when Joseph Henry published in a supplement to the Patent Office Report, though it was discussed long before that. Vibration of the particles of matter in its various forms seem mysterious and much of the complex character of wave motion and vibration must be received without possible demonstration, though some of the more tangible forms can readily be comprehended. In the origin of music the wave motion was well understood. The tuning fork, lower C, made to record the wave motions of sound; suppose it moves a given distance in one second, it might be made to vibrate and record a few vibrations on a piece of wax. The given distance, divided by the number of vibrations recorded, will give the number of vibrations in a second. As we ascend on the scale the intensity of the motion increases until we reach the highest note the human ear can appreciate. But there is a mathematical regularity about this increase, so that Nature's harmony is reached by a least common multiple; or, inversely, a greatest common divisor. Melody is produced by a pleasing succession of variations up and down the scale, which gives pleasure because it is adapted to the ear and must be observed here that discords are introduced only to be followed by concords to give pleasure.

As we proceed to consider the more highly attenuated forms of matter, we may conclude that the superlative contains the vibrations of intensity inconceivable; hence the origin of consciousness. This motion is complex and infinitely discordant. The lowest forms of matter, such as the atoms of the earth, contain the vibrations of intensity inconceivable; hence the origin of consciousness. This motion is complex and infinitely discordant. The lowest forms of matter, such as the atoms of the earth, contain the vibrations of intensity inconceivable; hence the origin of consciousness.

Man loves music; yet, it must be remembered that the pleasantest of sounds produce pain when long continued. So it is with the highest happiness long continued; it were better that man would consider that use is the object of life, not happiness. Climbing a greased pole for a greenback is not true philosophy. Man is pleased with the melody of sound because a continued sound on one tone, though ever so sweet, produces pain. A succession of long, varied sounds produce a feeling of melody; and when properly and artistically arranged, these solemn sounds become luxurious. But why does quick music excite the mind to a pleasurable sensation? Because it requires time for the mind to think or enjoy; and though each note gives pleasure, it is followed so quickly by another that the two almost blend together; a partial discord mingles and the whole causes the excitement. It is wrong to remark that the discord does not aid the mind in its progress of reasoning; but, on the contrary, it hinders. A mathematician cannot work out a problem as quick when listening to the best music as when troubled with discordant sounds. An approximation to perfect happiness tends towards annihilation. It is only by a long existence that the soul is prepared to enjoy happiness. The flat of Nature is: Be useful and accept happiness as it comes.

Now we will consider the spiritual use of this complex vibration of the most highly attenuated form of matter. It is the true Infinite Intelligence of the Universe. God never made a mistake; the geological form of the earth's surface shows that the same matter could not have been arranged so as to produce a thousand square miles of fertile soil over the whole world. Consider the intelligence first as blind. The wisdom of man may be active for an hour, or more, without one thought of himself as a thinking being; yet there is need of self-consciousness; so there is need of God should be conscious: there is no need of blind intelligence; the conscious part of God is human, hence a Trinity. Man is a conscious being; but there is something deeply mysterious called by scientists reflex action—something that the conscious mind cannot explain which is analogous to interior life. What moves my heart and blood vessels? Reflex action. A Trinity of three separate conscious beings, all in one, would be a mathematical impossibility. It may be true that, being made in the image of God, man is a trinity: consciousness, interior life and an universal spiritual atmosphere whereby God converses with man. God is a Holy Trinity: Consciousness, Infinite Wisdom and Universal Spirit. If we call that consciousness Christ, no violence is done to the doctrine of evolution nor to the Christian doctrine of a Trinity. The Mind of the universe can use the next coarsest form of matter; that will use or move the next, and so on until new worlds are made or old ones destroyed; the same as the human mind uses the muscles, then the muscles, then the bones, etc.

This is why I believe that God can answer prayers. He can send or withhold rain. He can destroy or build up a nation. God governs the world in Infinite Wisdom. He is ready to shape the destiny of a king or aid a poor human in governing his evil propensities. Belief in a special Providence is a most wholesome and full of comfort; yet, though we believe in religious science, we must not forget that character is far more important than creeds.

JONATHAN HUNT.

Harmonics of Evolution. The Philosophy of Individual Life, Based Upon Nature's Laws as Taught by Modern Masters of the Law. By Florence Hunney. A work of deep thought, carrying the principles of evolution into new fields. Cloth, \$2. For sale at this office.

Reduced Rates to the N. S. A. Convention, in Chicago, Oct. 17-20, '99.

Tickets on the certificate plan, one and one-third fare for the round trip, have been granted by the various roads. To secure this concession, a purchaser must buy full fare for the same. Be sure our duty to protect from his influence the newly awakened consciences and infant intelligences that have but recently passed from under the dogmas of dark ages and infant damnation into the ranks of Spiritualism, where they are to be taught self-reliance and righteousness. The stating talk of eternal hell-fire will no longer vex and insult their reason. We have taken exception to that sermon for the same reason that it was delivered; that is, there are thousands of awakening minds in our midst that are slowly marching toward us and out over the boundary lines of orthodoxy;

THE PHILIPPINE WAR.

What Is the Duty of Spiritualists as Citizens of Our Great Republic?

THE PHILIPPINE WAR WICKED AND FOOLISH—SO SAYS THE VENERABLE GILES B. STEBBINS—THE PHILIPPINE WAR NECESSARY AND JUSTIFIABLE—SO SAYS ONE WHO IS RIGHT ON THE GROUND.

To the Editor:—One of the best signs in favor of a high moral standard for Spiritualists is that no journal advocating that sacred cause, no man or woman of leading influence speaking or writing for it, favors the Philippine war. The Cuban war was for Cuban independence; the Philippine war is carried on, after our declared peace with Spain, with no freedom to negotiate for peace and self-government until after we have made an armed conquest of the people. Never before did our army or navy go into a foreign land on an errand of bloody conquest. Never before were people fighting for self-government branded as "rebels," as are the Filipinos by many of our newspapers.

Obstacles, of course, are in the way of peaceful negotiations, but the poorest and most absurd way to win the confidence of a man is to stab him in the back, and say, "I shall keep on poisoning you until you can't stand up, and then I may recognize and encourage your right of self-government—a right which I proudly enjoy and prize." As with single men so with nations.

All the talk about our "responsibilities" is the nonsense of "imperialism." After Dewey had destroyed the Spanish fleet at Manila—which destruction we may allow was a heavy blow at Spanish success in Cuba—he should have sailed for home at once, and left the Filipinos, whom poor old Spain could hold no longer, and with whom we had no quarrel.

He had no orders to make the voyage, which would have saved an awful waste of life.

The bloody strife goes on, we made a treaty of peace with Spain, and by that treaty paid \$20,000,000 for the islands—a great price for a barren's land. And there is much foolish talk about "responsibilities" which were never thrust upon us, but for which we foolishly paid a great price.

Robert Ingersoll lately said: "It has always been held glorious to die fighting for liberty and truth; but when a soldier falls in the Philippines there burns no halo of glory about his head. He is a mere machine, at the behest of the administration which, for the time, is the government of the United States. He dies, and his name is called for death, causes tears to moisten the eyes of every patriot in the land."

Just as my writing of this sentence from Robert Ingersoll's late words—so brave and true in opposition to the Philippine war, so tender toward the soldiers who have fallen there—was finished, in the next moment came the report of his sudden departure from this earthly life—his ascent I will say, for I knew him in his home, and his domestic virtues will lift his spirit into celestial society, and his life may be a genitive doubt and skeptical disbelief. In the clearer air of that more real life he will be surprised and joyful to know that he still lives, will see more clearly the beauty of eternal life, and feel that the Soul of Things, a Supreme Spirit, must be.

We will honor his memory as an upholder, by his example, of family virtue, and of honor and justice among men; as an eloquent advocate of mental freedom; a strong purveyor of old superstitions and irrational creeds.

His human errors will fade away in the spirit world, and he will rejoice as great truths take their place. Sundry roseate illusions of our "imperialists," friends, visions of wealth and power and glory coming as by magic from the Philippines, need not be discussed. "The right way is the safe way," is a wise saying. The path of bloody conquest is wrong and therefore will be disastrous.

A few days ago a brave company of newspaper correspondents at Manila formulated charges against Gen. Otis of imperfect and misleading information as to Philippine affairs, and of a hampering censorship of the press. I have noted mistakes of his enough to believe these men are largely right. The freedom of the press must be maintained. Those newspaper men must have fair hearing. If they prove what they say let a fitter man take Gen. Otis' place. Every newspaper in the land should demand this fair hearing. Every campmeeting of Spiritualists should speak out against the continuance of this needless Philippine strife.

All wars are wrong, but inevitable to-day; in the near future they will be ended by international arbitration. Is the drift and aim of the world's best thought. GILES B. STEBBINS. Detroit, Mich.

THE OTHER SIDE.

EXPANSION IS THE DIRECT ROAD TO THE PERMANENT PEACE OF THE WORLD.—BY F. W. WORLEY, WASHINGTON, D. C.

"Manifest Destiny," which is but another name for "Divine Providence," defines duty and prescribes responsibility. Or to speak more philosophically, "Divine Providence" defines the outlines of destiny by means of the natural laws of evolution and prescribes the obligations of duty through the instrumentality of the enlightened human understanding and conscience, as shown in the institutions, commands and teachings of highly endowed sages and philosophers from Moses to Christ, from Socrates and Plato to Paine and Jefferson.

The United States among the nations has a special mission to perform, to re-establish by precept and example the establishment of civil and religious liberty; and as in the case of the Philippine Islands, to use its physical strength in securing domestic tranquility and protection of the environment, and to secure religious freedom there it is only necessary to extend to all the different religious sects the same degree of toleration and respect which we now give to the different forms of religion at home, trusting to time and education to extend a knowledge of spiritual truth. To establish political and civil liberty there, the islands must be secured from foreign aggression and domestic insurrection. The United States has the right of sovereignty of the islands by treaty with Spain, and that treaty forming under our Constitution a part of the supreme law of the land, the President is bound by his official oath to see that our rights are respected.

But all manner of objections and misrepresentations are resorted to in order to obstruct and prevent the administration from performing its plain duty. Aguineldo, a traitor to his country, is the first to oppose the interests of humanity than the late war with Spain, and in

the United States, as supreme dictator is waging a war against the lawful authority of this nation. We are told by an eloquent orator and statesman that our treatment of the Philippines should be that of an elder brother. This is true and the kind of treatment just now required is well illustrated by what occurred between two brothers in Pennsylvania. Michael, the elder, was a good member of the church, a man of high character and stern integrity and withal a stout, muscular man. Nicholas, the younger, was generally a well disposed man, but given to drink, with quite a reputation as a fighter. He came home once intoxicated and full of fight, would listen to no remonstrances from his brother Michael. At last finding all his efforts to control Nicholas were vain, Michael said to him, "God forgive me, Nicholas, for I must knock you down." A well-directed, powerful blow delivered between the eyes did knock him down, and he was never afterwards known to be deaf to reasonable remonstrance even when drunk. A number of scientific professors would have us believe that freedom and justice, civilization and progress depend entirely upon soil, climate and environment. They seem entirely to overlook the fact that the race is a unit in its aspirations and hopes, in its spiritual origin and destiny. And no matter under what sun the spirit of man enters upon its earthly career, with or without advantages, its yearnings and impulses for growth and progression. As it is true that certain climates and countries are more favorable to human growth in civilization, the people there have the additional obligation to extend a helping hand to those less favorably situated.

Some statesmen are very anxious about the preservation of the spirit of the Declaration of Independence, and would have us believe that the administration disregards it entirely. We are reminded that "All men are born equal." Equal in what? Not in mental or physical capacity, but in natural rights to life, liberty and the pursuit of happiness. Will they please inform us how these can be secured under the leadership of a traitor, a recreant, a tyrannical dictator who resorts to assassination to remove rivals, and relentlessly murders all his countrymen who dare to have any opinions of their own differing from his? The United States has been created to secure all men in the enjoyment of their natural rights than any other nation, and under its control the Philippine Islands can most certainly secure the same kind of self-government. It is true we are yet far from realizing in practice the perfect ideals of the Declaration. But we are obtaining clearer ideas concerning the spiritual origin and destiny of all men, a better understanding of the true relation of this life to the next stage of existence, and a more earnest desire for temporary power and earthly wealth obtained through injustice and fraud to secure present or future happiness for the human spirit. Day by day it becomes more clear to the understanding and more operative in the practical lives of men that the happiness of each one is best promoted by securing the welfare of all. Our present duty, which cannot be shirked without loss of self-respect and honorable prestige among nations, is to give the inhabitants of the Philippine Islands the full benefit of our experience and knowledge, strength and protection, assisting and educating them in the successive steps of self-government until in the fulness of time they can be a free and independent nation.

Then we are told that indigenous growth is best for the Philippines. If there had been nothing but indigenous growth in the world, the United States would never have had an existence and the thousands of immigrants yearly coming from the evils of indigenous growth would never have had a place of refuge. Mr. Carnegie would never have attained his great success in life, if his father had been content with indigenous growth.

We are told to let the Philippines alone, so that by exercising their own strength they may be able to stand alone. After they have been compelled for four centuries to crawl on all fours in servile subjugation, after one set of tyrants has been replaced by another, to leave them alone to be again knocked down and despoiled for a few centuries more by selfish European nations, and then no doubt they will be able to stand and walk alone.

Not so have the people of the United States learned the lessons of history and the parable of the "Good Samaritan." The earnest, Godly statesmen who are so fond of quoting "Scripture" should pay some attention to that parable, and also to the parable about the ten talents, and then light to be placed on a candlestick. They could read with edification and instruction Matthew IV chapter, 1-11 verses inclusive, and be fortified and aided in resisting the temptations offered by dishonest politics and inordinate ambition. The bloody and relentless policy of Rome dealing with subjugated provinces can have no parallel in the beneficent and enlightened rule of the United States. Spain was the sole persecutor of the Roman people, and she has retired from the business. Our dealings and relations with Mexico and San Domingo are not to guide us in our relations with the Philippines. In Mexico we never gained sovereignty and its obligations by treaty, and San Domingo is a poor specimen to suggest the "let alone policy" toward other islands.

Despite the general quotation and acceptance of the saying "History repeats itself," it is not true in the sense generally used. History never repeats itself. It cannot do so. As well try to reproduce the last year's snows or harvests as to repeat the career of the Roman Empire in the nineteenth century. The starting point of nations is different; the kind and intensity of forces working in and through the people are different; the environments are dissimilar. It is true each nation has its rise and fall, its career and decline, but these are unlike anything which preceded or followed them. Each one enriched the race with a new experience, and furnished additional material and lessons for the instruction and guidance of nations following in the order of succession. No nation has ever before attained to such heights of freedom and justice, however imperfect, as this nation now holds. To talk about the bloody conquests and greedy hypocrisy of this people is to utterly misconceive and misrepresent the achievements, traditions and institutions of our country, and to fail completely in a comprehension and understanding of our prestige and position in the world. No war in all time was ever waged from purer and nobler motives and impulses, nor with more unflinching justice to the interests of humanity than the late war with Spain, and in

the same spirit must and will be our treatment of all questions concerning the Philippine Islands. The United States will furnish the ideals and model of a free government, assist and direct them how to put them into operation, in the meantime educating them from internal discussions and foreign aggression.

The term "imperialism," when applied to holding the Philippine Islands and expansion in general, has no justification except in regard to extent of domain, for no one has ever thought of placing them under any form of government differing in spirit and practice from the United States. This is the only true sense, in which the term can be used in this connection. Jefferson was the first and greatest imperialist that this country has produced. By effecting the Louisiana purchase he more than doubled the area of the United States. The original United States contained 827,844 square miles; by this purchase we obtained 1,171,931 square miles. This territory too was inhabited by a savage people, less amenable to civilizing influences than are the Philippines; and the country at that time was an unexplored wilderness, less accessible and less known than the Philippine Islands are to-day. But we are asked: Do you wish to belittle and disown the Declaration of Independence, which asserts that no just government can exist without the consent of the governed? Most certainly not. The most that has been proposed is to protect them and assist them in learning how to govern themselves. They never gave their consent to Spanish rule, or the dictatorship of Aguinaldo and his self-elected colleagues. How much would their consent be asked if left to the tyrannical rule of Aguinaldo and the Tagalos, or would European monarchies stop to ask their consent for growth and progression. It is a member and distributor of the Archipelago among themselves. No one in the United States ever proposed to govern them without their consent. Let the inhabitants of those islands have an opportunity of learning what we propose in the way of government, release them from the terrorism imposed by the rebels, the misrepresentations of Spanish authorities and the intrigues of European monarchies, and then let them say if they will consent to the government proposed by the United States until such time as they can establish one of their own making. Unless all the information we have concerning the disposition of the people there is misleading there can be no doubt that they would willingly and promptly accept the proposal for protection, advice and control offered them. The American people are not to be deterred from the full performance of their duty by the misrepresentation of usurpation and intimidation. The army control the army in this country and any increase in its size must have their consent, and the increase necessary to restore authority in the Philippines will not alarm them. In this country the people comprise as well as control the army, and no one can misuse it until the people themselves become demoralized and debauched.

Some of our most respected, conservative people, statesmen are fearful lest we depart from the wise counsel of the fathers, to avoid entangling foreign alliances: If while we were weak as a nation, gathering experience and strength, we were able to stand alone, what is to prevent us from doing the same now that our prestige and strength are sufficient to enable us to carry on all our national undertakings without foreign assistance?

All our alliances are with friends for mutual moral support in all proper undertakings, without fast binding treaty stipulations for offense and defense, and there is no reason why they should not continue to be so; certainly no necessity arising from our sovereignty in the Philippines will require them to be changed. Our friendly alliances are so strong as to almost guarantee the peace of the world, while our secret, designing enemies have a wholesome dread of our physical strength and dare not provoke an open rupture. No combination of European or Asiatic powers, without fast binding treaty stipulations for offense and defense, and there is no reason why they should not continue to be so; certainly no necessity arising from our sovereignty in the Philippines will require them to be changed. 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SATURDAY, AUGUST 26, 1890.

Expansion of Forgery.

The manufacturers of fraudulent manuscripts do not content themselves any longer with merely supplying forged evidence in support of the usually accepted beginnings of Christianity, but are now turning loose on the literary world a vast amount of the same class of fictitious literature in regard to the ancient religions of Eastern and Central Asia. A Scotch journalist has sounded the alarm, and has cautioned the public against being deceived and misled in these matters. During the article he says:

"It was Capt. Bower who first discovered the existence of some extremely ancient manuscripts during his great journey across Central Asia, and Dr. Sven Hedin brought back a rich collection for the edification and mystification of Orientalists. Since then the supply of ancient manuscript has been very great; but it is strange and the gravest suspicion of a most exacting authority of a very large proportion of these so-called relics of antiquity."
"An English officer who is now engaged in some exploring work in Central Asia has discovered that there exists in Khotan a regular manufactory of the manuscript relics, and so large is the output that he believes at least 95 per cent of the manuscripts which have reached Europe from Central Asia during recent years are spurious. The process of manufacture has been explained to him, and so impressed upon the reality of distinguishing between the genuine and the counterfeit that he has himself adopted a rule of never, under any circumstances, buying any ancient book offered to him for sale. Meanwhile there is much searching of hearts among the owners of the manuscripts which have already found their way into European collections."

These forgers carry on their vile arts so skillfully, and cover their footprints so nicely it is with difficulty the frauds are detected. This work, until of late years, was monopolized by the monks in their cloisters, exempt from intrusion or exposure. Thus ecclesiastical literature and classical authorities to corroborate it, were concocted and manufactured, then imposed on credulity as genuine, preserved through all the Dark Ages from seizure and destruction. The truth is gradually coming to the front. Let the good work go on.

Curtis Saw Them.

Mr. Curtis, of the Record staff, furnishes the "missing link" in proof of the church claim that Jesus was sired by Almighty God; that he was born of a virgin in a manger, and that he was crucified, etc. Read:

"Nearly everything connected with the birth, the crucifixion and the burial of the Savior seems to have been preserved, together with several garments that he wore during his manhood and a number of sandals that once protected his feet. I have seen the manger in which he was born, the swaddling clothes he wore immediately after his birth, the jar in which he turned water into wine, the tablecloth and the napkins that were used at the last supper, the basin in which he washed his disciples' feet, the stone on which he lay his head in the garden of Gethsemane, the sword which he walked upon bound with thorns; the pillar at which he was scourged, the whip, the rope with which he was tied, the crown of thorns, the purple robe they put upon him, the spear that pierced his side, the inscription that was placed above his head, the sponge that absorbed his blood, the nails that pierced his hands and feet, and a considerable portion of the bones upon which he was crucified. I will not claim that all of these relics are genuine. Many of them have been denounced as bogus by the highest authority of the church, but at the same time they are objects of worship and are therefore of public importance."

The fig tree Jesus blasted with his curses seem not to be in the list. Why the omission? But the articles enumerated by Mr. Curtis do not make up a hundredth part of the exhibits in Catholic churches of the relics of the dear Savior. The withered fig tree is probably among the other curios.
"How did they get a picture of Jesus if there was no such character?" inquired a smart Alex some years ago. A similar inquiry will satisfy many of the genuineness of all these relics of "our Lord."

Roasted Tony.

That notorious Tony Comstock, whose mission is to look after the vile in art, lately visited Cleveland. The World of that city gave him a well-deserved roast, for which it merits the thanks of the American press.

Preaching Buddhism.
A Dane, by the name of Harry Holst, assuming the title 'Yagananda,' and vouching Buddhism, has commenced giving street lectures in Chicago. Holst is represented as a gentleman of means, 26 years of age, and a student of medicine at Hahnemann Medical College. He has become deeply interested in the teachings of Gautama Buddha, and is anxious, the American people shall become acquainted with the philosophy he taught. He will find an already awakened interest in the subject, and we trust will receive an attentive hearing.

Until during the last seventy-five or a hundred years our Western civilization knew little of the "Protestantism of the East," as the late Jas. Freeman Clarke designated Buddhism, though in numbers it leads all other religions by more than fifty millions.
The Brahmins had taught the continuity of life by ceaseless rounds of transmigration through lower forms of being, until man should attain that exalted position God designed him. Buddha claimed to have discovered how the end could be reached by the practice of the most exalted virtues, without passing through successive rounds of mortal anguish. In consequence of Buddha's teaching, his followers became the most moral people on the globe, and they so continue.

It matters little what people believe, or their motive for believing, so they live worthy lives and labor to uplift humanity. Creeds are nothing, but good works and a correct example are everything. Paul or anybody else to the contrary notwithstanding. Any system of religion which makes its worshipers, bigoted, intolerant, oppressive, or cruel, which virtually offers a reward for crime by promising exemption from deserved punishment for simply believing, deserves our execration, however ancient its pretended origin, or numerous its communicants.

Sam is After 'Em.

The Rev. Sam Jones, the revivalist, addressed a 10,000 audience at Dixon, Ill., a few days ago. As usual he had an eye on the faithful. Here are a few quotations from an exchange showing that Sam knows the people he addresses:

"If you are an elder or a deacon or a steward or any other ordinary snorer, if you have any sense I'll tell you something."
"Anybody can say his prayers."
"A man can cheat his neighbors and go home at night and say his prayers."
"If you haven't any sense, I want you to go to sleep or get out."

"I never said anything against Bob Ingersoll, but he never did the mischief to the church that Potter, Abbott and Briggs have done."

"These D. D.'s got off the track. When I see one of these little fellows with A. B. C., M. P. D., L. L. D., etc., I feel like catching him and punning on these letters. A-S-S."

"Saying prayers is your trouble. You might as well say, 'The boy stood on the burning deck, Amen,' or your A, B, C. It would do you as much good."
"Brother, take the way you told to-day, less across your wife and your message won't go to heaven."

"Most of you have sat still so long if you should get up now the seat of your breeches would look like a map of the United States."

"A man prays against the rum power in whirling tones and then votes for it. You old hound, you ought to be killed. You got mad last year when I said that, and swore that you would never listen to Sam Jones again, but here you are again and you have been roosting on these benches waiting for me."

A religious exchange says: "Sam Jones is blasphemous, and ought to be suppressed." If "talking right out in meeting," and telling the truth about the brotherhood is "blasphemous," then it is correct.

Now the Hogs.

A religious society in Chicago has made a new departure in its creed, and is now warring on swine. It is apparent they are of the opinion God was not in earnest when he looked upon the productions of his mighty genius at the close of his great creation, as the Bible tells it, and pronounced "everything he had made very good." And then to Noah after his great sea voyage: "Every moving thing that liveth shall be meat for you." But Rev. Dowle, of this city, teaches: "The hog is vile, and whosoever raises swine flesh, or eats thereof is not fit to enter the kingdom of heaven." It is not our purpose to take issue with the divine, but merely announce the fact.

A pair of evangelists lately sent out from the Chicago home, not content with merely teaching that it is grossly sinful to grow swine, but they resolved to exterminate the species so far as they had the ability and influence with their converts.

Evangelizing at Sioux Falls, S. D., Revs. A. A. Holmes and B. C. Holmes preached and prayed against hog breeding, then they entered a hog-pen, and called God's special attention to the horrid liability of culturing such animals. This was followed by the announcement that "there will be a hog-killing at the Milton farm," at a definite time named.

As the time arrived, with loaded rifles, guided by divine inspiration, they commenced. When the destruction was complete, and the great moral heroes were about to bury the vile creatures, the farmers in the region made a rush on the victors. In the melee a prepared monument ready to be placed over the remains, was captured. This bore the inscription:

"Whosoever doth not bear his cross and come after me cannot be my disciple. This monument erected over swine flesh killed for Jesus' sake—
—Lev. xix."

Christian Civilization.

A Kansas soldier by way of illustrating the civilizing influences that are at work in Manila, says that when the city surrendered to the Americans there was not a saloon on the main street of the city, but that five months later he counted 432—Kansas City Star.

Word From an Eminent Thinker.

Dr. E. B. Babbitt, of Los Angeles, Cal., writes:
"The address of Robt. G. Ingersoll, given through Mrs. Richmond, and published in The Progressive Thinker of August 5, has some superb passages, so like Ingersoll himself."

It Is a Great Educator.

Dr. Geo. A. Fuller, a prominent lecturer in the East, and chairman of the Onset Bay Camp-Meeting, writes:

Find enclosed one dollar and twenty-five cents, for which please send me The Progressive Thinker one year, and also a copy of Occult Life of Jesus. My time is all taken up with business, yet I feel as though I must at this date steal a few minutes to inform you how important a factor in my life The Progressive Thinker has become. It is a great educator, and one who reads its pages carefully for a year, must make rapid progress, both intellectually and spiritually. May you be prospered in all your undertakings, and with this thought in view I pray that all Spiritualists may be led to show their appreciation of your labors by subscribing for your paper.

A Harvest of Lies to Follow.

Here commences the usual method of misrepresentation. Rev. W. B. Leach, at the Wicker Park Methodist Church, on the evening of the 6th inst., gave an imaginary scene, drawn from his own inner consciousness, of Col. Ingersoll's brief return from hell to say a warning word to his friends. Read:

"Col. Ingersoll would undoubtedly have this to say to us: 'My parting word is that the old Bible is true. I have seen my father and mother on Abraham's bosom, and I am lost. I need not the words I have said, for Christ is true. There may be mistakes in human nature, but Christ and the Bible are true. Be true to them both and we will never meet while the endless ages roll for I, the Godless patriot, must lie me back and knock at the portals of everlasting darkness.'"

The frank of a bigot to begin with, by the time it has passed through two or three repeaters will become, with slight emendation, the last word of Col. Ingersoll as he is bidding adieu to life, and clerics of the Talmage variety will declare it an actual occurrence at the bedside of the dying Agnostic. The libels on Voltaire and Paine's death-bed scenes will be repeated in Ingersoll's case, and another generation of Christians will insist they were actual occurrences which were suppressed by the family, but it leaked out from a Chicago preacher who chanced to be in the visiting the Colonel, and who wrote down the "parting words" as they fell from his lips.

Hope a Reality.

News from Wheeling, W. Va., tells of a Mrs. Alexander Taylor, a widow 35 years old, residing at Toronto, near Wheeling, who has been slowly dying of consumption. On the 9th inst. she became unconscious.

A doctor pronounced her dead and funeral preparations were begun. About midnight her friends were astounded to see Mrs. Taylor move, open her eyes and ask for water. She asked that a favorite niece, who lives in Iowa, be summoned at once to receive a message from her mother, who has been dead several years.

Mrs. Taylor says her spirit was disembodied and soared through space till a brilliant and beautiful grove was reached. Here angels were flying about guarding what seemed the entrance to heaven. She was refused admittance, but was allowed to converse at a short distance with her husband, who died last winter, and with her sister, the mother of the favorite niece. The message sent for the niece she refuses to disclose except to the young woman Mrs. Taylor says she was promised that she should come to paradise very soon. Mrs. Taylor is an educated woman, and is in ecstasy over the belief that she will soon join her friends gone before.

This is not an isolated occurrence. Similar ones have been common to all ages, and seem to give a foregleam of the life awaiting us. Others may be content to read the reanimation of a Lazarus to life, told by some unknown person in the past, but this narrative is an event of to-day, and the details of which can be gained from living witnesses.

The Kissing Bug.

If the reports of the press are to be believed, there is a new insect come to stay, and if it increases as insects come to stay, it will make the life of man more miserable than all the gnats, mosquitoes, fleas and other "reptiles" combined. Many of the most influential journals publish enlarged views of this bug. One represents it four inches in length, with a proboscis like the trunk of an elephant. And yet it is far from clear that there is any such insect, except in the fancy of the beer-befuddled brains of correspondents. Bugs there may be and bugs that bite, but that a new species has made its appearance, expressly fashioned to puncturing the mouth or lips, is the tale of a penny-a-liner.

Yet the story has a comic side. The preachers have found the "kissing bug" foretold in prophecies of the Bible! It was to be among the events of the "last days," and its coming confirms the belief of the adventists. Rev. A. M. Leonard, of Chicago, has figured this out as clear as the text of the queer book of Revelations allows him to do. Recently before a large audience he said the mysterious bug was the locust which Revelations says shall come from the bottomless pit, attack men with the stings of scorpions, and the effect of whose bite the victims shall linger five months, and which fastens itself upon those whose foreheads do not bear the seal of the Lord. When a preacher gets to the Bible and its obscure prophecies, he usually settles questions to his own satisfaction. But if these prophecies refer to "kissing bugs," and it transpires that there is no such vermin as described, but harmless little beetles that have become transformed by vivid fancy into monsters, what then? Why the preachers will plaster these prophecies onto the back of the next happening and shout that it is the coming fulfillment!

Youth fades; love droops; the leaves of friendship fall; a mother's secret hope outlives them all.—Holmes.

Not because I raise myself above something, but because I raise myself to something, do I approve myself—Jacobi.

Will Carlton on Ingersoll.

From writing and reading his poetry, Will Carlton has entered the field of journalism, and calls his venture "Everywhere." The reason for its being obscure to the reader of this monthly. Apparently it is for the publication of the poems of the editor, which fill the first page. In essaying to be everywhere, it is nowhere and essentially nothing.

"Everywhere" is religious, and filled with sweet morsels to catch church members. It is more than religious, it is contemptibly pious. Of course, the death of Robert G. Ingersoll is an occasion not to be neglected. Mr. Carlton improves it to ingratiate himself into the good favors of the church.

Of all that has been said by the enemies of the great orator, nothing approaches in vindictive meanness, in bigoted hatred, in false accusation, the editorial of Will Carlton. The greatest men in the pulpit spoke in praise. Talmage was unstinted in eulogy. Why Mr. Carlton should vent his spleen on one who cannot reply, is a mystery unless we take the highly probable theory that at some time their lecture dates conflicted and Ingersoll drew away the crowd.

Mr. Carlton says that he was a good father, but no better than others; an able attorney, but there are "a thousand or two others" in different cities of our land, "quite as good." As an officer in the civil war, "the portion of his military career most in evidence consisted in his capture and liberation by a noted guerrilla chief."

"He achieved considerable notoriety by his agnosticism, but he could be duplicated even in that respect in nearly every township of the land."

He had a "certain amount of originality," and with this rebashed what was well known centuries ago. Even his admirers dare not claim he had "newness of thought." He was the most credulous of men, although claiming to be a skeptic in all things. What, then, was the secret of his power? Simply his fervid oratory, and in this he was not successful when he chose literary subjects, or as a political speaker. Mr. Carlton concludes by saying:

"He destroyed very little, and what debris he produced he left lying around in the world's way."

"He will probably be not very long remembered, and only as a curiosity of oratory."

The poet is held to be a prophet, but in this case the poet is too self-conscious to understand the signs of the times. The glowing speeches of Ingersoll are now "old" as the flights of Carlton no more approach than the chirp of a katydid does that of a nightingale, and instead of mawkish common-places, the splendid word rest-habituates the great truths which have vitalized the thoughts of this age and will fashion all coming time.

Not "long remembered!" In his early days Mr. Carlton wrote a few poems which by their homely aptitude appeal directly to the heart. They were unpretentious and natural. There was no affectation, no "art," no "style," no "fashion," but a gleam of the inspiration of imagination. We prophesy, and we do so before the subject is dead and unable to reply; while he is able to refute the prophecy. It is that the name of the Great Champion of freethought will grow brighter, centuries after that of the poet who forsook the ordinary, and in this he was not successful when he chose literary subjects, or as a political speaker. Mr. Carlton concludes by saying:

A Worthy Determination.

Bishop Kozlowski, of the Independent Catholic Church, of this city, has tendered the excommunicated members of St. Patrick's Church, St. Louis, absolution from ecclesiastical censure, if they will place themselves under his jurisdiction. He showed himself a person of practical common sense when he declared a few days ago, to the excommunication of 700 Irish Catholics because they would not accept a German priest, mention of which is made elsewhere.

"The time of ruling" the people with excommunications and iron-hand despotism is over. Give them their rights and liberty, which belong to them, and instead of excommunications and curses give them true spiritual guidance and religion, together with education, and all will be peaceful and quiet. I will go personally before the altar and by the power did authority vested in me as a bishop I will absolve them and remove the excommunication as often bugs, and it transpires that there is no such vermin as described, but harmless little beetles that have become transformed by vivid fancy into monsters, what then? Why the preachers will plaster these prophecies onto the back of the next happening and shout that it is the coming fulfillment!

Good for Bishop Kozlowski, and the correct position in this regard he occupies. Laymen have rights as well as priests, and we are glad they have independence of character to assert them.

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Summs up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price, 25c.

FACE TO THE LIGHT. LET MYTH BE MYTH.

Manly Confidence by Right Education.

Your grand Progressive Thinker finds, as I have found, that the best way to get into our home each week, and when, by force of circumstances, it fails to be read, we feel the consciousness that one of our ships, freighted with truths eternal, has anchored in our home harbor awaiting our inspection of its cargo.

We must confess, sometimes we fear that truth may seem to be dressed up in evening dress, rather low in the neck, for some of those non-progressive, old dyed-in-the-wool, creed-loving people, who have no time to think, and never reflect, except on the wrath of an angry God.

Truth needs no garb to shield it from the eye of scrutiny; it only needs a clear perception of it to satisfy the student of nature. When we learn to know ourselves then we will know more of our friends and fellow-beings than we do now.

I once had an itinerant Methodist minister tell me that he could not trust himself to do business for another for fear he might do wrong. He had a position in a banking house offered him, but refused, for fear of being tempted to become dishonest. The money, he said, might tempt him to steal.

I at once saw that he was not acquainted with himself. He did not know himself; could not trust himself to handle the property of another. I could not understand how anyone could be so distrustful of himself, and then expect others to place confidence in him. When mankind is taught to develop, and to cultivate a noble character, to seek knowledge and truth rather than to be looking backward into the mist and midday of the past, in search of some supposed hidden mystery that only adds to their already stultified spiritual condition, men will not lack confidence in themselves.

If we seek knowledge through natural channels "Dame Nature" will open up her avenues to the most precious of her stores, and what a store-house she has. Each day we tread on the green sward, that hides from view the most precious gifts to humanity, the precious ores, gold and silver; fuel and illumination are hid away under the green carpet men walk on. The vaults of heaven open up and disclose its wealth of heavenly beauties to him who seeks those treasures with an earnest desire to know something about what once seemed unknowable to penetrate the vaults of heaven and earth, and learn of their truths that have not been recorded by the pen of man. Not many centuries ago it was considered a most heinous crime to penetrate into the mysteries of Godliness. Stupidity was deemed a Christian attribute, worthy the praise and admiration a good and pious people who spoke continually of the mystery of Godliness, and this right in the face of the fact that Nature was continually manifesting her presence and revealing new avenues through which she might touch the human senses and teach the race that there are sermons in rocks, hills and running brooks, and that the furthest song of a singing sweeter anthem of praise than ever forevoiced by mankind.

Away, then, with the old dusty volumes that blind and mislead. Centuries before man became the intelligent being that we find him to-day, before he had formulated the idea that he had intelligence enough to attempt a history of this world, there existed the same proof of a power beyond the comprehension of men, that still exists; call it God or Nature. A name does not alter the fact of omnipotent power. As with cold facts are presented unembellished by some old foggy superstition that blinds and misleads, then the hue and cry of hidden or unbeliever is hurled at the honest seeker after truth.

Robert G. Ingersoll has just stepped out of the crystal palace of his own pure life, into the golden light of life eternal, to profit by all the good he cultivated while here, to meet the reflection of every kind word spoken by him. Every generous impulse of his great soul will glow with the light of his great love to welcome him to a life that he was in doubt existed for him. We leave Robert G. Ingersoll now in the newness of a conscious continuity of life eternal, to enjoy the golden glow that follows a life of good intentions.

I was obliged to cancel my camp-meeting engagement with Maple Dell camp, owing to sickness and death in my family.

MRS. MAGGIE STEWART.

Piqua, O.

Target for Mud-Slingers.

Henry T. Buckle, died in 1802, author of the "History of Civilization in England," and numerous other publications which have gained a wide readership, and who is noted for the accuracy of his statements, in one of his works, said:

"That the system of morals propounded in the New Testament contained no maxim which had not been previously enunciated, and that some of the most beautiful passages in the Apostolic writings are quotations from Pagan authors, is well known to every scholar."

Here is another quotation from the pen of the great historian:

"When Christianity was introduced, so far from civilizing the people, it was itself dragged down to their own level. Its only effect was to satisfy the aspirations of those already cultivated enough to receive it. For the mass it was a mere substitution of names, Venus and Ashtaroth for the Virgin Mary; Apollo and Horus became Christ; Jao and Osiris, God. The mystic trinity of the Assyrians and Egyptians was introduced into Christianity, while the horde of lesser gods, displaced by the saints, were relegated in the minds of the ignorant multitude to the depths of hell."

Here is a distinguished target for the mud-slinger's art.

Mrs. Lease to the Front.

Mrs. Mary E. Lease, so long and favorably known as a political lecturer, is building up a grand reputation on the Spiritual platform, on which she has recently entered. It is reported she had an audience of full 10,000, at Anderson, Indiana, where she spoke on the "Contending Influences of Civilization."

Mrs. Lease is a splendid acquisition to the cause of Spiritualism, and all wish her great success.

Gone to Egypt.

Dr. Breasted, professor of Egyptology in the University of Chicago, will spend a year in the Nile valley, at the same time assisting in the preparation of a new Egyptian lexicon. It is a greatly needed work, and all students of archæology will rejoice at the Professor's determination. He set out on his mission on the 9th inst.

A Critique on "The Question Settled."

I learn from the Spiritualistic press, and from various criticisms in the same, that our good brother, J. M. Peebles, with the aid of Emmette Coleman, has settled the question of the personal existence of Jesus of Nazareth. A symposium, as I understand, articles of mine help make up the volume, I have not yet seen a copy thereof, and, therefore, might be supposed incompetent to comment upon the performance. I will say here, however, when I shall see the book, which some three months' absence in the wilds of California has prevented me from doing, I will pay my respects to the same and to the writers, and understand, have very sharply criticized me.

But for the purpose of the present article I do not need to read the symposium, the title is all I require. The title is a very pretentious one—"The Question Settled." In answer to the query, What question? we are informed that the personal existence of a character called Jesus Christ is the important question settled. Brothers Peebles and Coleman have, once for all, settled the vexatious question, which, from the days of the early gnostic Christian to the present time, has perplexed the minds of thinking men. But as our two great historical lights have settled the question it would seem that nothing more was needed, and that we might all settle down in peaceful acceptance of the authoritative dictum of the most learned of mankind.

But the critical spirit will not down, and claims the right to unsettle any and all the fine-spun theories when it finds them based upon the unreliable statements and contradictory averments of pretended history. But I do not propose to now enter that fruitful field of uncertain speculation. There is another one at hand, which is necessarily preliminary to this. And, in making a survey from this point a few facts are especially appropriate. The widely recognized question has been settled by different parties, in the most contradictory manner, for centuries past. Yet, all the settlers have had substantially the same histories and traditions before them. In the second place, most, if not all, who have studied the question, have entered upon the investigation with the strongest kind of bias, one way or the other, and their conclusions have been uniformly in the direction of their pre-conceived prejudices. I don't think Brothers Peebles and Coleman are exceptions to this rule.

Again, while these distinguished scholars were settling the question in their way, the venerable Prof. J. R. Buchanan was settling it in another, and all of them unsettling the settlement made by Gerald Massey.

But, I come now to the vital point. What has this book settled? I answer, nothing. But the author exclaims: "Oh! but I have settled the question, that there was a veritable Jesus—a real person." What do you mean by a personal Jesus? So far as any ideal of a personality is concerned, you can't go outside of the New Testament. Have you settled the question of such a person as the New Testament describes? By no manner of means. On the contrary, to the extent of your ability, you have utterly unsettled it. The Jesus person of the New Testament is a delusion, a God-man, he has no mortal paternity. He is begotten by the Supreme Godhead. All power is his. His life is a continuous series of miracles. Have you settled the question that there was such a person? Instead of doing it, you have, in your own estimation, settled it that this "very same Jesus" was simply and only a man; a very excellent and clever man; possessed of rare spiritual and mediævistic powers, but only a man. And yet, with singular facility, you go to the writings of Paul, to prove the existence of a personality which he, and all the other New Testament writers entirely repudiate. You repudiate in toto the personality they present. You unmake the God they worship. You renounce the God-man-savior (Jesus), which they press upon you, and upon all, as the only name by which salvation is possible to them. And then you boldly claim them as authority for the dumby-pumby ideal that you call Jesus!

And you have the effrontery to pose as honest, historic critics after having perverted the New Testament story to establish your assumption of a personal Jesus, on its misrepresented narrative. You must confess that the New Testament is largely fabulous, and then you produce the fable to prove your theory. Wonderful logic! Sapient criticism! Now, then, the New Testament is a historical narrative—a fable; or, as Renan has assumed, a romance. Which is it? Undoubtedly the latter. But the most of romance is fabulous, and if there be a residuum of fact, it is so distorted as to be worthless as history. Who would quote Thaddeus of Warsaw, Malek Adhel or the Scottish Chiefs as historical authority; or the Physiognomist as a scientific treatise? The New Testament is a fabulous romance of the most dramatic character.

The immaterial conception is one of the most stupendous fables concocted by human ingenuity. The resurrection and ascension are fables of lesser magnitude. These fables begin and end the earthly career of the New Testament Jesus. But they are only the initial steps in that career which is to witness its grand consummation in the resurrection of all men, the final judgment, and the absorption of the God-man into the God-Father, who then becomes "all in all."

We must confess to a sublime grandeur in this fabulous ideal. The consort of the Divinity with a woman might seem to retract from the sublimity of the ideal, but when it is borne in mind that this was simply the laying hold of humanity in order to lift it up to God—that it paved the way for the incorporation of humanity and civility in an eternal unity, it assumes an entirely different aspect. And before man grasps the idea of the scientific evolution of humanity there is no better ideal for his growth than that of God identifying himself with man for man's uplifting. But our good brothers have no such ideal. Their Jesus is at best a good medium, who repeats some of the ethical sayings and parables of a day, and ignorantly, or dishonestly, claims to be the expected Messiah of the Hebrews.

But "what a fall was there, my countrymen!" Our two historical athletes enter the arena of discussion with ungloved hands. They tear down the throne of God, on which is seated the God-man, the Mediator, they strip him of the garments of Divinity as ruthless as the Roman Soldiers are said to have deprived him of his ordinary clothing. They despoil him of all the fallacies of the Godhead, and then cry out "behold the man!" We have proved the existence of a personal Jesus. Yes, indeed! But what a Jesus! What does your Jesus amount to, anyway? The Jesus of the New Testament is a unique character. The fabulists have clothed him with the best that God and man could give. They have intrusted him with a function and a work which commands our reverence and admiration even when we know its fabulous character. We are convulsed with emotion in the Garden of Gethsemane, when the God-man, crushed with the load of a world's sin, prays "if it be possible let this cup pass from me." And when, on the cross, he enters sympathetically into the human and moral distresses of our spiritual poverty and despairingly cries, "My God, my God, why hast thou forsaken me," our tears flow afresh with him, "with whose stripes we are healed."

Well may every one, who appreciates the profound humanitarian truths which are embodied in the romance, exclaim with the Christian, "Ye have taken away my Lord, and I know not where ye have laid him

This work contains an account of the very wonderful spiritual developments at the house of Rev. Phelps, Stratford, Conn., and similar cases in various parts of the country. This volume is the first laid by the author directly upon the subject of "Spiritualism" and has stood the test of many years. Cloth, 6 postage 10 cents. For sale at this office.



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WHERE WE HAVE COME; WHENCE WE HAVE COME; AND WHY WE ARE HERE

A Discourse by Mrs. Cora L. V. Richmond, at Zoo Park, Mo., Sunday, July 16, 1899.

Having Especial Reference to the Camp-Meeting at Zoo Park.

If you will go back with us, in your mind retrospectively, many thousand years you will see an ethereal side of this range of mountains, whose plateau forms the scene of this camp-meeting, vast areas of waters. The great lakes of the North had their outlet toward the gulf and on either side of this mountain range were wide rivers; the waters of the lakes speeding away, then as now, unto the ocean. Before that period when, by glacial disturbance, the great Niagara was formed, before the inland lakes of North America and the valleys of the East, they had an outlet toward the ocean through the plains and valleys of the Mississippi and Missouri. This especial range of mountains so placed between those great rivers or inland lakes was the residence of favored tribes of Indians.

In that ancient time an especially favored people resided in this land of the crimson apple; here all kinds of game—the deer, antelope, buffalo, everything necessary for this favored people was found. They believed the springs and healing waters sent especially to them by Manitou. Upon some such plateau as you now occupy the councils of these red men were held. They praised the Great Spirit for the land, for the waters beyond, and for all that the earth contains. Many years have passed, the plateau is still here and on either side are vernal valleys, but the lakes have narrowed to rivers still moving on to the ocean. The "pale faces" have taken possession of the former hunting grounds of the red men. From the Anglo-Saxon stock, from the Latin races and from the Semitic tribes of the far East you have come to take up your habitations in this fair hunting ground of the red man. Upon a foundation of limestone, the result of the ancient carboniferous period, you have built your cities, and to-day you have erected your tents where from the bosom of old Mother Earth the carpet of green grass and many colored flowers, the trees waving their branches toward the skies and the enduring rocks a temple has been reared for this occupation to-day.

The ages have come and gone, through sunshine and storms, this temple of God's love; and the bending skies above, and the vast rolling plains beneath declare the wonder-working of His great laws.

But ye have come from other sources; some of you have come from different tribes of the earth, you hereditarily handed down from races that were then not in existence; you have come from the comparatively new Anglo-Saxon race, dwelling in one of the smallest of the dominions of this occupation to-day, you have come from the Latin races, and a few of you may trace your origin to those Scandinavian nations from the far North. But whosoever you have come, you come bearing with you spirits with immortal thoughts and aspirations. Those spirits, from the great eternal life, have sought their habitations in the dust and have molded the clay of which your forms are made into living expressions, into thinking, feeling, animation and purpose.

EVOLUTION AND PURPOSE.

Whatever you may say of evolution, that it has wrought out the bodies of men, still that which forms the impetus of, or controls the body, the moving life, the acting, thinking principle has been involved by the Infinite Purpose from divinity. There can be no evolution without its involution first. Whatever man finds in matter has first been placed there by the great living, thinking principle which you name God. So when you find this living, thinking principle in man, it has come from its immortal inheritance to do its work upon the earth, to find the consciousness of its human life and to shape that life to higher and nobler purposes. The man and woman are the physical forms that you see, but the thinking principle, the moving, acting, living, conquering power of the mind, finds its way unto the mountain at its time to discover from whence it came and whither it is going.

The man of science will tell you that these rocks, this foliage, and every form of life that is around you contains something of that which is in the human structure. This is true, but those are fables that the intellect declared, that man has sprung from the dust alone; that these great ages of geological and chemical action have outwrought the physical nature of man and that the real man of science has only explained the material part, he only accounts for the chemical action and discovers the properties that are found in the human organism, and he employs the reasoning of the law of evolution to show by what process nature has fashioned the habitation of man, the organic structure which you control. But far other is the source of the human mind, the dominating intelligence, the controlling, moving spirit. Nature has never planned in that action, for the church of the immortal, or tree, or flower, or animal, or man, but in the spirit of man there is aspiration for eternal life, for that which is beyond the dust, proving clearly man's alliance and allegiance to immortality, to that which is his inheritance. It is from the source of his spirit, activity that the inheritance of spirit forever seeks expression.

In the Mammoth Cave the fishes have no eyes. Why? Because there is no light there with which to see. But in the waters of the lake and ocean where the light penetrates and percolates through the dark waters the fishes have eyes. Even as shown by his sight man

People must turn backward, as the Chinese do to receive their light and worship their ancestors, are there no open doorways to the skies?

We tell you, in this present age, at this hour over all the earth there are people who go to the groves to worship, to the mountains to declare the voice of the living God; that upon the young men and young women, upon the lowly, listening child, upon the gray haired sire and matrons this voice and light of truth descends to-day. Visions have not been closed, the voice of inspiration is not silent. You inherit not only the testimony of the past, but all the spiritual life and light that there is in the universe. It is poured out upon the world to-day.

As science has revealed to you many propositions concerning the laws and forces of nature unknown before; as to-day you are chaining the lightning, and the steam horse is pursuing its way over continents, and over oceans, so the voice of the spirit is making itself felt and known in the world at this time. A new inspiration is quickening the pulses and lives of the people, and many are receiving the gifts of the spirit. Nor is this exceptional, nor does it come to you in any unlawful ways. It is the voice of an inspiration that is as legitimate as the human mind as is the air and sunshine unto the body.

It has been shut out from you by established forms of thought. Man has endeavored to make it seem that humanity must not be inspired excepting under the sanction and privilege of certain ecclesiastical orders. You are perfectly well aware that before this great republic of yours was founded, before the Declaration of Independence was known, there was a theory of "divine right of kings" to rule over human lives, that no human being could possibly have the privilege of living, thinking and regulating his own life for himself. Now you are privileged to live beneath the sun and sky in a land where every man has the right (or should have) not only to earn his livelihood, but to do his own thinking and follow his own convictions. You are living in the midst of an age when science has disenthralled the human spirit, when the special privileges of sect, caste and class are denied and forgotten.

Do you not, then, that you have no right to your own inspiration; that the voice of the spirit cannot come to you excepting through the authority of the church of Rome, or through the Westminster catechism, or through the creed of John Calvin, or through the milder doctrines of John Wesley, or through those of the still later dissenter, Dr. Priestly, or those of the Unitarians or Universalists? Are you not a vessel unto yourself in the way of governance as well as in the way of government? May you not worship whenever and wherever you choose when the voice of inspiration shall come to you? And here upon the Ozark mountains you have an apt and good example of the spirit of the Ozarks for permission to worship, nor yet must you go to India or Egypt, or even to Palestine. For the great teacher said: "The hour cometh and now is, when neither in Jerusalem nor yet upon the mountain shall men worship, but they shall worship God in spirit and in truth."

VOICE OF THE SPIRIT.

To-day that voice of the spirit hath summoned you; it has called you from your daily cares, from your business, from your striving for mammon, from the seeking and getting of material gain; it has summoned you unto the altar of the memory of those who have passed on before; it has summoned you to the altar of true worship, and is the voice of the living and not of the dead, and we have come up here to-day from ministering in many lands to you, many people in testimony of this new voice. Some have come from schools of theology that had little hope, with fear and trembling, they sought knowledge of immortality. Some have come from the harder schools of materialism, which, by misused science, have attempted to blot out the thought of the contents of the soul with denial and says, "we do not know." It is man's business to know; he is here to know; the Infinite has placed him upon the earth and surrounded him with nature and all objects of life that he may know why he is here, and if there is a voice from the unseen realm, and ministering presences from the spirit land, it is man's business to understand why that voice is sent and for what purpose the ministering presences. The minister unto him and teach him of immortal life.

INSPIRATION CONTINUOUS.

But meanwhile, inspiration has not been cut off, you have not been separated from the great treasures of the centuries that have intervened; one after another the long line of saints have been put to death, and then enrolled upon the calendar, because of that voice of inspiration unrecognized by the church and unbelievers. Then came the great struggles and throes of the Reformation when the voices from the unseen realm declared the light and power of angel ministrations to have come to the world anew. Again the voice of inspiration was heard when John Wesley separated himself from the severity of the church of the Reformation and declared the light of ministering angels, and that the Holy Spirit could anew converse with men. George Fox and the Quakers upheld a system of worship by the power of the spirit, when the spirit might move man to speak; and down through the Shakers and others who have received these ministrations, the voices of attendant spirits have come. You have the heritage of a great spiritual record behind you. Every age has had its testimony, and has borne its statement of the truth. That light has been the guidance of many souls; and you worship here to-day because those souls have been thus guided.

But do you mean to declare that you have no other inheritance than this record of the past spiritually?

PRESENT INSPIRATION.

Do you mean to say, that visions have been closed, that there is no ministrations upon the earth to-day? Do you intend to convey the thought that all

there were laws by which psychic manifestations occur no medal was given, he was not given the title of D. D. by any of the theological schools in that country. The reason is plain: There was nothing to come between us and our God." Does your mother, your father, your child, your friend on earth come between you and your God?

What is there in the love of an angel mother, in the ministrations of a spirit child, in the benediction of a loved friend that can separate or alienate you from God? You are alienated from Him by selfishness, by worldliness, by using the paths of impenitence, by self-seeking and avarice; you allow your individual human interests to come between you and God. But the redeeming thought of humanity is that when you work for one another you are nearer to God than before; and the blessing that comes from this message is, that spirits and angels are not continually singing and congratulating themselves upon having been saved, but are doing God's work by ministering unto those in sorrow and darkness, thus following the example of the great Teacher of Nazareth.

This message draws aside the curtain that veils you from your loved ones who have gone before. They say, we are still with you, we are living, moving, working, thinking, acting; you are only living in the basements of your dwellings, we have come to open up those upper rooms, those chambers of your intelligence and spirituality that have been deadened and dwarfed by contact with material things alone.

They tell you, that all the avenues of human thought fashioned by poetry, philosophy and art are but the "many mansions of the Father's house, not made with hands." That you are building those mansions day by day, that the structure of the spiritual habitation is being fashioned in your lives; that your spiritual raiment is being woven of the thoughts and deeds, and what you do unto one another. If they are ill, then will your habitation be of shadow and your raiment of darkness; if they are deeds of love and kindness, they will be of light and brightness like the "shining raiment" that shone upon the Mount of Transfiguration, when Jesus held communion with his disciples and loved ones who followed him unto that kingdom of light.

STRONG TESTIMONY.

Friends, you have not come to listen to the convictions or opinions of erratic, insane minds who have no knowledge of what they testify to, but you have come to receive the testimony of those who know and understand whereof they testify, of those who have spent years of their lives in blessing and knowing the means of communion between the realm unseen and your realm, in receiving the ministrations of those who have departed the earth life, and giving those ministrations to those in human life. Here are those, who, like the one standing before you, whose lips were kindled with this theme when she was a child, when, without other teachers than those who have passed beyond the earthly plane, she spoke words of wisdom and philosophy pertaining to the unseen realm, are those who, when the spirits are touched with the living presence of your departed friends, describing their forms and their countenances, declaring their messages and bridging over the chasm between you and that unseen realm. If a man comes to you from the Klondike or California and tells you that he has discovered gold there, there is a great rush to get there; men forsake their families, abandon their business or their pursuits to find the alluring treasure. But when someone tells you that the great treasure of immortal life has been rediscovered, that your friends are not dead, but are living, you turn away in fear; you turn away in doubt and refuse the evidence that can be given you. Why? If that son who went away to Cuba or the Philippines, and never returned in mortal form was said to be alive and on the earth and you could get a message to him or from him you would travel all the way to a far island to see him or receive that message. Now, how can you believe that the great treasure of immortal life has been rediscovered, that your friends are not dead, but are living, you turn away in fear; you turn away in doubt and refuse the evidence that can be given you. Why? If that son who went away to Cuba or the Philippines, and never returned in mortal form was said to be alive and on the earth and you could get a message to him or from him you would travel all the way to a far island to see him or receive that message. Now, how can you believe that the great treasure of immortal life has been rediscovered, that your friends are not dead, but are living, you turn away in fear; you turn away in doubt and refuse the evidence that can be given you. Why? 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THE ROMAN OCTOPUS.

JESUITICAL ROMANISM.

An Israelite Expresses His Views.

Referring to the Jesuits, an editorial paragraph in last week's *Israelite* speaks of them as "gentlemen in black gowns," which is erroneous in at least one respect. I am quite certain that the Order of Jesus contains no gentlemen, and such one as I have known did not wear gowns—unless, perhaps, in the pulpit. I have known a number of the brotherhood of Jesus, and am constrained to admit that they were among the cleverest individuals I have ever seen. I have known a number of them, polished and highly educated, they were all of them brilliant conversationalists, always anxious to impress their complete freedom from narrow prejudice. In fact, I have spent some of the most enjoyable hours of my life in social communion with members of that order, and had I not known of the steel claws sheathed in the velvet paw, my confidence in them would have been without alloy. But, to be all things to all men, and to be for their own order first, last, and all, and to Jesuitism as a friend whom he would not sacrifice without compunction for what he regards as the good of the Society of Jesus. It is painful to sit in friendly intercourse with such men, knowing they would unhesitatingly poison you at the command of their superiors, and then glory in the deed as well done. Thackeray, in his *Henry Esmond*, traces most ably how a man of naturally good heart and mind can be perverted through the baneful influence of this order; although that author is not nearly so severe upon Jesuitism as is Eugene Sue, who graphically exposes the treachery, wickedness and general hellishness of Jesuitism, with such force and truth as has seldom been equaled. The Jesuit is young, he is Judas, who betrays with a kiss, and the town of his kind, the Catholic Church itself has so often tried to crush the order, or that every government in Europe has at times endeavored to get rid of its members, whose basilean presence in a country is always the assurance of evil machinations and devilry of all kinds.

As I have before had occasion to say, some of my dearest friends have been Catholics; and one of the finest gentlemen I have ever met, however, always felt assured that he would at the command of his priest have turned me down most relentlessly, although I am sure it would have been a great grief for him to have been forced to do so. Another dear friend, who had been born and bred in the Catholic Church, was buried in unconsecrated ground, because during the last few years of his life he had not attended confession. I won't assert positively, but I am morally certain that an attempt to make him give away a professional secret to his confessor was the original cause of his trouble with the church—he hinted as much to me. On the occasion of the funeral it had been advertised that mass would be said at the church, but despite that fact his wife and family were devout communicants, the church doors were barred against him, and in the same way, and shortly afterwards, there died a man whose whole adult life had been devoted to running a notorious gambling hell, but as he had attended mass and confessional with due regularity, he was buried from the Cathedral with the highest honors of the church. Like all gamblers, he was superstitious, and was free with his ill-gotten gains—through both of which traits the church profits. Hence he was honored by his fellow-men, and his best friend—who had been among the best of men and had practically sacrificed his life for his fellow-men, was refused "Christian" burial.

The readers of this paper will bear me out in my assertion that until quite recently I have always been a staunch defender of the Catholic Church against its bigoted opponents. For years I have fought with all my might such bodies as the American Protective Association, and all other one-bound organizations, and the object was the political ostracism of Roman Catholics. This paper has always stood shoulder to shoulder with the Catholic press in the fight to keep the public schools free from the taint of sectarianism; and, the Jewish press, as a whole, has done its best to protect Catholic as well as Jew from all forms of religious bigotry and intolerance. The Jews have been more than ready to sink all opposition for the sake of making an impression for the sake of the Catholics against narrow-minded and fanatical priests. Nothing has been left undone by the Jews to enable them to live on terms of mutual toleration with the Catholics, who in a slight degree have been made to endure a common suffering. But it all has been in vain. Despite their own precarious position the Catholics of this country have, in imitation of the cry of "hep, hep," and have done their best to discredit the Jews. When first the proof came pouring in from Europe that there was, for political purposes, a well-defined and systematic movement afoot by the Jesuits to stir up hatred against the Jews, I refused to give credence to the report, and severely blamed all who thought were doing an injustice to the Catholic Church and to the cause of an inalienable kind taken in connection with the attitude of the Vatican, left no doubt of Catholic complicity. I still tried to make myself believe that only that portion of the church under Jesuitical influence was to blame. But recent developments leave no doubt that the church as a whole is at present under the control of the Jesuits—no matter how many good and well-meaning individuals it may otherwise include within its fold. No effort of the Jews to conciliate the Catholic Church has been of avail. We have humbled ourselves in every way, even to the extent of cringing in many instances, and have received nothing but kicks for our trouble—while punishment may have served us right for our seephrancy. I don't want anybody to take my word for the fact that the Catholic Church is a wide-spread Catholic conspiracy to bring the nations under the control of Rome. Exciting hatred against the Jews is only one out of many methods employed to that effect which end. I say nothing of the numerous able Protestant observers, but refer my readers to the impartial students of events in Catholic France and Italy, in both of which countries have arisen men with the voice of authority proclaiming that the reactionary Catholic Church is engaged in a desperate effort to once more bring the nations under its authority. Numerous impartial observers have been quoted in the press of the world in testimony to that effect within the past twelve months, and if there is any one thing more certain than another, it is that Rome is now making its last desperate struggle to regain the supremacy which

it lost by the passing of the dark ages. There is nothing which more thoroughly makes evident the insincerity of the Catholic Church than its treatment of other religions in those parts of the world where it is in possession of supreme power. Wherever Catholicism is in the minority it is very loud in its pretensions to being a liberal and tolerant church. In this country, in England, or in Germany, butler would not melt in the mouth of the Catholic priest. Dear me! how the priests do dilate upon equal rights, and the sinfulness of religious intolerance. The separation of church and state in this country is just the thing—an idea which mankind received, not so much from God, as through God's earthly representative, the Most Holy Church of Rome. State interference with a citizen's religion? Banish the thought! "This is a free country," says the Catholic Church, "where I suppose to be a land where its members are in the minority," and the state has nothing to do with a citizen's religion." But it is a different thing that Holy Mother Church sings wherever her supremacy is unquestioned. To the people under her thumb she recites in an iron voice that there is no state aside from the church. To the Protestants to whom in Europe and North America it has so sweetly sung of toleration and equal rights, the Catholic Church says in South America where its words are the law: "You are a heretic, and can have no civil rights in a Catholic nation. The church did not sanction your marriage, and therefore the woman you call your wife is in the eyes of the church and state no more than a common bawd, and your children are legally nothing but bastards." That is the kind of knowledge to teach others the same and therefore the path to real happiness by way of hourly usefulness. Phenological and physiological knowledge is very essential to a successful teacher, as it is absolutely waste of time and talent to even try to make public teachers out of material which possesses neither physical, moral, mental nor spiritual force as heredity, or environment, during the first few years of the person's life. I hope that Maple Dell School will continue to enlarge and that the coming year will triple the number of students.

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Up to date we had very fine weather every Sunday of the camp-meeting; and the speakers and mediums serving on the floor and rostrum to the mental and spiritual wants of the camp, were without exception the right men and women in the right place. Hon. O. P. Kellogg, P. D. Danahy, Mr. and Mrs. Sprague, G. W. Kates and wife, the latter who here while this was written, all gave great satisfaction to their audiences. The power of the spirit world gave bountiful evidence of their presence through the speakers, in trance and inspiration to all who seek truth, and many were convinced; still a few unripe, unsupervised skeptics could not be convinced.

Mrs. Wilson, Mrs. Jackson and Mrs. Carpenter, who are to be the last speakers of the camp, have not arrived, but will receive the same happy greeting of all lovers of the spiritual cause in the camp.

I must not forget to mention the many splendid scientific entertainments given by the management, through the instrumentality of Professors Allen Bidwell, of Cleveland, and W. J. Kerstetter, of Berea, Ohio. We had in all four such grand scientific exhibitions given free of charge, which credit belongs jointly to our Dr. D. M. King, who had gained the friendship of the other professional gentlemen, Professors Bidwell and Kerstetter, the latter of whom has become a convert after a thorough investigation of our philosophy.

There were quite a number of good mediums on the ground, two from Cleveland, Mr. E. Menough and Mrs. Knight. I think the Spiritualists should not spend all their time in proselytizing just now, as everything is coming our way, but spiritualize themselves and unite on a common basis of the fatherhood of God, brotherhood of man and angelic communion.

I find, to my sorrow, three-fourths of so-called Spiritualists are too stingy to take a spiritual paper, and who, therefore, always fall into the hands of frauds that pass as mediums, but who are nothing but sooth-sayers, fortune-tellers and dead-beats in general. These ever phenomena seekers could learn more truth in one year from The Progressive Thinker than they will get in a lifetime from all the tricky, wily, lazy liars who are the curse of Spiritualism.

Dr. D. M. King kept up his psychic lectures, so far during the camp's session, and the following ladies, running the summer school, are teaching in their respective classes: Mrs. Emma Abbott, Iycaum; Mrs. Iona Baker and daughter Eva, vocal and instrumental music; Miss Victoria Moore, oratory, voice and physical culture; Miss Edna Cole, piano. All the ladies excel in their respective branches.

M. F. EVERBACH.

Haslett Park Camp, Mich.

Thursday, August 17 was our last day with Brother Kates and wife. He gave a grand discourse on the uses and abuses of this life, also the rearing of children and the teachings parents should give them. They were adapted to their work in the field of labor. The campers gave them a friendly parting with the hopes of meeting again the coming year.

P. O. Hudson, president of the Island Lake Camp, made us a friendly call. Good old Father Stone, aged ninety-eight, is with us, in good health.

On Friday the campers were overjoyed to greet the loved faces of Brother Carpenter and wife, whom we are always glad to see. On Saturday, Mrs. Carpenter gave a good discourse, which was well received by all, and which were all recognized in full.

At the twilight hour we raised a new pole and ran up the flag of our country, with song and speeches by different ones.

Sunday morning is extremely warm, but at the early hour people commenced to come in and we had one thousand people to listen to Mrs. Carpenter, who spoke in the morning. Her subject was Spiritualism, which she defined the finest of truths and brightest of lights to live and pass over.

In the afternoon, chairman, O. P. Kellogg, addressed us. He took his text from the Book of Ecclesiastes, on

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SATURDAY, SEPTEMBER, 2, 1890.

The Higher Criticism.

A correspondent writes inquiringly: "What is meant by the 'Higher Criticism' of which we see so much in both the religious and secular press of late? It seems to be applied to Biblical research, and yet no clear explanation of the process of investigation has fallen under my observation."

The subject is a complicated one. To do half justice would require much space, more than the great mass of our readers would be willing to have devoted to it. We will endeavor, however, to give a brief outline of the idea involved.

As Criticism is defined: "The art, system, rules and principles which regulate the practice of the critic," and as it is the office of the critic "To judge and criticize the merit of literary productions," so the Higher Criticism deals with the Bible, pointing out its defects, enlarging upon its merits, tracing its history, preservation, authorship, etc. It is an art among scholars of all religious denominations which has come mostly in use during the last twenty years, though of course practiced to some extent by the learned for a much longer period.

Following the idea, and in some respects the language of a scholar who has devoted much space to the subject: This Higher Criticism has given us another Bible from the traditional one. It leaves all, whether belonging to the church or out of it, free to investigate that literature and determine for himself its worth. More: The rationalist who rejects inspiration, and the conservative churchman who is an earnest believer, are alike interested in the study.

They who have read the story of the Bible, its history, the way it grew, the way it was put together, its misplaced matter and false renderings, are aided by these scholars in getting back to the original, and to the strata of history when written.

The scholar referred to says the general opinion is that the book of Isaiah was written by that prophet, yet critical research shows it was the production of several different authors. Very little chronological order is found in any part of the Bible. Quoting accurately:

"In certain portions it would almost seem as if somebody had accidentally dropped the separate leaves of the manuscript from a bonnet; that they had been scattered all over the ground, then had been picked up at random and put together without regard to order."

He follows with numerous illustrations showing this jumbling of the sacred text. A new version of the Bible based on this higher criticism is now in process of preparation. It is called the Polychrome (many colors) Bible, for the varied hues of the rainbow are used to indicate where one writer ended and another commenced, and where the interpolated passages are detected elsewhere. By following the same colors in any of the books a connected narration is reached.

A good illustration of these breaks and additions of other matter will be found in Genesis 18, from verse 1 to close of verse 19, then skipping over the residue of the chapter, and the whole of the 19th and 20th chapters, where the former subject is continued, the intervening matter being in no way connected with the interrupted narrative.

All readers are familiar with the displacement of one or more lines in our daily papers, the weekly papers being less liable to these errors; but these breaks in the Bible were probably made by careless transcribers in copying from the not numbered Assyrian papyrus, and until these critical times there were no persons sufficiently learned to read the proofs, and point out the errors for correction. And still, if God inspired the Bible there is no one now with heavenly authority to make the proper emendations.

Commerce the Civilizer.

"Five hundred years ago," said Tr. Harry P. Judson, of the University of Chicago, while lecturing on the "Expansion of Europe," that division of the globe was an island in a vast sea of barbarism. The great motor force which has led to European domination in the affairs of the world was commercial supremacy."

They who are familiar with the real history of European progress know that the Professor is correct. Churchmen credit the cause of this revolution to the teachings of Christianity, while the facts are, religion was the retarding element, and true progress civilization was really begun when, by a division of forces, churchmen warred upon each other, then, freed from church blindness, commerce and science gained their victories.

Nature in Her Changing Moods.

When Mr. Curtis visited Arizona in the early summer, in a letter to the Chicago Record, he describes the petrified forests of that region which every student of nature is eager to read, because they carry him back, probably many millions of years, instead of "centuries," as he suggests. His description of those petrifications is admirable; but his chronology is not that of the geologist. We quote him:

"Next to the Grand Canyon of the Colorado, the most interesting and impressive of the natural wonders of this great Arizona museum is the petrified forest, which covers nearly 100 square miles, within easy distance, either on foot or horseback from Billings Station on the Santa Fe Railroad; but it can be more easily reached by carriage from Holbrook, where better accommodations can be found. The government explorers have christened it Chaleedony Park."

"The surface of the ground for miles and miles around is covered with gigantic logs three or four feet in diameter, petrified to the core. Many of them are translucent. Some are almost transparent. All present the most beautiful shades of blue, yellow, pink, purple, red and gray. Some are like the wood of the poplar, some resemble the smoky topaz, and some are as pure and white as alabaster. At places the chips of agate from the trunks that have crumbled, lie a foot deep upon the ground, and it is easy to obtain cross sections of trees showing every vein and even the bark. Comparatively little of this agate has been used in manufacturing, although it is easy to obtain. Manufacturing jewelers of New York have made table tops and boxes and other articles from strips that have been sent them, and if the material were not so abundant its beauty would command enormous prices. Where you can get a carload of jewelry for nothing you are not likely to pay high prices for it."

"A bird's-eye view of the petrified forests on a sunny day suggests a gigantic kaleidoscope. The surface of the forest resembles an infinite variety of rainbows. The geologists say the great plain, now 5,000 feet above the sea, was once covered by a forest, which was submerged for ages in water strongly charged with minerals, until the fibers of the trees were thoroughly soaked and transformed into eternal stone. Many of the trunks are still packed in a deposit of fine clay, which was left by the receding waters, but the erosion of the wind has pulverized much of the deposit and carried it off in the air, exposing the secrets that nature buried under its surface."

"One great tree spans a deep gulch forty feet wide. It lies where it fell centuries, perhaps ages, ago, and is a most beautiful specimen of petrified wood. The rings and the bark can be easily traced through the translucent agate, and it is firm enough and strong enough to last as many centuries as it has already spent in its peculiar position. It is undoubtedly the only bridge of agate in the world, and alone is worth a long journey to see."

In reading the interesting description the mind looks out, not upon a barren, sandy, and elevated desert as now, but on an extended plain covered with tropical verdure. The soil is a deep alluvium, the result of decomposed vegetation through innumerable ages. It sees immense forests of gigantic growth rising from the plain, with huge monsters of animal life sporting with each other, or engaged in deadly strife. Birds with powerful wing build their nests and rear their young in the branches; while springing from limb to limb in sportive pleasure, or as danger approaches, are innumerable multitudes of ape-like creatures of which the bushmen of Australia are the nearest living type.

The scene changes! Millenniums have come and gone. The earth is convulsed. A continent goes down, and overwhelming waves roll inland. Late an elevated plateau, now the bed of an ocean. Sea monsters rove and devour each other where huge land animals formerly dwelt. The forests are yet standing, but sand and gravel silt up the ocean. The trees are finally covered and repose in grandeur hundreds of feet below the sandy surface, and the waves roll over all. A grand spectacle for human contemplation.

Millions of years may go by, for aught we know; but another convulsion, and a continent, Venus-like, rises from the sea. Hills and valleys, mountain and plain, now greet the eye. All is a barren, desolate waste. No seed falls on the sandy desert, but winds, and rains, and floods commence their work. The rivers and streams wash and carry away the sand and abraded rock. This destructive work goes on for countless ages. Wm. E. Curtis visits the desolate waste. He finds these once verdant giants of the forest hurled prostrate, and the woody fibre all gone, whilst agate, and other mineral forms approaching the diamond in density and brilliancy have, by chemical action, usurped its place.

But, good reader, always bear in mind this description of submergence and emergence marks but one of a series of cosmic changes in a locality where many have occurred since this earth commenced an independent career in our solar system, and that every part of it has experienced a multitude of similar changes, so well described by Tennyson:

"There rolls the deep where grew the tree,
O earth, what changes hast thou seen!
Where were the long street rows,
The stillness of the central sea."

The Way They Do It.

Down there in St. Louis Bishop Massen, at noon of August 9, by one of the Catholics, members of St. Patrick's Church, to purgatory, because they persistently refused to accept Rev. Father Cluse as their pastor. The wretched recalcitrants who thus defied the Holy Father, had the audacity to raise our national flag over their church, thus asserting they are American citizens and expect to be shielded by its authority. The church members are of Irish nativity, and the Bishop appointed a German priest to minister to them, hence the row. Excommunication and the consequences following, are terrible weapons in the church to enforce obedience to ecclesiastical demands.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

A Glorious Reputation.

The New York Truth Seeker, of August 19, contains numerous testimonials from old residents of Peoria, Ill., many of them from members of churches, denying the wanton and malicious libels, that Col. Ingersoll led an intemperate, immoral or fast life in his youth, or that he had been under arrest or imprisoned for disturbance of the peace, or any other offence. Neither is his old residence, a fine white brick structure, nor the site of the same, now occupied by the Y. M. C. A. building, as some priestly falsifier lately alleged.

Perhaps space could not be better occupied than by quoting some of the many lengthy statements the Truth Seeker has given; but when we recall the uniform habits of churchmen on such occasions to malign their opponents, no such action seems necessary. We will, however, quote a single paragraph from a statement made by Dr. W. R. Hamilton, who says he has been a resident of Peoria for 51 years; that his opportunities for knowing the Colonel were equal to that of any other citizen, being for several years a member of the city council, and afterwards mayor. He says:

"I did not share with Ingersoll in his Agnostic views—far from it. Aside from that one point of great mind, which seemed to prejudice him with so many, I believe him to be one of the most noble men that ever lived to breathe the breath of life. I knew him in a business way. I knew him in a social way, and I knew him around the family circle. I wish to say now that if all men and women would follow in his footsteps and put into practice honesty in business, charity towards all, and love for their family, as he did, life upon this earth would be a perfect heaven."

How many preachers could gain such a certificate of character from even Christians of a different sect?

Has Not Apostatized.

An article from "The Pathfinder," of Washington, D. C., was copied into our issue of August 12, representing M. Camille Flammarion, the French astronomer, as having apostatized, and was now denouncing Spiritualism, which he formerly sustained.

The statement was clearly a misrepresentation. In our issue of July 22, under the head of "Dross in Gold," it was stated the scientist was very bitter on fraudulent mediums, but in unequivocal words he said:

"I am a firm believer in the spirit world. Space is peopled with spirits."

News since that time, reaching Flammarion, at Paris, that it was reported in America he had repudiated the spiritual philosophy, he replied to an interviewer, as related by an Associated Press dispatch:

"All I can say is if I have been deceived then the evidence of my senses is worth nothing. I have not lapsed into the idealistic philosophy of Berkeley, which would say I have talked with departed spirits because I thought I have done so."

"If the testimony of hundreds of trustworthy correspondents is worth nothing, then universal skepticism is inevitable."

"I don't repudiate the presumptive arguments of school men. I merely supplement them with something positive. For instance, if you assume the existence of God this argument of the schoolmen is a good one. God has implanted in all men the desire of perfect happiness. This desire cannot be satisfied in this life, for if there be not another life wherein to satisfy it, then God would be a deceiver."

Jesuitism in France.

It looks very much as if the great contest in France against Dreyfus, who is a Jew, is incited and pushed on at the instance of Jesuitism. Dreyfus is probably used as a figure-head, he representing the Semitic fraternity of France. The attempted assassination of Labori, Dreyfus' leading attorney, has been paralleled in every country where Catholicism is struggling to gain ascendancy, or maintain its waning power. All such strife, violence and disorder are engineered by Jesuits working in secret, with tools to execute commands, who are then shielded and protected by this damnable order, as were the assassins of President Lincoln. Conceding that the Jesuits are the concealed and intriguing factors in the Dreyfus persecution we can understand why all the forgeries, perjuries, murders, assassinations and suicides which have followed and will yet follow this inglorious military attempt to punish an innocent victim for his own offense. Jesuits are everywhere the objects of hate by the followers of Loyola, and no crime is too base for them to connive at or to perpetrate.

Marshalltown (Iowa) Camp.

This camp, which is assuming special importance in Central Iowa as a favorite place of resort, opened August 27, and will continue until September 17. The following speakers and mediums will be present, and with this combined talent we don't see how this camp can be anything but a great success: Mrs. Marion Carpenter, Rev. T. W. Woodrow, Mrs. Carrie Fuller Weatherford, Max Hoffman, Wm. E. Bonney, Mrs. Clara Ferris, Eva McCoy, Alice Gerdes, Cornelius Van Buren, Mrs. Maggie Waitte, Mrs. Mary J. Bonney, C. E. Winans and Mrs. Annie Buchanan.

No Fault Here.

The Truth Seeker can't shake its bloody locks at THE PROGRESSIVE THINKER, and say we did it. The editor of that able journal claims the last poem by Col. Ingersoll was sent all over the country by the Associated Press and was properly credited to the Truth Seeker; but he complains that Liberal exchanges reprinted it, and neglected to give the proper credit. THE PROGRESSIVE THINKER first reported that poem as it fell from the Colonel's lips in Chicago, and published it at the close of his address on the Devil. We believe it was afterwards revised and appeared in the Truth Seeker, but we have not published the revised edition, though it was much improved in the new rendering.

Rest.

An Irish philosopher rejoices that night comes at the close of day when tired nature needs rest.

The Jews, who borrowed their Sabbath, also its name, from the Assyrians, took a day's rest at the close of each six days of labor. Constantine, whom Christians copy, took rest in advance, as did a boy with a stint, who played before commencing work, then concluded he could not complete the job in the designated time, so took a big whipping for having shirked duty.

Prayer from a Rational Standpoint.

There often occurs in the course of human events, very striking illustrations of what seems to be direct answer to prayers. Of course Spiritualists entertain the rational opinion that law reigns supreme throughout all portions of God's vast universe, and that whenever prayers are answered the conditions are made favorable by the suppliant himself for obtaining the response, or spirits hearing the earnest invocation see fit in some way to answer it. Take the case, as reported at the time, of Mrs. Benjamin Moyer, who on one occasion several years ago, while eating a hearty supper, was taken with a sudden attack of epilepsy, an affection of the nervous system, which providentially gave to her the greatest boon she ever received, and temporarily restored her lost eyesight. The village doctor was immediately summoned and the prostrated old lady was removed to her bed. Mrs. Moyer, who was 77 years old, had during the four years previous been totally blind. After four days of confinement to the bed, she opened her eyes early in the morning and suddenly exclaimed: "Mein Gott in himmel, I see!" Her husband, whose age was 73 years, rushed to her, and he was immediately recognized. The whole household hastened to the woman's bedside and beheld a verification of her statement. She also saw the dishes through the glass case of a cupboard which stood at the end of the bed, and then suddenly sprang out and pointing in the direction of an old arm-chair, said: "Oh! See, there is my old arm-chair and its headrest with flowers painted on it! There is the picture of the German village scene, with its troop of laughing maidens and lovers!" Mrs. Moyer then asked to see her children and grandchildren, twenty-five in number, and calling them by name to her bedside described minutely the articles and dress they wore. She then told them that she had prayed last summer as her last wish, to see her children and grandchildren once more, and that she believed this was the fulfillment of her prayer. Sunday the people of the neighborhood swarmed to Mrs. Moyer's house and they were soon convinced of the truth of the reported "miracle."

Before the day had closed she ever and anon exclaimed: "This is the last Sunday that I shall ever have the use of my eyesight!" When the old lady awakened on the following Monday morning she found that her sense of vision was completely gone.

Mrs. Moyer had undoubtedly prayed fervently for the inestimable privilege of once more while sojourning on earth, seeing her children and the environments so dear to her; and whether the answer was the direct result of her earnest invocation, or one of those peculiar happenings at the auspicious moment which frequently arise in the course of human events, it would be impossible, on account of the extremely limited range of mental vision and reasoning powers, to determine.

Spirits may, by an extraordinary exertion, have restored her sight temporarily, of nature for a time may have asserted its supremacy, and brought about the desired result—whatever the cause, of course, she, having prayed earnestly for a restoration of sight, would naturally ascribe its return as an answer thereto.

Extraordinary claims have been made in behalf of prayer when accompanied by extreme faith, the supposition being that the part of the mind and devoted Christian that God himself responds. It may be possible to obtain a direct answer to prayer by the suppliant so changing his environments that the answer comes as naturally as daylight follows darkness; or when wisely directed, spirits, seeking a necessity for a response, and possessing the requisite power, comply with the request, doing what is often unwisely ascribed to God.

If prayer could heal the sick, restore sight to the blind and hearing to the deaf, feed the hungry, clothe the naked, and furnish homes for the homeless, those much desired ends would have been accomplished long ago. The prayers of the 100,000 ministers in this country have been persistent, yet the very changes that they desire to bring about have never yielded to their entreaties, hence they have proved inadequate, and the reasons therefore should be carefully inquired into by them. They should seek knowledge of Spiritualists.

Special Providence.

The German Catholic Church at Washington, Ind., was badly damaged by a thunderbolt sent from heaven on the 9th inst.

If an unbeliever in Christianity dies suddenly, churchmen assure us it was deserved punishment for unbelief. The same God that kills infidels directs the lightning, so it would be well enough to watch out and see which are knocked into smithereens oftentimes.

Worth Remembering.

The well-informed editor of the American Israelite says:

"An impression seems to prevail that at some time the Supreme Court of the United States declared this a Christian country. This impression is erroneous and is likely to be misleading. The Supreme Court of Washington never made any such ruling, either explicitly or by implication. The doctrine of the absolute secularity of the government of the United States, and of the country as an entity, as laid down by Washington and Jefferson, has never been departed from and is still the governing precedent. This is a good thing to remember."

Truthfully Told.

"Christians, as a body corporate, constitute one of the sects among the great religions of the world. Though older, yet considerably less numerous. Christians are far more intolerant and dogmatic than Mohammedans. Christian theology is to the absolute religion what common law is to justice—a system which darkens by its illustrations, and fails of achieving its object in its over-anxiety to proselytize! If truth is the sun of religion, Christian sectarianism is the will-o'-the-wisp that leads to darkness and death. To blind Christians, who are the slaves of a medieval slavery, under the robe of sanctity it has murdered millions. Its practical decalogue is written in blood. Inspired by creedal interpretations, it excites the worst passions of human nature. Nothing so infuriates the heart to deeds of rapine and death. Nothing is so incessant in its persecutions, so persevering in its determination, so appalling in its consequences, as the dogmas of a medieval Christianity, liberty and progress." Dr. Peebles, in Jesus: Man, Myth or God, pp. 71, 72.

"Progression, or How a Spirit Advances in Spirit-life." "The Evolution of Man." Two papers, given in the interest of spiritual science, by Michael Angelo. Price 15 cents. For sale at this office.

Keep Up with the Procession.

You can only do so by subscribing for The Progressive Thinker and reading the vast amount of matter furnished weekly on Occult and Spiritual subjects. Thousands upon thousands of Spiritualists take no Spiritualist paper whatever, hence are totally ignorant of what is going on in our ranks.

TWO JOSEPHS.

Jesus the Healer, Not the Anointed.

The most interesting biographical narrative in the Old Testament is that about Joseph. But in the Moslem Scriptures the story is still more entertaining. His eleven brethren plot against the favorite son of Yakub and cast him into a pit, which pit, the chronicler says, was existing in his day. Yahud interposes to save Yussuf; he is sold to the leader of a caravan for twenty dirhems and carried into Egypt.

There was at that time an Amelkite King of Egypt named Rayyan. The wife of his treasurer, Potiphar, was the greatest beauty in the kingdom, but her husband was impotent. She tempted Yussuf, but he saw a sign from Allah; he had a vision of Yakub, his father, entering from the left, biting his finger and saying, "Oh, Yussuf! Alas! Alas!" And he fled from her. On the death of the grandee Potiphar, Yussuf wed his widow, who is proved to be no adulteress, and by her Yussuf begets Ephraim and Manasse.

The other Biblical Yussuf was a young carpenter, employed in the Temple at Allah by his uncle Zachariah, the priest. Yussuf alone was suffered by Zachariah to enter the cell of Mariam. He carried water thither that she might wash her head before the visit of Gabriel. She had finished washing when Gabriel appeared in the form of Yussuf. She had seen no man except her uncle Zachariah and her cousin Yussuf. Thinking the latter was her visitor she said: "I implore the protection of Allah against thee if thou fearest him." Gabriel replied: "I am the envoy of the Lord to give thee a holy son."

When she understood it was not a man who spoke to her, she became calm and answered, saying: "How should I have a son, seeing that no man hath ever touched me, and that I am not a sinner?"

He replied: "Thus shall it be; thy Lord hath said, 'It is easy for me.' Allah hath said, 'I will create this child without a father and I will make him a prophet.' Allah hath called him Isa and Masich. When he shall be born give him this name. He shall be illustrious in this world and in the next. Allah will teach him the Book of Wisdom, the Law and the Gospel; and he shall be his apostle to the children of Israel."

Then Gabriel breathed upon her, by order of Allah, and by that pure breath Mariam conceived.

Astrologers from Syria visited the infant Isa, bringing presents of gold, myrrh and incense. King Herod was jealous of the infant and resolved to slay him. Mariam being warned of his purpose, fled to Egypt with her child and her cousin Yussuf. There she and he gleaned ears of corn. At twelve years of age Isa began to work miracles in Egypt. After thirty years Herod died and was succeeded by his son Archelaus. Then mother and son returned to the holy city Allah.

Isa's ministry after his return did not exceed three years. His first disciple was his cousin Yehya, son of the martyred priest Zachariah. Isa was forsaken by his disciple Simeon (not Peter) and betrayed by another, not named, for a reward of thirty dirhems. The mob tied Isa head and feet and dragged him to a place where they had ready a stake on which to hang him. By magic which he used, he was transformed into the likeness of Isa and by the same power Isa disappeared. The bewildered mob, after a little time, killed their leader and bound him to the stake.

As for Isa, Allah raised him to heaven, as it is written in the Koran: "They have not slain and have not hanged him, but some one who resembled him."

For seven days Isoua's body remained on the stake. Each night Mariam came and wept for her son, until morning. In the eighth day Allah caused Isa to come down from heaven to his mother. Then she knew he was not dead and her heart was comforted.

Six months thereafter Mariam died, but nothing more is said about Yussuf, nor is he described as the husband of Mariam in the Moslem Scriptures.

The variations in these records from our own Gospel stories are significant, constraining the unbiased reader to regard the former as not only more recent but more credible than the latter. Does it not seem that the name Isa has been transformed in the Latin language to Jesus, vocative Iesu, and in the Greek to Iesous? The transition into the Aramaic and Hebrew languages is easier, owing to the absence of distinct vowels. The Hebrew spelling is I-sh, or I-sh, with an uncertain terminal vowel. Accordingly we may read the name I-sh, Yeshu, Ioshua, Yehoshua, or what not? So the presumption is that the Moslem chronicles have given the true name as Isa.

Isa was also named Masich, implying power to heal by the laying on of the hand. Isa the Masich was a healer of the sick. Note the resemblance of the Arabian word masich to the Aramaic or Hebrew word meshiha or meshiach. In the ancient Syriac version of the New Testament called the Peshito, translated by the Rev. James Murdock, D. D., we have "Jesus the Messiah," never "Jesus Christ." Dr. Murdock transfers the Aramaic word into the English language, just as the Greek word christos has been transferred. In both cases the word should have been rendered "anointed." But the gospel Jesus was never anointed save by a woman. Nevertheless he was anointed by the Holy Spirit, and the presumption is that masich has been changed to meshiha or meshiach.

Anyhow Christ is not a proper name, nor is "the Christ" admissible; for the gospel Jesus was never officially anointed. But if there is any truth in the gospel story, he was emphatically "a Masich," a healer.

The fact is we have been hoodwinked by the Benedictine monks, who have audaciously transferred the already fraudulent Greek word christos into the Latin as christus, and fabricated all the writings of the so-called Fathers of the Church; and Prof. Edwin Johnson plausibly maintains that the New Testament itself is a modern monkish fabrication.

"Nature Cure." By Drs. M. E. and R. C. Conger. Excellent for every family. Cloth, \$1.50 and \$2.

The focus of the religious movement seems always to be at Standing Rock on Pine Ridge, in South Dakota. Indeed, all insurrectionary plots are hatched there, of which Swift Bear's movement on July 15 is not an exception. It is a centre from which all inspiration doubtless emanates, and emissaries are sent up from there to outlying districts to stir up enthusiasm, while in correct conformity with tradition and all historical events the locum tenens of the Messiah is in the wilderness. It was so with John the Baptist, Elijah, Moses, and Peter the Hermit, and even with the Christ of Bethlehem.

Of course, a general uprising of the red men would only hasten their ultimate extermination, if such an uprising were possible; but as our troops are always on the alert it is expected that they will as effectually prevent the advent of the Indian Messiah as they prevented the unlawful and premature occupation of Oklahoma and the Cherokee Strip.

CHARLES HALLOCK.

AGNOSTIC BOOK.

The Fires of Superstition Rekindled.

AGNOSTIC BOOK TO THE FLAMES—TABER'S CHILDREN WILL DESTROY ALL COPIES AND PLATES—ALWAYS POSED AS A CHRISTIAN—MILLIONAIRE AUTHOR A PROMINENT CHURCHMAN, BUT DEATH REVEALED THE SECRET OF HIS UNBELIEF.

After devoting all the spare moments of his lifetime to writing a book on agnosticism, the study and labors of Henry M. Taber, the millionaire, who died at his home, No. 48 West Twelfth street, in February, 1888, have been in vain, says the New York Express. All the plates and copies of the book already printed have been bought up by members of his family, and are to be destroyed.

To all outward appearances Mr. Taber was a Christian. He was president and treasurer of the board of trustees of the Old First Presbyterian Church, at Fifth avenue and Eleventh street, and attended the services regularly up to the day of his death. He was a warm friend of the Rev. Dr. Howard Duffield, the pastor, and had married a daughter of the Rev. Dr. William W. Phillips, who had been pastor of the same church for twenty years.

But at heart Mr. Taber was not a believer in the Divine Being. He was a warm friend of Colonel Robert G. Ingersoll, and had been converted to Agnosticism by the great unbeliever, who died only a few weeks ago.

SECRET OUT AT HIS DEATH.

All this was a secret which Mr. Taber kept locked up within his breast, and not until after his death did even the members of his family know of it. It then was found that he had spent much of his time and money in attacking Christianity, and in preparing a large volume on Agnosticism, which was placed in the hands of the publishers only a short time before his death.

This book was entitled "Faith or Fact?" and for it Colonel Ingersoll wrote the introduction. The book was to have been published by Carl D. Eckler, who has published most of Colonel Ingersoll's writings.

After Mr. Taber had ten volumes printed at his own expense, he sold a half interest to Clinton P. Farrell, Col. Farrell's son-in-law, and the publisher also took an interest in the work.

When Mary A. Taber, Mr. Taber's daughter, learned about her father's book on Agnosticism, she set about at once to obtain possession of the plates and all the copies that had been printed. Through her lawyers she managed to get the books and plates by paying a high price for them, although those who owned an interest in the work were loath to part with them. The books and plates are now in the possession of Miss Taber, and if they have not found their way to the furnace already, they will soon.

AGNOSTICS AGGRIEVED.

The Agnostics who were interested in Mr. Taber's book feel very badly about the loss of the work, although they were reluctant to contest the matter with Mr. Taber's family. They say that as he left a fortune of several millions to his children, they should have respected his life work, which was the only thing he cared for, and that future generations to remember him by.

They also say that it was Dr. Duffield, the pastor of the First Presbyterian Church, who was chiefly instrumental in urging Miss Taber to get the plates of the book and have them destroyed.

In his book Mr. Taber gave the result of his study of Christianity for a lifetime, having kept track of the utterances of clergymen the world over. He dissected and analyzed the sacred and devoted many pages to pointing out the flaws in the Christian belief as they appeared to him.

In the author's introduction of the book Mr. Taber says:

"I have been asked the question, 'Would the world be better off with or without Christianity?' My answer is 'Without,' and it is made advisable."

INGERSOLL'S APPROVAL.

An extract from Colonel Ingersoll's introduction reads: "Henry M. Taber, the author, has for many years shown a great interest in religious questions. He was raised in an orthodox atmosphere, was acquainted with eminent clergymen, from whom he endeavored to find out what Christianity is, and the facts and evidence relied on to establish the truth of the creeds."

"For half a century he has watched the ebb and flow of public opinion, the growth of science, the crumbling of creeds, the growth of the theological spirit, the waning influence of the orthodox pulpit, the loss of confidence in special Providence and the efficacy of prayer."

"During these years of change, of decay and growth, the author of this book looked and listened, became familiar with the questions raised, the arguments offered and the results obtained. For this work no better man could be found. He has no prejudices, no hatred. He is by nature candid, conservative and just."

"I agree with Mr. Taber that all religions are founded on mistakes, misconceptions and falsehoods, and that superstition is the warp and woof of every creed. This book will do great good. It will furnish arguments against the supernatural and absurd. It will drive phantoms from the brain, fear from the heart, and those who read these pages will be emancipated, enlightened

PROGRESSIVE THINKER

MRS. ISA WILSON KAYNER'S NARRATIVE.

Detailing Some Intensely Interesting Phenomena with Her Father, Capt. E. V. Wilson.

Mrs. Isa Wilson Kayner, who has startled large audiences by her sensational first test, at Grand Rapids, Mich., told a number of ghost stories this one day last week, among them the thrilling tale, which came from the observation of her father, the late E. V. Wilson, who was a noted lecturer and test medium.

The occurrence took place in the township of Deerfield, Portage county, Ohio, one-fourth of a mile from the center, stands a house with some good acres of ground attached, which within the last thirty years have been bought and sold many times. But no sooner would a buyer settle than he would be seized with a desire to sell. At length it was bought by a Mr. Carlton. His family consisted of a wife, two daughters nearly grown and a son then eight years old. The Carlton family were annoyed by strange, unaccountable noises, which soon gave place the notoriety of being haunted. These sounds were often heard in the chamber, as of doors being opened and being shut hard; also loud raps, sometimes singing, and groans in conversation, and often voices and shrieks. Twice members of the family saw a woman walking in the garden. The winter after having taken possession of the house Mr. Carlton became so exasperated at the annoyance that he tried to drive his unanny visitors away by force if possible. When the sounds were heard he commanded them to leave with authority to cease and leave the family alone. They took no heed of his orders, and the Carlton went to a neighboring town to tell friends. They advised him to get a medium living near by, and to let the spirit speak. The spirit was then called upon, and the sounds were as ever. Then he threw straw wood at the point whence the sounds proceeded and yet they tantalized him. Soon after he was taken ill and died in a few hours.

Now the ordinary ghost story would end there, but in this case the Spiritualists went on for an investigation. This is the story of how the late laid the ghost, or, rather, in the language of the cult, "liberated the spirit."

THE RESTLESS SPIRIT'S STORY.

"After Mr. Carlton's death," continued the narrator, "the family remained in the haunted house and the terrible noises continued until Mrs. Carlton went to a neighboring town to tell friends. They advised her to get a medium living near by, and to let the spirit speak. The spirit was then called upon, and the sounds were as ever. Then he threw straw wood at the point whence the sounds proceeded and yet they tantalized him. Soon after he was taken ill and died in a few hours."

"My name is Mary Collier. I was born in Germany. I came to America with two brothers, who settled near Meadville, Pa., bringing their wealth with them. I fell in love with a young doctor, and he persuaded me to leave my home and go away with him. He brought me here. My father died soon after his birth, and my life was unhappy, and in my grief, loneliness and despair I became a raving maniac, and in my frenzy cut my throat. The doctor put my body in a rough box and left for parts unknown."

"Then it was learned through the medium that the valuable papers she had hidden in the house and her child were the ties which bound her to the locality, and the unhappy earth-bound spirit had no power to leave the place. In speaking of her child, the spirit said her pressure was buried in the south side of the garden. Some who heard the word treasure went to the place designated and began digging for what they thought to be gold. But they had no sooner begun their work when they were startled by sounds which made them pause and listen. They went to work again, but were interrupted by such horrible shrieks and implements that they threw down their tools and fled in terror. But only a tiny lock of human hair was found. Thirty-two years had destroyed all other vestige of the treasure. Through the help of the medium," continued the narrator, "the spirit was soon able to free herself from the ties which bound her to the place and then went away and haunted the place no more."

HER FATHER'S GHOST.

Mrs. Kayner claims to have seen her father, the late E. V. Wilson, upon several occasions since his departure into the spirit realm. In relating the story of one of these ghostly visitations she said: "One evening soon after my father's death our family and friends were seated in the room which pertained over business affairs, when he appeared especially to the disposal of some of my father's property, also the course to pursue regarding certain tenants. As our business transaction was with two or three Germans, and we were not conversant with that language, we called the German minister in to act as interpreter. The business once settled, we remained sitting quietly for some time. Presently my little girl said, 'Mamma, I wish might see grandpa.' No sooner were the words spoken than we heard a familiar step in the hall and a moment later father walked into the room. He looked precisely as he did in life and seemed to be clad in the same clothes he had on when we last saw him laid in his coffin. There was a beautiful expression on his face as he advanced and shook hands with us. He spoke to each of the five boys who had carried his mortal remains to the grave, then bade us adieu, and started toward the door, but he disappeared—literally vanished from sight—before he reached it."

THE GHOST OF A CHILD.

Here is another story which comes from a medium at Briggs Park. She said: "A woman dressed in deepest mourning called one day at my house,

asking if I could help to bring back the spirit of her little girl who had died recently. She said that she had visited many mediums, but none of them could do anything for her. I tried, and failed also. She was about to leave when my little girl came into the room. Looking up into my face, she said, 'Mamma, may I play with that pretty little girl?' I saw no child, and told her so. 'But she is there,' persisted the little one. 'She has such pretty blue eyes, long yellow curls, and such a pretty red cloak.' 'What is that little girl's name?' inquired my visitor. 'She says her name is Grace,' returned my little daughter. At that the woman wept piteously. Soon she explained that there was a perfect description of her dead child and added that the little red cloak, which the child had been very fond of, had been placed on her when she was arrayed for the burial. As we sat there my little girl seemed to go into a trance, and soon a deep masculine voice began to speak, and such reproach I never heard delivered to any mortal. He told that woman that she was committing a terrible sin against both the living and the dead by her bitter, selfish mourning. He told her to return to her family and minister to them; that her little daughter was perfectly happy where she was, and that those upon earth had more need of her than those in heaven. The woman returned to her home filled with a new resolution and became from that time a changed person."

MOTHER AND FATHER APPEAR.

A lady who resides on Charles street, in this city, and who is not a Spiritualist, has had a few demonstrations of this psychic phenomena on whatever it is, and she attributes for the following story: "It was on a warm summer night some years ago, and late in the evening, perhaps about half-past eleven. As my husband was fastening the doors for the night I took the water pail and ran out to the well, which is near the back door. As I stepped to the well curb and reached for the pump handle I looked up instinctively and saw the form of my mother, who passed away many years ago, standing near me. Although it was the first apparition I had ever seen, I was not at all frightened, but, on the contrary, felt a strange sense of confidence and exhilaration. She called me by name, spoke a few words and then disappeared."

"At another time," said the same lady, "I was at a materializing seance held in this city. My father appeared to me there. As I suspected, even against evidence, that there might be some fraud about it, I said to him, 'Father, if this is really you, I want you to prove it by coming to me sometime in my own home. I am alone in the sewing room—which is the room formerly occupied by yourself—nearly every afternoon. If this is you, come to me there.' He said, 'I will come.' Some time afterward I was in the sewing room alone, and thinking of father. Suddenly I felt my head lifted and saw a man as drawn by some invisible force. I was alone in the room, and I felt as if I were being lifted. I looked down and there, standing at one side, just back of me, was my father. He did not speak, but stood there two or three minutes and then disappeared."

REGULAR BLOOD CURDLERS.

The best authority for authentic ghost stories and all other demonstrations of psychic phenomena is the Society of Psychical Research, which makes a business of conducting scientific investigation of all things which verge upon the supernatural. This society is strongly of the opinion that all forms of mental action are worthy of study and careful attention, and it acts accordingly. Here are a few of the ghost stories, said to have been actual occurrences, which have been investigated by the Society of Psychical Research and pronounced authentic—that is, as authentic as anything as illusory as a ghost can be. They are as follows:

Emma S., one of seven children, was sleeping alone, with her face toward the west, at a large house in C—, in the Staffordshire moorland. England. As she lay, her eyes were turned toward the west, and she was not surprised at being awakened between three and four on a fine August morning by a sharp tapping at the door. When, in spite of a "Thank you, I hear," to the first and second raps, with the third came a rush of wind that caused the curtains to draw up in the center of the bed. She was annoyed at this, and sitting up, said: "Mary, what are you about?" Instead, however, of her servant, she was astonished to see the face of an aunt peering at her from beneath the curtains, and at the same moment her arms reached forward. She could feel one of her thumbs pressed between the teeth of the apparition. There was no mark there afterward, however. Despite all this she kept cool, and, rising, dressed and went downstairs, where she found all quiet. When her father came down shortly after he asked her why she was up so early and told her with her as to the cause. She, however, went over to his sister-in-law's house, where she learned she had just died unexpectedly. One of the thumbs of the corpse was marked as if bitten in the death agony.

Here is another story which has been looked into by the society. It is confirmed by F. G.—'s father and his brother, who were present the first time it was told: F. G.— was in St. Joseph, Mo. He was a good day's work, and had done a good day's work. He was sending his orders to his employers and was smoking a cigar when he realized that some one was sitting on his left, with an arm on the table. It was his dead sister. He sprang forward to embrace her, forgetting for the moment she had been dead nearly a score of years, but she was gone. He stood there, the ink wet on his pen, and he lighted in his hand, the name of his sister on his lips. He had noted the expression, the glow of her complexion, and what he had never seen before, a bright red scratch on the right side of her face. He took the next train home to St. Louis and told the story to his parents. His father was inclined to ridicule him but his mother nearly fainted. When she could control herself she said that, unknown to anyone else, she had clearly seen the face of the dead girl, probably with the point of her dear hand, while arranging something about the corpse. She had hidden the scratch with powder and had kept the dead girl to herself.—Grand Rapids (Mich.) Herald.

HIS FIRST PATIENT.

The Doctor Talks of Ghosts.

ROMANCE OF A TELEPHONE CALL RUNG BY SPIRIT HANDS, AND THE MYSTERY OF A DIAMOND ROBBERY SOLVED BY AN AGENCY FROM THE OTHER WORLD.

I was a young man of 27, and had just hung out my shingle in a little manufacturing village of about 2,000 inhabitants. There were at this time three other physicians in the town, and during my four weeks' stay I had been favored with but few patients. My boarder, an elderly man whose name I cannot recall, was a very good and stable. My boarding mistress was precise and methodical in everything, and was a model of punctuality, so I one day set my watch, and the clock in my little office, ten minutes fast, in order to be prompt at meals when at home. On the evening of that day, just before the clock struck 10, my telephone bell rang. I had only the day previously had an instrument put in, and hastened to answer my first call. "Come immediately to 20 High street," was the message.

"It is too late for me to catch that train, but I will drive over with my motor if that will do. What is the case?" I asked.

No reply. "Hello!" I called again, but all was still. Then I rang up the central office.

"Please connect again with the parties who called for Dr. Wildes," I said. "No one has called for Dr. Wildes," answered the voice of the operator in the central office.

"You must be mistaken, for I have just been talking with some one through the telephone who wants me," was my reply.

"The wires must be crossed somewhere. I will see if I can find out where the trouble is, sir," came in a sleepy voice from the central.

I put on my hat and started toward the stable, meeting Jimmy with lantern in hand.

"Just coming after you, doctor," he said. "Your horse seems to be dreadfully lame, and I can't find out what ails her foot."

I sent the boy to a livery stable near by to procure a team for me, and was bathing and bandaging my own horse when I heard the whistle of the 10 o'clock train. Then, remembering that my watch had been too fast, I entered a very unorthodox expression as I thought of the cold March night.

I had hastened in doors and put on a heavy ulster, when I heard the boy drive up to my door with the team. Again I went to the telephone, and ringing up "central" I inquired if he had ascertained who had called for Dr. Wildes.

"I cannot find that anyone has called for you this evening," came the reply over the wire.

Suspecting that somebody might be trying to play a joke on me, I stepped to the door and had the team returned to the livery stable.

THE SECOND TELEPHONE CALL.

I seated myself in an easy chair by the fire and after reading a short story fell asleep. I awoke at the stroke of 12 o'clock, and the last stroke of the telephone again rang.

I hastened to reply, and received the call, "Come to Millville on the midnight train to 20 High street."

"Who wants me?" I asked, as I knew not a soul in Millville.

I received no reply, though I rang several times, and, putting on my overcoat and cap, I seized my medicine case and hurried to the railroad station, a few rods away, where the night train stopped on being signaled. Before I could reach the station, however, I found the place to which I had been summoned.

It was an old-fashioned house, which had been modernized by the addition of bay windows in front, from one of which shone a faint light. I hastened up the steps, but before my hand could touch the door it was opened from the inside, and I passed in. A very old lady, with pale face and gray hair, silently pointed me into the next room, and entered and found I was in a good-sized apartment that seemed to be half parlor and half library. A leather-covered lounge was drawn up before an open fire, and upon it lay a man of perhaps 60 years. An ugly gash was in the right side of his head, which, with the partially dried blood upon his face, formed a picture at which I shuddered.

I bent over him and felt for his pulse. His hand was cold, but in my grasp he held a peculiar-shaped key, which I saw plainly in the light of the fire. His eyes were closed and without opening his lips he said: "The second bunch of grapes, the second bunch of grapes."

"The man is delirious," I thought as I stepped into the hallway.

"Madame," I called as I peered around in the darkness, "please bring me a basin of warm water at once."

I heard no sound except my own voice. I could faintly see by the light of the fire that shone from the library that there were three or four other doors leading from the hall. One of them I tried to open them, but they were all locked fast. I ran back into the room from which I had just come. The leather-covered lounge was still drawn up in front of the fire, but the man was gone. I looked wildly around the room, but no sign of him could be seen. I drew my hand over the lounge and found my finger showed plainly the dusty covering. The fire was burning low, and I seized my medicine case and stepped into the hall and hastily opened the front door. Once outside the house my courage returned, and, looking back, I shouted, "Where are you, sir?" but no answer came. Then I grasped the door bell and rang peal after peal, but all I heard were the echoes dying away in the empty house. I may as well confess that I ran to the railroad station. When I asked the night watchman who lived at 20 High street he replied: "I lived at 20 High street, sir, as I am but little acquainted in the place." Still puzzling my brain over the mystery, I remained with him until first train took me home.

A DAYTIME VISIT.

The next afternoon, my courage having returned, I drove over to Millville and went straight to the house which I had visited the previous night. I went boldly up the front steps and was ringing the bell, when a man at work in the next yard looked over the low fence.

"There is no one at home, sir," he said.

"Where are the people who belong here?" I asked.

"They are spending the winter in Southern California, and have been away since last September," was his reply.

On returning to my office I found a telegram from my sister, who lived in an adjoining place. In response to it I started at once, and on arriving at her home the following morning I learned that an elderly physician, a friend of

her husband, was about to give up active practice. Arrangements were speedily made and I moved to my new location.

During the spring and summer I was kept busy and had but little time to myself, yet often I pondered over my midnight visit to Millville, trying to persuade myself that it might be only a delusion of my brain while in some stage of somnambulism. One evening, at about 12:30, I had returned from a professional call and was about to retire, when I picked up the evening paper, which my thoughtful sister always left on my table. The first item I read was a notice in the society columns: "Miss Marguerite Lawton of Millville is visiting her grandmother, Mrs. Stephen Powers Lawton, on College avenue."

The name of the lady brought to my mind the mysterious call I had once made. I placed the paper on the table at my elbow. As I did so I became aware of a feeling as if someone was in the room. Glancing hastily around I saw that I was alone, but as my gaze again fell on the table I saw moving toward me the figure of a man's hand, holding in its grasp the same peculiarly shaped key. The hand moved over the table until it rested on the paragraph I had just read, and the name "Marguerite" or twice on the name "Marguerite."

HOW THE MYSTERY GREW.

The hand began to fade; already I could see to read the letters that were under it, and, as the shape of the key began to grow indistinct, I seized a pencil and made a sketch of it on the margin of the paper, opposite the paragraph.

The key had already faded from my view when my bell rang. A man stood in the door. "Come at once to Mrs. Lawton's, College avenue."

In response to my inquiries, he replied: "She is unconscious; it is probably a stroke of paralysis."

In a few minutes we entered the room, where a slight, girlish figure, clad all in black, was kneeling by the side of a bed, whereon lay an old lady. She was dead, but the girl was weeping and sobbing as she said: "That's Fanny."

It seems that Col. Ingersoll had been a guest of Col. Plumb a short time before, and during the evening they had talked about the doctrine of the immortality of the soul, and Col. Ingersoll had said he had no evidence of the truth of the doctrine. Col. Plumb's daughter, Fanny, was in the next room, and she overheard the conversation and was pained to think he had such ideas, for she, like every one else who knew him, loved him. She often spoke of it during her decline, and just before she died she said, "Tell Col. Ingersoll the soul is immortal." I said to him: "Well, how did it strike you?" "Right between the eyes," he answered.

Notwithstanding the fact that I could believe the colors as such as any other man I ever knew, I could not exactly credit that story. I had my doubts, as others will. A few years after this, having some business with Col. Plumb, who was then a member of Congress, I told him the story and asked him to affirm or deny it, and he said: "Every word is true."—W. C. Strickler, in New York Sun.

To Build a Home for Mediums.

Setauket, L. I.—The believers in Spiritualism, who have been seeking a place where they might found a National Home, have selected a site in East Setauket. A tract of land near the sound has been purchased and cut up into building lots. Two hundred of these lots have been sold to Spiritualists throughout the country.

The property is about ten minutes' drive from the Setauket station and half an hour's ride from Port Jefferson, and forms an ideal spot for a camping ground. The locality has received the name of Liberty Park. It is proposed to build a library, a home for mediums and a college for the study of occultism, theosophy and psychological research. The name of Liberty Spiritual Camp Association has been adopted.

The officers of the association are: Dr. Henry Von Gomez, president; Mrs. William Moore, vice-president; General B. L. Bullard, secretary; Mrs. C. W. Lewis, treasurer; Herbert L. Whitney, recording secretary; Mrs. Catalina Von Gomez, corresponding secretary; Mrs. Tilly Evans and Dr. William Franks, trustees, and Dr. S. M. Hersey, Dr. M. J. Wright, Miss Anna J. Chaplin, Mrs. Chapman, H. C. Dorn and W. E. Lewis, directors.—New York Press.

Elder Covert Desires to Debate with Mary Ellen Lease.

Elder Covert, the Anti-Spiritualist, of Anderson, who has become quite noted for his attacks on that faith during the past two or three years, has issued a challenge for debate to Mary Ellen Lease, the famous woman suffrage advocate, who has lately been converted to Spiritualism. The following are the propositions issued by the elder, which have been answered by the woman lecturer, who says she is in the hands of her friends:

"Resolved, That modern Spiritualism is a mental, moral, religious, social and scientific delusion and curse, and thus it has never done humanity any good, other as a philosophy, science or religion."

I also make you the following proposition, which I will deny: "Resolved, That modern Spiritualism is the best philosophy, science and religion that the world has ever known, and is more worthy of credence, confidence and respect as a system of morals, faith and religion than the Christian system of morals, faith and religion as revealed in the New Testament."

He willing to take the affirmative or the negative view irrespectively. He concludes his challenge with the eloquent suggestion that a "reasonable financial recompense" be provided for.—Chronicle, Marion, Ind.

Miss Hardin, of Wabash, Is Secretary.

A newspaper report from Muncie says that the Indiana Spiritualist Association has elected Miss Flora Hardin, of Wabash, as secretary. The revenue of the association for the year is given at \$2,400.23; disbursements, \$1,233.32, and balance on hand, \$1,166.01, which indicates that there are some Spiritualists still left in Indiana.—Wabash (Ind.) Plaindealer.

Seattle Woman Tells Queer Story. Seattle, Wash.—A queer case developed today when Mrs. Mary Lynch swore to a complaint against W. C. Schley, a photographer, and his wife represented to her that they could take a picture of her dead child in its spirit form, thus obtaining \$50 from her. She sat in front of the camera and held her arms as if she had the child folded in them. Then she was told to close her eyes. Mrs. Schley, she says, then stood behind her and held in front of her a photograph taken while the baby was alive.—Chicago Tribune.

Woman Has a Spirit Lawyer.

Mrs. Annie Keiper, who prosecuted H. J. Sullivan before Justice Martin on charges of larceny, claimed to be aided in court by a spirit lawyer. She told Justice Martin that she never did anything without the advice of her unseen friend and that she could call him to her side whenever she desired. Justice Martin conferred the case to August 24, with Mrs. Keiper, after consultation with her invisible attorney, assented to the delay.—Chicago News.

Experience of Col. Ingersoll at a Test Seance.

I was sitting one evening in one end of a sleeping car in Peoria, Ill., talking with a grain merchant, waiting for the car to start for Chicago, when in came Robert G. Ingersoll and his wife. They sat down facing us. After talking for a few moments I said: "Colonel, I see by the Transcript you have become a Spiritualist." He gave one of his peculiar chuckles and said: "I'll tell you all about that. A few weeks ago Mrs. Ingersoll, Col. Plumb and myself were in New York City. We concluded to go and see Slade, who was then at the height of his fame as a medium. We were shown into a plainly furnished room with a round table in the middle, a few chairs and a lounge or sofa. Slade came in and asked if we wanted a test. We said: 'Yes; that's what we came for.' He then asked me to sit at the table, the top of which was covered with a piece of paper. Slade then handed me a small piece of slate and an ordinary school slate and then left the room, and during his absence I put on the slate and with my handkerchief washed it off, just as I have done many a time when I was a boy."

"While I was cleaning the slate Mr. Slade came in. I felt guilty of an injustice toward him and began to apologize. I told him that we were seeking for the truth and that we did not want to be imposed upon if we could help it. He replied: 'That's all right; wash it off as you please.' He then asked me to put the pencil on the table and cover it with the slate. I did so. I was then asked to place my hand on the slate as it rested on the table, covering the pencil. I did as directed. Pretty soon the pencil began to scratch the under side of the slate, and in a short time he told me to look and see what message we had received. With some difficulty I managed to read: 'The soul is immortal. P. Plumb.'"

"Col. Plumb sprang from his seat, grabbed the slate out of my hand and said, 'That's Fanny.'"

It seems that Col. Ingersoll had been a guest of Col. Plumb a short time before, and during the evening they had talked about the doctrine of the immortality of the soul, and Col. Ingersoll had said he had no evidence of the truth of the doctrine. Col. Plumb's daughter, Fanny, was in the next room, and she overheard the conversation and was pained to think he had such ideas, for she, like every one else who knew him, loved him. She often spoke of it during her decline, and just before she died she said, "Tell Col. Ingersoll the soul is immortal." I said to him: "Well, how did it strike you?" "Right between the eyes," he answered.

Notwithstanding the fact that I could believe the colors as such as any other man I ever knew, I could not exactly credit that story. I had my doubts, as others will. A few years after this, having some business with Col. Plumb, who was then a member of Congress, I told him the story and asked him to affirm or deny it, and he said: "Every word is true."—W. C. Strickler, in New York Sun.

To Build a Home for Mediums.

Setauket, L. I.—The believers in Spiritualism, who have been seeking a place where they might found a National Home, have selected a site in East Setauket. A tract of land near the sound has been purchased and cut up into building lots. Two hundred of these lots have been sold to Spiritualists throughout the country.

The property is about ten minutes' drive from the Setauket station and half an hour's ride from Port Jefferson, and forms an ideal spot for a camping ground. The locality has received the name of Liberty Park. It is proposed to build a library, a home for mediums and a college for the study of occultism, theosophy and psychological research. The name of Liberty Spiritual Camp Association has been adopted.

The officers of the association are: Dr. Henry Von Gomez, president; Mrs. William Moore, vice-president; General B. L. Bullard, secretary; Mrs. C. W. Lewis, treasurer; Herbert L. Whitney, recording secretary; Mrs. Catalina Von Gomez, corresponding secretary; Mrs. Tilly Evans and Dr. William Franks, trustees, and Dr. S. M. Hersey, Dr. M. J. Wright, Miss Anna J. Chaplin, Mrs. Chapman, H. C. Dorn and W. E. Lewis, directors.—New York Press.

Elder Covert Desires to Debate with Mary Ellen Lease.

Elder Covert, the Anti-Spiritualist, of Anderson, who has become quite noted for his attacks on that faith during the past two or three years, has issued a challenge for debate to Mary Ellen Lease, the famous woman suffrage advocate, who has lately been converted to Spiritualism. The following are the propositions issued by the elder, which have been answered by the woman lecturer, who says she is in the hands of her friends:

"Resolved, That modern Spiritualism is a mental, moral, religious, social and scientific delusion and curse, and thus it has never done humanity any good, other as a philosophy, science or religion."

I also make you the following proposition, which I will deny: "Resolved, That modern Spiritualism is the best philosophy, science and religion that the world has ever known, and is more worthy of credence, confidence and respect as a system of morals, faith and religion than the Christian system of morals, faith and religion as revealed in the New Testament."

He willing to take the affirmative or the negative view irrespectively. He concludes his challenge with the eloquent suggestion that a "reasonable financial recompense" be provided for.—Chronicle, Marion, Ind.

Miss Hardin, of Wabash, Is Secretary.

A newspaper report from Muncie says that the Indiana Spiritualist Association has elected Miss Flora Hardin, of Wabash, as secretary. The revenue of the association for the year is given at \$2,400.23; disbursements, \$1,233.32, and balance on hand, \$1,166.01, which indicates that there are some Spiritualists still left in Indiana.—Wabash (Ind.) Plaindealer.

Seattle Woman Tells Queer Story. Seattle, Wash.—A queer case developed today when Mrs. Mary Lynch swore to a complaint against W. C. Schley, a photographer, and his wife represented to her that they could take a picture of her dead child in its spirit form, thus obtaining \$50 from her. She sat in front of the camera and held her arms as if she had the child folded in them. Then she was told to close her eyes. Mrs. Schley, she says, then stood behind her and held in front of her a photograph taken while the baby was alive.—Chicago Tribune.

Woman Has a Spirit Lawyer.

Mrs. Annie Keiper, who prosecuted H. J. Sullivan before Justice Martin on charges of larceny, claimed to be aided in court by a spirit lawyer. She told Justice Martin that she never did anything without the advice of her unseen friend and that she could call him to her side whenever she desired. Justice Martin conferred the case to August 24, with Mrs. Keiper, after consultation with her invisible attorney, assented to the delay.—Chicago News.

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lary I was perfectly helpless in bed, suffering most terrible pains in my back; could not even sit alone, for over a month, doctoring all the time with no relief or benefit until I got your medicine, then I got better rapidly, and had good health whole year. Previous to this I was in the hospital five weeks, the doctors seeing me twice a day. They said I could live but a short time; was dying.

Dr. J. S. Loucks:—It has been several months as I wrote you, but as I am writing for my sister thought I would tell you that I am still living in better health than I have been in nine years. I never praise you enough for what you have done for me.

Mrs. E. M. Strozler, of Willis, Texas, in her letter of August 3, 1899, says:

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MEDIUMSHIP.

A Lecture Delivered by J. Clegg Wright, Boston, Mass.

Mediumship is natural. It is not a gift. It is not acquired. There must be constitutional fitness in the individual both on the physical and the spiritual plane. Man is a very complicated structure. He is made up of so many parts and subject to so many conditions that no hard and fast rule laid down for the development of mediumship would avail.

This generally will be most correct. Let the persons forming a circle wait with patience and perseverance for the development for such manifestations as are possible within the circle and that power. Sometimes it is impossible for the spirit accurately to measure the possibilities of the character of the force in a circle; there are so many variations of feeling in a circle not accounted for in the problem, so many mental states varying in condition, so many changes coming unanticipated, lack of punctual attendance, persons dropping out of the circle, tired states in the circle, exhausted nervous force in the circle, a want of enthusiasm in the circle; all these are conditions in the circle; in answering the question, I think I could make a profitable exposition, however of the problem to you and I will begin by describing something that lies back in the constitution of man.

When I become a little more familiar with the organization I can speak to the point better. I am not familiar with the conditions under which I am placed, but I come to deal with a subject I understand and will to the best of my ability present the subject according to the conditions I possess.

There is in mediumship what you call heredity, and I want to describe the heredity of mediumship. At some other time I will describe the heredity of genius, but this morning I will describe to you the heredity of mediumship. To do that I shall have to define mediumship. By that word I mean a condition of nervous susceptibility, a ready susceptibility to receive impressions from the external sphere; not the external magnetic sphere, but the external magnetic sphere.

This mediumship receives from that environment a continuous run of subjective impressions. It is not poetical for me to say that there is a back door to consciousness; it is not a sub-consciousness, but it is a distinct, separate, active, personal consciousness forming a surrounding in the magnetism of every human being. This atmosphere of magnetism surrounding every human being will take on the thoughts, feelings, and as material atmosphere, the cloud and vapor, so the activities on the magnetic plane produce phenomena according to the susceptibility of the organization to respond to these magnetic phenomena will be the amount of mediumship. It was found early in the history of man that the suppression of active consciousness in the sensitive would aid the nervous apparatus in taking the photographs of the sphere of magnetism, and the system stood before the spiritual investigator as to how active consciousness could be suspended. The discovery of the persistence and force of a single idea projected from the magnetic sphere upon the organization would suspend this active consciousness and place that consciousness into a receptive one and in that condition of receptivity would immediately and directly take on the clouded state, the thought state of the magnetic atmosphere. This condition men and women passed into in the very earliest ages of time and such persons became prophets and seers.

Around them were thrown the devotion and the marvelousness of feeling belonging to those superstitious ages, and such beings or persons became the leaders of spiritual revolutions and the starters of distinct series of philosophical and religious speculation.

Inspiration has always been identical or identical with the changes that have occurred in the lives of peoples and of nations.

The large number of people always living susceptible to these states caused the mental realm to be a factor in the change of public opinion and in the development of the growth of civilization.

This mental realm is constituted of the projected thought of spiritual beings. On the atmosphere of spiritual beings lies their heredity, their thought, and it is personal; as individual upon that sphere as the personality characteristic of identical consciousness. Hence in all transmitted thought there is a personality at the back of that thought in all mediumship. In all mediumship there is a managing external personality. It is an error that there is an impersonal inspiration; it is as absurd to think of an impersonal inspiration as it is to think of an impersonal thought. Where there is a thought there is a person projecting out of consciousness that thought. To suppose the contrary is absurd.

There is no such thing in nature as a thinking atmosphere. When I speak of an atmosphere of thought I mean that it is a sphere of expressed thought—thought projected into activity on a sphere susceptible enough to register in molecular changes thought.

Magnetism is almost identical with nervous force; indeed nervous force is only a mode of magnetism—physical magnetism. I am not talking about that adhesiveness which you see in the magnet, I am not speaking about that great magnet force in physical nature, at all. Words confound. But I am speaking about a force that is particularly and essentially the force of consciousness, lying on a higher plane, never coming into the gross condition of material magnetism. Material magnetism lies related to modes of material

force. Magnetism lies related to modes of soul force. Very different! That which is not capable of thinking cannot be the cause of thinking, but it can be a conditional element in the thinker which it is. So that around you is a magnetic atmosphere; it is an atmosphere that expresses itself in all molecular arrangements of magnetism, and upon its action, both subjective and objective, the subjective action is the change produced by the mind of the person in the physical. That mind throwing out changes in that atmosphere.

The objective influence is the spirit in the spiritual state throwing thought upon that atmosphere. You can be acted upon by people in the body, their thoughts becoming an objective force in the sphere of your magnetism. That thought may dominate you. Some people have no capacity when under the domination of what you call a superior will. A superior will is only a form of magnetism coming upon your sphere with an order of motion of greater intensity than your own.

It dominates certain qualities of your character and covers certain states of your thought. Until mankind comprehends this law the marriage problem will never be settled.

The difficulties of orderly generation of the race will not be solved and the difficulties and the conditions involved in states of health and ill health will not be comprehended, for it is upon this plane of being where health and disease must be stated and the problems of each state solved. Man has no faculties enabling him to enter into that great field of enquiry. The solution of these problems will have to be made on the spiritual side of consciousness and will have to be projected on the physical plane of consciousness.

I am trying to the best of my power to make you see the world as it cannot see and I have to depend for illustration on things which lie in your knowledge and experience—thus I am under great difficulties to make you comprehend something you have not known and in the state of your development can know only approximately.

This magnetic sphere lies nearer to soul states than to material states.

The brain is a battery; becomes a distributor through the organism of those forces. The great nerve centers become storage centers for the use when needed of this great power.

The apparatus of the physical organization is an apparatus which is transmitting chemical conditions of matter into higher chemical conditions of a physical magnetism, a mode of magnetism different from this soul magnetism. There are thousands of shades of differentiated motion involved in the sphere of life, hence I say that the currents of action are tremendously varied. Supposing you could get into the realm of physical magnetism, you would find that the earth is a great dynamo and that every molecule entering into the formation of the earth is in a state of marvelous action. When it becomes focalized under certain conditions it is fire—you see it in the volcano; when it is in other states you see it in ice; when it is in other states you see it in snow. Sometimes you will see the horseshoe strike the paving stone and sparks of fire will be made. Did you ever think about that? Did you ever try to explain it? If you could get to the bottom of the philosophy of that phenomenon, you would then know that the earth has motions within its bosom that the finest scientific imagination cannot see or realize.

For this reason it will be possible for you to make a utilitarian advance on the line of telegraphy. You will be able to put a post down in your own yard, and a post down in some man's yard in China and be able to send a communication to your man in China without any communication on the earth. The effect of the magnetic vibration will reach him and every part of the universe. You will want an apparatus to register the vibration. There is no stillness. The motion of that hand has changed every atom of the earth's atmosphere. That is very difficult to think of; the imagination cannot realize that, but every touch or footprint made upon the surface of the earth sends a thrill through the very heart of being. Motion, eternal motion! change, eternal change!

The atom of oxygen I move with the hand will never touch this hand again; the combinations which it will make are infinite—so that the eternal diversity of vibration in material states being the basis of all the natural phenomena continuing on a higher plane fringing on the edges of matter states come another magnetism moving on through ratios and slightly affecting the time of grosser ratios of matter take on and leave these vibrations higher, not to such a degree as to produce matter in that magnetism, but to produce within all expressions of that external force and so aids from that other and higher plane of soul magnetism the infringing of this subtle force upon grosser forces of nature, become so still with the greatness of their power and their agitations, the wave motion sent lessens its vigor as it passes into the domain of matter.

All inspiration to a certain extent is materialization; that is to say, when from the soul's sphere is sent over these vibrations similar in their nature to the vibration of the telephone, these vibrations are sent and they produce in the cells of the brain capable of transmitting them changes in cellular tissue to answer and to correspond to them, and then through the subjective or objective consciousness express themselves in the physical.

The materialization of a flower is the materialization of a thought; the materialization of a man natural in the order of generation is the materialization of another complex thought. It is not creation, but it is evolution; and the thought is the evolutionary power. It is mechanical, too, this power of clothing itself. Take the flower, before there is a visible flower to your sense there is a spiritual flower and in a very few years you will photograph your field before it is half-grown, you will photograph the flower before it is developed.

If you had eyes to see the vibration; that force of life shoot up in the grass of your field it is a force of life that is spiral and from the earth's atmosphere and magnetism comes out of its spiral motion and consequently the leaf of the grass is long; but when the vibration of the magnetism of life is round, then you get a leaf of a different form. It widens because it meets more resistance from the atmosphere and the magnetism. The magnetism of the sun's rays is an environment to the resistance of the life it shoots up a little in advance of the process of crystallization and slowly the material atoms climb on the spiral in the growth in focal life in all forms of organized life—there is the rushing life force extending organic growth.

You come to the period of maturity when the material atom has covered the spiritual force and under these conditions the organism is enabled to gather more force and transmit it through that organization; hence there is a balance for a little time when physically, literally, he holds that plane and other begins to fall—then the spiritual man but the material gets less and less and less in power until he dies and all that has happened is that the material states of the organization have sloughed off and the spirit is left; the man thinker, on a higher plane in the processes of that evolution that spiritual power, has gained to itself the persistence of its vibration and on that plane to which it has grown under the processes of materialization it holds; it will never lose it, its heredity; it belongs to itself again and it starts to express building up and materializes on the spiritual plane of life, and builds a body, and in its atmosphere expresses its thought and it builds it. So that in nature you see wherever you have organized life you have the persistence. You take your grass when it is matured, you cut it down; you have spiritual grass and you have material grass.

That grass is taken into the stomach of the animal, the animal absorbs the force, the spirit of the grass, and transmits that energy into the spiritual state and passes it on, consequently in the great laboratory of chemical nature the whole process seems to be a coming and a going, an amalgamating and a demagnetizing state of material energy.

And this faculty of mediumship has to play in the equilibrium of these states. These states for a while persist, they seem to be lasting states to a limited consciousness, but they are mutable states. You see that you are not changing, but you are changing every day. You are not exactly the same as you were when you took an estimate of self twenty years ago. Twenty years have made great changes in your personality—self-consciousness remains permanent. This is the attribute of the soul. You know that you are the same self, but that is about all you have that is the same. There has been mutation and change in every part of your being, yet you have not lost anything on the road, you have taken on something new as you have advanced along that road; that alone the knowing that you know yourself to be the same self and that which is permanent with you and it is that which is immortal.

There is nothing else immortal about you. The mark upon your face will disappear, the color of your cheek will go. Bodily states will perish, the magnetic states will perish, the other mental states will perish. You are subject to evolution in your attributes, but the persistence of knowing—the I am—the same consciousness that alone stands the storm and racks of time.

In presenting a subject so difficult to you, I am not forgetting your frailty or inability to comprehend what lies in the fields of life you are going to, but let me say something else. I am here and interfering somewhat with the order of your service. I, as I say, am not familiar with you, but I am trying to bring an illustration of a great subject to your thought. I wished to remark before the parenthesis that the consciousness that is played upon in all forms of mediumship is the background of sensation states. I want to make that clear to you if I can. Oh! I wish I had language. Supposing you see a flower—you see a flower? You do not see those flowers—they are objective, they have produced sensations, those sensations are physical and magnetic motions in cells in the great cellular structure of the brain, and your soul can hear the knockings of those cells at the door of its consciousness, and it has in the flower—the flowers—the phenomena becomes the rapping on the door of consciousness and being like what consciousness has in it, those flowers are perceived. The soul contains the universe—the soul contains infinite universe is infinite—phenomena are awakening self-consciousness to the objective, and when I send these thoughts to you I am only sending vibrations which are like vibrations which would be started by your consciousness could you have these strike you—they would open the door of your self and so much of yourself would be seen. Consciousness is knowing. Consciousness is not a clean sheet. The phenomena, like so many bells, strike and read themselves on.

Consciousness is the absolute, the total illuminated, and phenomena open the door by which the soul becomes conscious of so much of itself, and in its processes of evolution building up structural life, it is so much of the soul's self expressing its continuance

under a given relation. When these relations change the soul radiates a grander selfhood. Its education, its instruction awakens the contents of consciousness; education unfolds the consciousness to see more of itself.

But you object. You say this external world I see, I see these skies, the green earth, the ocean; the mountains I see.

No, you don't! But you see what these phenomena do as they strike your sensation, your consciousness; these pictures, these worlds you see are worlds in consciousness. The soul is the universe to you and this mediumship is the awakening by artificial states the soul's consciousness to give corresponding photographs to you the photographs in the imploding spirit.

When I feel the lofty sentiment of justice I send out that force and it awakens the same expression in the medium; that stimulated gives back its expression; it is my expression, it is my teaching. When Goethe, the great German soul, was touched by the spirits of antiquity, his imagination threw out what it had in it from the eternally what it had in it from the eternally of being itself, expressed according to the impingement of the force. The law you see in the flower, you see in the grassy mold, you see it in all forms of life. Your consciousness will express its equilibrium of heredity and of the environment. Organization will be the measure of the soul's capacity to know.

Sometimes the philanthropist is pained at the slowness of the evolution of liberty and justice in the world. The earnest men who stood shoulder to shoulder to make a new environment in those distant British colonies called the American colonies—those men hoped when they planted their government that justice and liberty would grow in esteem and that no citizen of another country would seek to take advantage of liberty and justice for the aggrandizement of his personality. The corruption of political life was not contemplated in the ideal of a government of justice and of liberty. But you see what has happened in the fairest province of the world.

Planting institutions before the soul was ready to utilize them led to the deformation and the spoliation of justice and liberty by party and by faction, by individual and by ambition; men are only capable of being free when they have attained to social development fit for freedom, when the soul itself can express so much of its free and moral power.

The influence of heredity being thwarted by the environment kept it back but it will not be lost. Here is a beautiful girl, sweet in look in thought and form, raised in the gentle bosom of love and virtue, all the conditions of her heredity are pure. You take her. She is twenty years of age, and you put her in a place where she can hear the language of vice, where she can put her into the sphere of corruption; she is shocked; but the persistence of the environment after a little season ceases to shock her, and she soon drops into the habits of the vicious; her conditions deteriorate, there ceases to be the conscious mentor telling her the lines of duty on a higher plane; the environment, the circumstances, the force of the magnetism of circumstance, overcomes her training and the past influence of her race. She brings forth under these conditions of deformed moral nature and her offspring takes on the accidental heredity and becomes like her mother, seeking pleasure in vice and immorality, becomes more immoral; the soul's aperture to express moral power closes and closes and the organization suits that expression. Here is a third child, she is cut off but in the past heredity seems to be cut off but in the third child the generation the child leaps back to the virtue of the ancestry, it is not lost in its interregnum, and the child will resemble its ancestry, the intellectual power will resemble the ancestor; evolution persists, progressive evolution persists and when it cannot the race ends.

The North American Indian is the end, the representative end, of a great race, in consequence of physical cataysms occurring upon this continent in very remote periods of time when these great peaks of the Rocky Mountains came up and when those peaks of the Alleghenies came up, when Lake Champlain came up, there was a shaking up of this continent to such an extent as to change the intellectual heredity of the race. The environment became so difficult to overcome, the struggle for existence so severe in that great ante-classical period, in those mighty convulsions a great race began to decline, and you see that it has to go.

It is the same, but not to the same extent with the negro. The negro race generated upon that dark continent whence was once a race in which the highest mental powers began an expression, and as that dark continent became better known to men of science, the frail relics of that epochal time will come to light when the forefathers of the dusky tribe will be seen to have been wonderfully advanced in intellectual power, and what you find in the negro race today is that insatiable love of music, a power of soul expression coming late in the development of civilization. How did it come to that race like that? It is the race in its decline, it is nature overrunning a past and advancing into an epochal state.

Do not mean by these remarks that the negro will not propagate, but I mean that the spiritual heredity in time will overlap these ages of deformed power; the interregnum will be covered and the genius of the race will express itself.

The law of evolution tends to progress and the opening of the doors of the great assist in the progress of the soul is the problem of eternity. He who can comprehend to some extent this great law, he who can look into the depths of nature so far can personally sustain the progress of his evolution, and the powers and aid in the permanency and stability of his advancement in the next life. There will always be an evolution of morals. There will al-

ways be an evolution in the perception of right. There will always be a field for the expansion of liberty, for liberty is the soul's widening. Liberty is the soul seeing more. Liberty is the soul rising to self recognition, to its selfhood. Thy training, thy education, are but means to this great end. When the human race can get rid of the idea of finality, when the mind can forever free itself from the idea of death, when you can clear away the thought that the material life is all, when it is but in the reality the swinging of the pendulum in the process of evolution, then you can rise to the conception of the great idea I have been trying to reveal to you today. You will begin to see that the work of your life is not the getting of money, nor the making of a name, but that the serious work of life here is to make the greatest growth you can, be cause growth attained here is carried into the next sphere of being. The victories you have made over your surroundings here are weapons to use in the day which are to come. The friends you have made here are forces in your thought to help you in the spheres to come, and the loves you have cultivated are the magnetisms to aid you in the fields of the higher life.

Strive to leave a world on which your feet have trod, fertile and fair for the races yet to come, that when you stand on the frontiers of yonder states away, that you will see the pleasant thoughts of joy coming over these fields of time; you will know the heart you blessed, the soul you loved, that you will carry to your heart above the strains of music that made you feel below.

The mistakes are not immortal, the cares are not immortal, the difficulties are not immortal; the cloudy days do more to make you than the summer sun. Your clouded life is but a phase, a condition in your state; as the spring thirsts for moisture and the sun, so your life for harmony thirsts in every world marching forward to the greater of to-morrow, and in the work itself which nature does, the conflict though severe; the selfishness of thy soul advances to its own irrespective of thy victories or thy cares, misfortunes or thy woes; thy soul within itself attains its peace, attains its true light and companionship. Then while your languish here a little while fulfill your work as best you can. You are coming to a world of life in which the thoughts enter the fields of the lower world with a knowledge not now.

Immortality in consciousness is sweet. Deformed by cataycism? Never! But overcoming these plays of time, these changes which unfit and seem to cross, rising like the sun above the cloud, the soul shines on in undimmed splendor in the power of undying life.

CONCENTRATION.

Some Faults and Duties of Spiritualists.

A progressively inclined person doing his own thinking, will naturally find much to note in his observations on Spiritualism, and many questions come up as he follows its trend. In all movements of a religious character, the founders and projectors build on what is essentially their own, which must be a belief in some authority. Spiritualism is supposed to be founded on present-day fact—the only authority being truth as proven to its advocate.

Were this line of construction adhered to we would have a religion of demonstration pertaining to the future life, unimpaired by the beliefs held in the world prior to its advent. As it is, we have in our ranks persons whose ideal is but that of another sect to compete for place and popularity with the churches. We have not only believers but teachers as well who are doing all they can to inure with our own facts that which repels the intelligent, and brings a cause with a field legitimately its own into disrespect through the imitation of the popular follies of the worshippers; such as the ceremonial forms of ordination, infant christening, etc.

Persons who teach the falsity of the doctrine of vicarious atonement insist on telling the public we believe in God, well knowing that the average mind can only conceive of a supreme person; while the truth acknowledged by those who reason is that all, from the firmest atheist to the disciple of faith, concede a great first cause of all things that is beyond our finite conception; and this is the sum total of what can be reasonably said on a subject of which nothing is known.

It is not uncommon that we have phenomena publicly exploited that are simply wonderful, but carry no evidence of a spiritual origin. These are often the same performed by fakery and tricksters without any claim save that the performers are professional jugglers. As our enemies have ever claimed our facts were deception, this feeds their opposition; and we further help them by public discussion of the subject of fraud in place of publicly denouncing the guilty at time and place of committal.

We have teachers whose entire conception of the mission of spiritualism is only reform of the world's abuses. If a fraction of the effort that has been used to club down popular religious beliefs had been spent in building up that

Arcana of Nature, by Hudson Tuttle, seem to have been a foundation for the Spiritualistic movement, it being taken for granted that these works were in the main a somewhat authoritative statement of our beliefs. The breadth of this statement, so considered, covering as it did every field of human exploration, gave our teachers full rein in the world of speculation, and enabled them to treat on almost any conceivable subject at will in the name of Spiritualism. Our friends' curiosity might impel their attendance at meetings with us, to only hear an attack on the church, a dissertation on the social problem, a political issue, a lesson in economics, or in short almost anything under the sun—but not a word on that which they came out to hear.

And to this day we do not know "where we are at." It is a principle of business that by concentration we attain success; while in spreading our effort beyond that we have the means to work, we dissipate our forces and accomplish nothing. Could we not apply this truth to our efforts in this cause?

H. W. BOOZER.

Grand Rapids, Mich.

PRACTICAL WORK.

Suggestions for the Good of the Cause.

I am and have been an active member of the church for more than thirty years. So far as your article is concerned, the investigation of Spiritualism. I was honest in the matter and desired to know the truth, the whole truth, and nothing but the truth. My whole soul went out in earnest desire for light on this the most important of all questions that can engage the attention of man.

I did not have to seek long before I received all of the evidence necessary to convince me of the truth of spirit return. I have also had my soul filled with divine illumination that has come to me as it came to Peter, James and John when on the Mount of Transfiguration with Jesus, when the gates of the celestial world were held ajar by the power of the spirit forces that passed on before. I feel with Abby Judson that my great mission in life now is to bring the knowledge of these beautiful and glorious truths of the higher Spiritualism to the church with which I have so long been associated in humble work for the advancement of God's kingdom in the hearts of men. I feel that what is needed is a more earnest organization of the forces from the local up to the National, and that very much good might be done through these perfected organizations in the raising of money and sending out over the country evangelists who should preach with power the Gospel of true Spiritualism, and who should collate such matter as would best set forth the beautiful truths of Spiritualism and have them printed in tract form for free distribution all over the land. Take for instance the sermon of Rev. R. Austin Austin of the *Progressive Thinker* of July 22; a few hundred thousand copies of this printed in pamphlet form, wisely distributed among church members, would produce wonderful results in bringing those who, like myself, have not accepted the truth because it was not brought to my attention in the right way. Some one has truly said that the majority of the race knows nothing beyond the animal plane. A few have discovered the existence of the psychic and remnant attached to material phenomena. The truly awakened seemed God as the chief aim of his being and enters upon the uplands of the highest wisdom advancing toward an ever receding and broadening horizon. True Spiritualism will lead men and women who accept it into the higher realms of thought and life.

I trust that the National Society may take up this work of collating, printing, and distributing the very best matter. Let love and good will to man permeate its every utterance.

ETHAN W. ALLEN.

Employs a Spirit Lawyer.

Mrs. Augusta Kerker, who keeps a boarding-house at No. 255 Center avenue, had the advice of a spirit lawyer in the Harrison police court when she presented H. J. Sullivan for carrying away a coat, a revolver, and other articles belonging to her son—at least that is what she told Justice Martin. Mrs. Kerker explained that she is a Spiritualist, and does nothing without the advice of the spirits. Sullivan boarded at her house. He owed her \$100, she said, before she finally protested, and he left. He went down town daily and applied at a number of places for employment. Whenever a position was promised him, Mrs. Kerker held a seance, and advised him not to take it, as the spirits did not think it would be a good one. Justice Martin could not understand why this should be offered as a defense, and continued the case to give the young man an opportunity to return the articles. "Do you think you will get your goods?" he asked the woman. "Consult the spirits and see," Mrs. Kerker went into a trance in the court, and on re-opening her eyes said it would be safe to continue the case.—Chicago Inter Ocean.

I do not ask that my opponent be of my opinion; but I may fairly expect him to be of his own.—Talleyrand.

The more confident you are on just ground of being right, the more fearlessly ready should you be to hear all that can be urged on the other side.—Whately.

Serving God seems to be a one-sided affair. Worship never paid a dividend. Collections are taken up in churches, but they are not distributed there.—Investigator.

Those who have not a strong sense of what is just to themselves are likewise deficient in a sense of what is just to their fellow-men. This has long been a common remark.—Herbert Spencer.

Appreciative Readers.

To the Editor:—The four beautiful books (your wonderful offer advertised in *The Progressive Thinker*) have been received. The *Next World Interviewed* we have read nearly through, and to say that we are much pleased with all the books would only be a mild way to express ourselves. We wish every Spiritualist would subscribe for *The Progressive Thinker* and books for they would receive so much light and truth from them all. We would not exchange the books for fifty dollars if we could not duplicate them again. We shall strive to get our friends (who are not Spiritualists) to read the paper and books which will set them to thinking, and perhaps make Spiritualists of them if they are fair-minded and desire to progress here before passing to the other side.

Frank P. and Lyda E. Wilmarth.
Springfield, Mo.

Ingersoll's Memorial.

In the *Times-Herald* of last Saturday is the following: "It is proposed to build a \$25,000 monument to Ingersoll in New York. If they want to make the best use of the money let them build a Robert G. Ingersoll memorial church somewhere."

Freethinkers are not compelled to build churches in order to diffuse free thought. It is the Christians who are asked to make this outlay that they may preserve and propagate their dogmas. In order to succeed they dare not wait until the reasoning faculties are developed; they must begin with the immature and plastic minds of children so that early impressions become invincible before the assaults of reason. Freethought travels fast enough for advancing civilization, and when it gains a foothold it is not easily driven from its ground.

This newspaper man, who, no doubt harbors an ideal Christ, one who never did and never can do any wrong, would look upon Christianity as an evolution or progressive development, his "piece" of mind would not be ruffled about such matters as the contemplated monument.

A few years ago the writer was in Edinburgh, Scotland, and visited the tomb near Calton Hill, of the great torian and infidel, David Hume. The inscription thereon read, "Thanks be to God who giveth us the victory through our Lord and Savior, Jesus Christ." Remembering only his goodness, forgetting his skepticism, and wishing to appropriate his virtues for his ideal church; what will the pious enthusiast do fifty years hence place over the tomb of Ingersoll?

we have and which they have not, we should not be where we are to-day. How much better for us to join our forces with the several reformers and thus add to their strength—to the secularists, and make them a power for good in the destruction of the false teachings that hold the masses under their power, than to be overladen with this work? In the same way if it is right to us, why not add strength to social reform in place of disrupting our ranks by the introduction of topics which few are prepared to consider? It will take a long time for the cause to outgrow the injuries done by loading it with the theories and beliefs of a few persons in past time.

There seems but little in the world of beliefs but that somebody is ready to put forth in the name of Spiritualism. I have queried why this was. Having such a field as we have of our own in the two central facts of spirit existence and intercommunication, with the laws governing the same, and the endless array of truths learned in their investigation, how can the enterprising truth-seeker go back to the flesh-pots of old error and sandwich these with the genuine spiritual bread? Spiritualism truly needs no Christian or Pagan appendage to make it rise in celestial majesty on the wings of its power, nor are we honored in being an affix to religious systems we know to be untrue.

In 1844 Andrew Jackson Davis began a series of clairvoyant investigations which resulted in giving to the world a philosophy of the universe that quite eclipsed the theological conception of the same. The publication of these a few years later than our re-discovery at Hydeville in 1848, as well as the

Unlike her sister and the majority of her human kind, Aunt Leola passed her life almost full value. Perhaps this was because, feeling her worth, she planned so. In other words she cultivated the faculty of unobtrusively "showing off" for she craved the admiration of the world although her heart was in the land of her loved ones. Nor was she unworthy of attention. She was a large, beautiful woman, with queen-

"Why, of course," said Aunt Cautious unmoved. "They'd want to be sure it was God. He wouldn't care."

At this juncture the house shook violently, and seemed to be filled with waves of motion.

"Why, what's the matter?" said Aunt Cautious.

and crevice, and frolicked among the
treetops.

Suddenly they heard a loud "Who's
there?"

"What's that?" said Aunt Cautious.

"It's the feed I ordered for the cow
a few days ago," said Uncle Andre
arising from the lounge where he had
been resting. There was enough wood

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ETHICS OF SOCRATES. A Comprehensive Analysis of the Same.

Socrates despairing of any definite or conclusive results of all former systems of philosophy, finally turned his attention to the study of human conduct as realized in himself and observed in the study of the conduct of others. This was the first and only rational method of which we have any record. It laid the foundation of the Greco-Roman philosophy, except that in subsequent ethical systems, knowledge in its modern sense is substituted for virtue, which Socrates called knowledge.

It is pertinent and important then that his philosophy be carefully and critically analyzed since it was formally adopted by modern ethical writers. The encyclopedias furnish a sufficient outline of the Socratic philosophy, especially with the aid of Xenophon, who was the most familiar with his teachings and their most faithful exponent.

When Socrates began to study human nature by the study of human conduct, it was not fair to take himself as a criterion. He was so complete a master of his feelings—he found it so easy to follow the dictates of his moral sentiments and spiritual aspirations, that he seemed so unconscious of any effort in that direction, that his attention was concentrated on the various means of the realization of the higher life. Thus he fell into the error of ignoring the primary reason of the feelings, and was led to regard knowledge as he understood the word, as the sole condition of well doing.

He said: "Where there is knowledge, right action follows of itself; for no one knowingly prefers what is evil; and if there are cases in which men seem to act against knowledge, the inference to be drawn is not that knowledge, and wrong doing are compatible, but that in the cases in question the supposed knowledge was ignorance."

Consequently then, ignorance is the cause of, and knowledge is the remedy for all evils, for he says, "To know the good and not pursue it is akin to madness." This is essentially the basis of all modern ethics (using knowledge in its modern sense) notwithstanding the life contradicted by all experience in life and by universal observation. For thousands of years this theory has persisted and still persists. If the theory that knowledge directs the course of human events be true, taking into consideration the vast machinery and appliances for its acquisition, all men are "akin to madness" since their knowledge leads to wrong-doing (according to the accepted theory) for all have gone astray and suffer in consequence.

It seems strange that the Real is not discovered through the thin gauze of the Apparent. A few words regarding the definition of knowledge and ignorance may throw some light on this analysis. Knowledge is the cognition of facts, events and principles that exist in the external world which must have previously existed; therefore knowledge is secondary and not primary. What is before it and makes it possible and necessary is a state of feeling or desire which will appear as we proceed in this analysis.

"Man," says Socrates, "is the measure of his own sensations and feelings." Everything pertaining to the individual has its rise in him. That those feelings are primary, and self-acting and self-directing, is self-evident from the fact that all that men obtain or seek to obtain; all that men do or seek to do; all that men avoid or seek to avoid, is for the sole purpose of satisfying some desire—of gratifying some feeling. It is inconceivable that the doing precedes the motive that actuates it. What we know is not knowledge per se; the idea of knowledge is knowledge. It seems like a travesty of common sense to argue on this subject; but such is the persistence of the phantasm fact that men ignore the plainest facts if they do not comport with their opinions.

In regard to ignorance being the cause of evil, the same obvious fallacy exists. Ignorance is the absence of knowledge, as darkness is that of light, or cold, that of heat. Being nothing, it cannot act. What Socrates here teaches is error which accepted as truth, has, for the time being, all the power of truth. But what error is. To attempt its definition would be futile.

"Virtue," then, continues Socrates, "is knowledge, knowledge at once of an end and means irresistibly realizing itself in acts—piety, justice, courage and temperance which wisdom bears in different spheres of action. To be pious is to know what is due to the gods; to be just is to know what is due to man; to be courageous is to know what is to be feared and what is not; to be temperate is to know what is evil. Further, inasmuch as virtue is knowledge, it can be acquired by education, though it is certain that one soul has by nature a greater aptitude than another for such acquisition." (Ency. Brit.)

A second sober thought will convince any one that piety, justice, courage and temperance are states of feeling, not primarily states of knowledge. He means that knowledge is knowledge, he means that knowledge is a state of feeling, for virtue is a state of feeling. The difficulty arises from confounding consciousness with knowledge. Consciousness being the cognition of an internal sense of any state of feeling in one's own mind, is confounded with knowledge. This is the cause of the whole difficulty. Virtue is a state of feeling realized by consciousness through its concept is a matter of distinction. It is essential to make this distinction because their respective functions are radically different. Consciousness is the cognition of being—an attribute of the ego. The soul, while knowledge is the cognition of facts, events and principles existing in the external world.

Socrates' four virtues—piety, justice, courage and temperance, being states of feeling, innate (though they may be undeveloped) cannot be acquired by education (in its modern sense) it is fair to presume that he meant the development of the feelings; and since they are the attributes and determiners of such conduct as he approves, his essential idea is in harmony with the natural laws of mind; namely, that feeling of some kind is the sole and primal cause of all human activity; and that the character of the feeling or feelings that give rise to human conduct, determines the character of the conduct itself.

It is easy to show that knowledge is not the determiner of human conduct. The captain of a pirate vessel discovers a rich merchantman in the distance, turns his ship in pursuit. He employs his knowledge of navigation to increase his speed that he may rob and murder if need be. The captain of another vessel discovers in the distance a ship wrecked and all on board in the act of perishing. He turns the prow of his vessel in that direction and employs his knowledge of navigation to increase the speed of his vessel in order to save life. Not only is the knowledge, but the very act of these two captains identical; but it is a different state of feeling that

the great misfortune is in taking the case of Bacon that "Knowledge is power." He was mistaken in regard to the geocentric theory; might he not be mistaken in his other theory? All subsequent writers on ethics have had an eye single on this idea of Bacon, and have accepted it as a settled basis, and pursued their subject on its unquestioned acceptance. They have traversed the fundamental idea of Socrates who ascribed human conduct to states of feeling, and ignored the influence of facts, and ignored the influence of mankind afford. Such is the power of custom, the force of established habits of feeling, thought and action, the pertinacity of opinion and the influence of special interests once secured.

It is evident that Socrates had a general conception of the fundamental law of ethics which failed of definite formulation because his pupils failed to apprehend it; it having been switched off by the inventive genius of ambitious writers who delight in speculative theories. Like the channel of a river, these grooves have been worn, and are as difficult to change.

Another misfortune is, the merit of what one presents is measured by the prestige and popularity of him who presents it, rather than by the merit of what is presented. It is not so much what is said as it is who said it. This snags of human authority regarding the nature of the revelation. It is the result of defective education by which we are taught to blindly follow the traditions of the past and the opinions and creeds of men.

In conclusion, the basic idea of Socrates that virtue whose cardinal elements are piety, justice, courage and temperance express the dominant feelings that determine good conduct, has suffered a radical change, and knowledge not in the Socratic sense, but in that of the acquisition of the cognition of facts, events and principles in the outside world has taken the place of Socrates' idea of it.

This is the great and serious mistake that persists in the world; namely, the acceptance of the theory that knowledge is the sole determiner of human conduct, the only regulator of the affairs of individual, social and national life. Knowledge is not primary nor final; it is a cognition of means to an end, and therefore indispensable in the economy of life.

Persons who worship nothing but persons, who care for nothing but wealth and fashionable display and personal aggrandizement, of social position or sensual gratification, constitute the dominant portion of civilized communities. This fact affords sufficient reason to account for existing conditions of society. Compare these feelings with Socrates' idea of piety, justice, courage and temperance as determiners of human conduct, and behold the contrast.

E. J. SCHELLHOUS, M. D.

SPIRITUAL EXPERIENCE. Prayer is Answered—Home Circles.

It is generally thought among orthodox that Spiritualists do not believe in prayer. If some of them do not, they should. I have had prayer answered many times. I will relate to my friends how a prayer of my sister led us out of the darkness into the light, for which I have thanked God and the angel world many times.

About 1870 my sister talked quite strongly of joining the church. My mother had joined the M. E. church at the age of fifteen, and my sister and I believed the Bible to be the word of God. We had heard of Spiritualism, but knew nothing about it. The young people had formed the custom of holding prayer meetings at our home weekly, on account of sister's being an invalid. After one of these occasions, she alone in her own room prayed earnestly to God that if there was any truth in Spiritualism she might be made to see and know it. I think but a few weeks had elapsed before her prayer began to be answered through the development of her own mediumship, automatic writing. I will give the first lines she ever wrote. I think it convinced her, and the rest of us, that we had not possessed the whole of God's truth.

I had lost two sisters some years before.

FLOWERS OF LOVE FROM THE SPIRIT LAND.

Mother, dear mother, we come to you, With flowers of beauty, in love's own hue; We have gathered them fresh from the garden above, And brought them to you in a garland of love.

Dear mother, care well for our beautiful flowers, Remember we gathered them 'mid the fair bowers Where angel feet wander, and spirit feet tread, In the home of our God, in the home of your dead.

Dear mother, plant them in your warm heart, And shield them from error and its cruel dart; And though the frost of the world may sore, They will come out in the spring more dear.

When you have kept them the long winter through, You can bear with them longer, still, can endure Those who first laugh, then turn with a sneer, Will yet beg for some plants, their garden to cheer.

And, mother, while yours are fresh and in bloom, Theirs are all dead, and in the cold tomb; While the tears in your eyes are bashed for smiles, The lustre of theirs is dimmed for the while.

Farewell, dear mother, for a little while; When we come again, meet us with a smile. That our flowers may not wither; the leaves not die; From our beautiful home in the far distant sky.

Soon after this, A. E. Carpenter, then of Boston, came and gave lectures for three nights. We received convincing tests through the mediumship of Marian, his wife. We now began holding home circles, and sister became clairvoyant, and would speak under inspiration.

Mother became clairaudient, and often heard her loved ones speak to her. She could also see them at times. A member of our circle would speak inspirationally, so we now began to learn of the other life. We had believed in the orthodox teaching that the body slept until the future resurrection. What great joy we now felt to know our loved ones lived, and through God's laws they were permitted to write and teach us of the more beautiful life. We now began to understand the Bible more fully, and loved Christ as a brother, instead of a God.

My first premonition of death was in August, 1870. I saw a funeral procession, with father and mother the head mourners. My sister passed away in a few weeks. Shortly after her burial she came to me with her arms filled with beautiful flowers, a smile of heavenly joy upon her sweet face. This was the first I had ever seen clairvoyantly, and it so startled me, I screamed aloud. Her pure spirit has been to me many times since.

Four weeks before the death of my baby boy I dreamed he was dead. He was perfectly well at that time. Mrs. Laura Horne, of Tacoma, Washington, called upon me. We had never met before. She saw an old lady standing by my side, who had just laid a bouquet of roses in my lap. I did not recognize the spirit at the time. After her departure I recollected that this ancient lady had said to me when I was ten years old, in Pitcher, Chenango county, New York. This lady lived with an only daughter, whose husband had died a foreign missionary. Being blind, she would ask me to lead her when she wished to go out, and I used to thread needles for her, being a near neighbor. One day she told me at some future time she would come to me and bring a bouquet of roses; then I must remember it was her spirit.

I borrowed an Ouija board from a neighbor. After three sittings, my daughter, George, being securely blindfolded, spelled out communications as rapidly as I could take them down. I received one from a sister-in-law which I learned was correct. This daughter would see in our home circles beautiful flowers; also letters which would fade away before she could read them. Soon after the death of this precious daughter, her grandmother heard her say, "You must not mourn so for me. I am so much better off than the rest of you."

I had a sister died at two years of age. At that time mother was not a Spiritualist, and she wept without comfort for this little one. She dreamed that she came and said: "Oh, mother, your tears make my robe so wet." After this she wept no more.

This same spirit daughter came to her in after years, when she became clairaudient, and said: "Mother, the earth looks so dark to me; oh, how can you live here?"

Soon after my grandfather died, she saw him come up the walk, into the house, hang up his cane the same as he had done, and went himself in his old chair, then he looked toward her and spoke. She told me what he said.

This dearly loved mother joined her loved ones waiting for her on the other side, March 19, of this year. A short time before her illness I dreamed I went to visit her and was surprised to find her living in a new house. The same night of her death I saw her looking at me, her eyes looked red as though she had been weeping. I was

THE OUIJA BOARD. Peculiarities and Incidents Noted.

Much has been written of the ouija board and similar devices intended to facilitate communications with the invisible intelligences, and the idea seems to be quite prevalent that messages received through such agencies are less reliable than those obtained otherwise. My purpose in writing this article is simply to unfold the tale of a particular talking-board. It was procured several years ago from a well-known medium, and has been esteemed for the reason that less physical force is required to move the pointer than any other that has come under my observation. The usual method employed in obtaining communications through it is for two persons to sit with the board between them, each placing the finger tips of one hand lightly on the pointer or movable carriage, which is free to move back and forth the entire length of the board on which are printed the letters of the alphabet, figures, and a few words. For months at a time it has been used, and then brought into requisition by different persons, and I do not remember that it absolutely refused to move for any one, yet some people seem unable to obtain coherent messages by its use.

Whenever I sit with the board and seek to obtain communications for myself it will exhibit considerable force, but the talk is either incoherent or nonsensical. A certain "control" seems to take possession and will not permit any others to communicate with me. Some mediums tell me it is better to develop a different phase of mediumship, and that the communicators wish to discourage my dependence on the board. I can not recall that it ever gave me a personal test.

At times, it has been a source of amusement. For instance, we had a young woman in the home who would sit with me, and the board always moved freely and often with great rapidity and much force. She was not a Spiritualist, but yet very mediumistic. She had an admirer who was radically orthodox and narrow-minded. Sometimes he would call when the young lady and myself were experimenting with the board. He thought I did the writing, for the young woman declared she did not. He was finally persuaded to sit with her. It moved at once and wrote messages rapidly. Of course he could not accuse his best girl of deceiving him, so he concluded it was the Devil, and would have nothing more to do with it from that time.

Two young women from the country, friends of the housekeeper, orthodox Presbyterians, spent a night with us. They had never seen anything of the kind and were full of curiosity when I produced the board. I tried it with each and found it would work all right in a very little time. Of course, they thought I moved the pointer. They were invited to try it together, and then there was fun, for the pointer moved rapidly and each accused the other of pushing it while both emphatically denied the charge.

About three years ago, I formed the acquaintance of a disciple of Blackstone, then attending a law school. My family being away, we happened to board at the same place. His home was in a sister state several hundred miles distant, where he had left his wife and aged father. That was in the month of October, and he did not expect to return home until the next June. This gentleman, whom I shall call Johnson, was somewhat interested in Spiritualism, and desired to investigate the talking-board, so one Sunday afternoon we went out to the house and hunted it up. The pointer moved at once and began writing to Johnson. A number of messages thus given, purporting to come from his people, were recognized as correct. This did not interest me especially, for I knew nothing of the persons communicating nor of those mentioned. But Johnson seemed very much taken up with the messages. The only point which particularly attracted my attention was the making of several predictions of personal interest to Johnson. Among other things, he was told that instead of remaining away all winter, as he then fully intended, he would go home within three weeks and not return to the school; that a certain woman, then living in his home neighborhood, would die within three weeks, and that his father would return to the East. He was skeptical as to these predictions and considered their fulfillment extremely improbable. However, within three weeks' time from that Sunday Johnson called to bid me goodbye, saying that he was obliged to go home and did not know whether he should return or not. He left for home, and I did not see him again until last week. Being in town, he called to request another interview with the board, and spent the evening. He said that every prediction made three years ago through it had been fulfilled to the letter but one, and the time has not yet arrived for its realization. The woman whose death it was predicted would take place with a definite time died one day before the specified time expired, and, as had been foretold, he was appointed as administrator of her estate. Subsequently his father, who had expected to remain with him indefinitely, returned to the East.

There was a succession of events foretold with absolute accuracy, not one of which was considered within the bounds of probability by the party receiving the messages.

At the same last week other messages were received, but of a different character. However, satisfactory proof of spirit return was given to Johnson. He is a gentleman who could have no possible interest in misconstruing the facts, and in whose integrity I have the utmost confidence.

Now, will someone tell me why Johnson can obtain truthful and satisfactory messages through the board when many others are unable to do so? That he is a medium, I do not doubt, but other mediums have tried the board and failed to obtain trustworthy results, although equally earnest and sincere, and desirous of arriving at the truth.

WALTER P. WILLIAMS, Salem, Ore.

"Right Living" By Susan H. Wilson. The author shows a wise practicality in her method of teaching the principles of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth \$1. For sale at this office.

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THE OUIJA BOARD. Peculiarities and Incidents Noted.

He often wondered who would come. As his successor, when he was at rest, and dumb to all the cares of men. "In all the world shall there be one." He thought, "to carry on The noble works that I've begun When I alas, am gone!"

They took his weary hands, one day, And laid them on his breast; His burdens all were put away— At last he was at rest! The place he had is vacant still, For there is nothing left to fill That men could ever find.

—S. E. Kiser.

"The Relation of the Spiritual to the Material Universe." The Law of Spirit Control. By Michael Faraday. Price 35 cents. For sale at this office.

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ETHICS OF SOCRATES. A Comprehensive Analysis of the Same.

Socrates despairing of any definite or conclusive results of all former systems of philosophy, finally turned his attention to the study of human conduct as realized in himself and observed in the study of the conduct of others. This was the first and only rational method of which we have any record. It laid the foundation of the Greco-Roman philosophy, except that in subsequent ethical systems, knowledge in its modern sense is substituted for virtue, which Socrates called knowledge.

SPIRITUAL EXPERIENCE. Prayer is Answered—Home Circles.

It is generally thought among orthodox that Spiritualists do not believe in prayer. If some of them do not, they should. I have had prayer answered many times. I will relate to my friends how a prayer of my sister led us out of the darkness into the light, for which I have thanked God and the angel world many times.

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SATURDAY, SEPTEMBER 9, 1899.

The Japanese and Christianity.

When Christianity first came to Japan it was warmly welcomed; in after years it was bitterly opposed; and at the present day it is treated with indifference.

Such is the language of a Japanese journal which is quoted by "Japan in Transition," from the pen of Stafford Ransome.

The Literary Digest, in a late issue, summarizes the facts concerning Christianity found in Ransome's book, from which we quote:

"The early missionaries succeeded in winning over many thousands of the people to Christianity, for they were greatly attracted to the religion of the foreigners who could do so many wonderful things. But the rivalry between Protestant and Catholic sects soon followed. The Protestants at first were able to convince the natives, that the Catholics were not Christians, and were merely in the guise of Christianity, plotting against the State. After much massing and banishing of the Catholics, the natives learned that both sects were Christians, and quickly came to the conclusion that if one had reasonable designs, both had such purposes. From that day Christianity lost its hold upon Japan, never to recover it, although the Government was later forced to concede treaty ports and recognize the foreigners in general numbers. Many large missionary schools were established after the opening of these ports, and they were crowded with pupils. It looked as if Japan had again made up its mind to accept Christianity. But, no. The Japanese attended these schools in their eagerness to learn the English language.

"Now the intelligent Japanese has a highly developed desire to avoid hurting people's feelings, and when he goes to these schools he makes no objection to being called a Christian, and at the same time he does this with a respect that an atheist observes on entering a church. But when he lays his books aside and leaves the school, he thinks no more of being a Christian as a matter of course. Again, when a Japanese is traveling in Europe or America, his instinct of adapting himself to circumstances never fails to assert itself in a conspicuous manner. At all appearances he is a 'Christian' until he returns home.

"The Japanese professor or other inexperienced adviser will say to the young man starting on his journey: 'You had better buy a Bible, and go to church while you are away; it may make things easier for you, and cannot do any harm.' This traveler looks upon the possession of a Bible as a sort of passport to protect him from danger in the West. The Englishman or American is inclined to look upon such pretense as contemptible, but the Japanese feels it is perfectly proper.

Without following Mr. Ransome at length, two more short quotations are in order:

"There are more than two thousand paid foreign missionaries in Japan, and with the exception of the Catholics, they are well paid. They form their own colonies, their own societies, live in their own houses, and on good food. Many of them, though paid as missionaries, run successful mercantile businesses in connection with their religious work. In the warm weather the Tokyo colonies migrate to the mountains, where they spend their time speculating in house property and attending to secular affairs."

"It is difficult to estimate the number of Christians in Japan, but it is safe to say there is not one in every 100,000 of the population, the statistics of the missionaries to the contrary notwithstanding."

Children, do you hear that? You must save your candy money, and make larger contributions to the missionary fund.

The Blue Laws Found.

Now comes information that Rev. B. F. Kidder, of Winsted, Ct., has unearthed the long-lost Blue Laws of that State, described by Rev. Mr. Peters on his arrival in England during the American Revolution, which prohibited all sorts of labor and pleasure, including wife-kissing, on God's holy Sunday. The pious domine who claims to have made the valuable find is procuring signatures to a petition, probably to the State Legislature, asking the enforcement of the antiquated law. By all means let the law be enforced. What are laws made for if they are not to control the action of the people?

Cold pork and beans for breakfast, a porridge or abstinence from all food for dinner, and mush-and-milk for supper, constituted the menu in Christian families in nearly all New England homes a hundred years ago, the object to prevent Sunday desecration by laboring on that day in cooking other food. Ah, those were good old times which the Christian clergy are ambitious to revive again.

A Chaucery Critic.

Rev. J. H. Barrows, now President of Oberlin College, has been giving a series of six lectures on Christianity and Buddhism, at the University of Chicago. We own to astonishment as we read the account of the Reverend Professor's first lecture as given by the Times-Herald, wherein he is reported to have said of Buddha:

"He was an Oriental prince, brought up in what we call Eastern luxury, living for years with many wives in his harem. It was really out of the misery of his sensual existence that he hurried off into the wilderness. If we were to describe to-day Buddha's bitter experience we should call his life that of a reformed libertine."

That same College President then went on to tell how greatly superior was Jesus to Buddha. He said:

"We find in Jesus, the Christ, no consciousness of sin and no crisis or revolution. At all points of light and darkness he was as unshaken as a sunbeam."

Buddha was a "libertine" according to this voracious pulpit, posing as an educator, and wise above his kind, because he had "traveled," and the proof that Buddha was a prince and had several wives! This same instructor holds the Bible characters, the patriarchs, the kings, priests and prophets—before us as models for emulation. David, "the sweet psalmist of Israel," with a multitude of wives, and murdering Uriah to gain another, is presented to us as "a man after God's own heart," while his son Solomon, born of that murderous liaison, and the wisest man of all the ages, who had seven hundred wives and three hundred concubines; and who died an idolater, is a particular object of adoration, his love songs, sang in his seraglio, passing for inspiration.

But the learned Dr. Barrows tells us that Buddha was "a reformed libertine." There is no evidence or claim that drunken Noah, incestuous Lot, murderous David, sensual, much married and idolatrous Solomon, or any of the holy crew, ever reformed.

And certainly we shall not criticize the Christian's idol, who "was as unshaken as a sunbeam," but we are fearful had he lived in our day, with the Marys constantly in his train, one of them a magdalen who washed the dear Lord's feet with her tears, dried them with her hair, and who loved much, would have been subjected to adverse criticism; but born of a virgin, without a human father, himself a God, the purity of a sunbeam well expresses a condition to which the Oriental prince probably never applied.

Rev. J. H. Barrows, of this city, in an editorial in "Unity," very justly says:

"We simply note with sorrow the strong theological bias and appeal to popular prejudice and unscrupulous conclusions in these lectures that are clothed with the dignity of the University prestige, and are supposed to carry with them academic accuracy and fair-mindedness. When the University speaks on these subjects it ought to speak in such a way that the ordinary man on both sides will confess to the fairness of the treatment. As it is one must wait until a Buddhist who is as eloquent and partial as Dr. Barrows is a Christian shall be heard."

A Modern Miracle.

The birth and growth of miracles are easily traced. They have ignorance for a mother, and credulity, aided by superstition, to give them publicity. Closely related to falsehood, once in being they go on forever.

It will be remembered that the Empress Elizabeth, of Galicia, was assassinated a year ago. The Vienna correspondent of the London Leader tells the story of the miracle:

"Paul Kulczycki, a small farmer of Novosolka, had the portrait of the late Empress Elizabeth hanging in his bedroom. Some time ago blood began to trickle down the face of the portrait. 'Kulczycki showed the portrait to his neighbors, who were awe-struck at the apparently supernatural sign. 'Finally a Greek Catholic priest named Szechewicz journeyed to Novosolka with a committee of investigation, composed of priests described as 'eminently reliable and trustworthy.' This committee reported that what the peasant had seen was really blood, and recommended the transfer of the portrait into a church as an object worthy of veneration.

"The legend was now complete, the story was launched into publicity and actually found currency in many papers, including the Neue Freie Presse. 'Needless to say, the whole thing was an arrant fraud. The frame of the portrait is of pine wood, which swells, and the peasants, backed up by the committee, declared that the blood was merely the resin which exuded from the pine wood frame.'

A priest is always near and ready to vitalize a miracle and endorse its genuineness. The winking Madonna, and the fearful one, like the house of the Virgin Mary which was transported by angels on May 10, 1297, to Dalmata, and still later to the Papal State of Loreto, with thousands of other equally incredible marvels, have indorsement from priests that they were real occurrences for the glorification of the church.

Bane of Teaching.

That cruel dogma that the earth was to be alternately destroyed by water, then by fire, which prevailed in Egypt 4,000 years ago, and which has been doing duty for the Christians ever since they had a being, is now producing a panic in Russia. Here is an Associated Press dispatch:

"St. Petersburg, August 23.—Reports from southern Russia say that a current belief of the approaching end of the world is causing a panic among the uneducated classes. At Kharkov, the capital of the government of that name, workmen are leaving in large numbers, wishing to spend what they consider their last day in their village homes. The factory-owners have asked the police to stop the immigration in order to prevent the ruin of business."

No century, and scarcely a year for two thousand years, but somewhere, among some people, the belief has been common that the "end of the world is nigh, verily at the door." This inheritance of ancient ignorance will continue to do duty, so long as the predictions of false prophets are given greater credit than are the revelations of science.

Yes, Educate Them.

News from Manila says 35 schools, with a probable attendance of 5,000 pupils, were opened in that city on July 3, by order of the provost marshal. One hour each day is to be given to teaching the English language. If sectarianism is excluded from those schools then this move is in the right direction, otherwise not.

The Necessity for Cremation.

A Chicago paper says that a Roman Catholic priest has "lately declared that the practice of cremation should not be sanctioned, since it is in opposition to the plan of the resurrection. If this divine were to live 1,000 years and could observe what happens to a body buried in the ordinary way in cemetery, it would be a most amusing thing to see his attitude. He would perceive that a body placed in the ground is in the course of time resolved into gases just as completely as one cremated, the only difference being that with cremation the change is accomplished more quickly and in a less repulsive way. There is not, nor can there be, any religious argument against the practice of cremation. Nature works constantly with only one method. She builds, destroys, and builds again. The rose wither at the bosom of a fair woman is composed partly of the man who died a few years ago. The bird singing in the tree is made up partly of the rose of the past. There is no individuality to matter. It is pressed by nature into this form or that, then thrown back into the common mass. This is but the alphabet of knowledge. Equally ridiculous from another point of view is the resurrection argument of the anti-cremationists. They deny omnipotence when they claim that to destroy the body's form by fire can interfere with the plan of salvation. Surely the God who can make a resurrection possible could reproduce the forms of human beings were that a part of the program of immortality. It would seem as if the age for literal rendition of passages purely symbolical in scripture should have passed, but the literalists still exist. They do not reason, but they assert themselves. They are becoming fewer and fewer in number, but not less stubborn in their attitude. They are curious people."

The writer of the above has developed most excellent theological views, and they should be spread broadcast among all Catholics who can read. It is a well-known fact that the moment a Catholic minister leaves revelation and advances on the domain of science, and takes it into consideration, the sublime potency of natural laws, his theological views suddenly become misty, confused, without a substantial foundation, and if he does not leave the church altogether, he inaugurates a system of investigation that finally leads to his partial emancipation from the thralldom of error. It does not require a brain of remarkably large convolutions, and with superabundance of gray matter, to realize the fact that the physical organization belongs to nature, and when dissipated its molecules of oxygen, hydrogen, etc., assume other relations and continue to evolve something—fruit, flower, seed or flesh.

Nothing in nature goes to waste; nothing therein can be destroyed; the molecules of matter may be dissolved into atoms, and the atoms into other atoms, and the ether atoms into something still more subtle, yet nothing is lost. In creation the demands of nature are most beautifully conserved, and that which belongs to her is transmitted through fire—purified—and then can be utilized in a still more glorious mission. There is something transcendently beautiful in a molecule, in its various missions, flying in the bird, glistening in the flower, scintillating in the dewdrop, or affording nourishment in the seed—never wearying in well-doing—never ceasing in beneficent operations, it glories in its liberation from the material corpse through the instrumentality of fire.

There is something antagonistic to good sense in insisting that a corpse must be allowed to send forth its disagreeable stench and poisonous gases; that it must be allowed to be the home of loathsome worms; that it must be retained in a coffin through which the waters can percolate, and then, thoroughly poisoned, join a current in the earth until finally landed in some one's well, transmitting thence the germs of typhoid fever, cholera, and other malignant diseases—yes, something antagonistic to good sense in insisting that nature must take that slow and disgusting process to retain her own. How different in cremation. No scent, no loathsome worms, no disagreeable scenes of horror, no poisonous gases, no pestilential disease-breeding germs; but through the fire of the furnace all these evils and disagreeable conditions are averted.

A Tyrannous, Bloodthirsty Religion.

The greatest obstacle abolitionists and reformers found in America, in creating a public sentiment against the abominations of American slavery, was the Christian Church. The clergy South, with great unanimity, and very many of the North also, declared in their pulpits that the Old Testament taught and sanctioned slavery, and that the New Testament nowhere condemned it. Colored people, who had been "born again," and had professedly become "Christians," were, for this reason, specially recommended while standing upon the auction-block, awaiting the cry of the highest bidder.—Dr. Peebles, in Jesus: Man, Myth or God, note, p. 71.

"There is not an apologist for Capital Punishment in England or America but flies to the Bible for arguments and examples. This is equally true of those advocating war and all forms of human bloodshed and butchery. The Mormons of Utah justify their polygamy by the commands of God and the practices of the patriarchs. The slave-holding clergymen of the more Southern of the American States buried holy texts from Moses and the prophets at the heads of Channing and Garrison, for advocating freedom and the universality of human rights."—Same, p. 58.

Religious Tyranny.

United States Commissioner Schuman, to the Philippine Islands, lately returned to this country, in an interview at the Auditorium in this city, is reported by the daily press to have said:

"In my opinion the rebellions, the last of which we are trying to suppress, were due in the first place to several causes, the principal of which were the tyranny of some of the religious orders, the exercise of arbitrary power by the governor-generals and the delay and corruption of justice."

Reports from all quarters concur in representing the primal trouble came from religious oppression. The civil authorities were under priestly control, and the military were blind to the church.

When the Philippines are Defeated.

Protestantism is raised to power by the United States, will these islanders in their defeat look with greater favor on Protestant oppression than upon Catholic? Were it not for the hope of supplanting Catholicism with Protestantism the war would have ended with the humiliation of Spain, and the insurgents would at this time be engaged in the building of a Republic where the horrors of war is now rampant.

Unbelievers to be Learned.

Wrote Wm. B. Curtis to the Record recently, from Lima, Peru:

"There are a great many Free Thinkers in Peru. They are mostly highly educated professional men who have left the Catholic Church because of skepticism and do not find greater satisfaction in Protestantism. Free Thinkers are found in the Universities and the learned societies."

By "Free Thinkers" are understood all classes of persons outside the orthodox churches, who repudiate the popular creed, and include Spiritualists, who reject the fall of man, total depravity, redemption through the atoning blood of a crucified God, etc.

Isn't it remarkable—directing the inquiry to churchmen—that visit what country we may, or remaining in our own, the educated class are everywhere repulsing the dogmas of the church, while the most zealous converts to the old barbaric faith are the emancipated slaves of the Southern States, and the unlettered peasantry of the old world?

These people inherited the belief that there was a Jesus born of a virgin, some nineteen hundred years ago, so they do not require the logic of churches, nor extracts from questionable history, to confirm them in the doctrine of a three-headed God. Neither are they sufficiently advanced to believe in the generation of mediums by the intermingling of Gods with mortal maidens.

Is It Possible?

The following editorial from the Chicago Tribune of Sunday, August 27, will explain itself:

"The lesson to be learned from the recent pilferings in the University of Chicago libraries seems to be that a divinity school is a dangerous place to send youth to and that morals are much safer in the English department than in the theological schools. For whereas in three years 237 volumes were removed from the divinity libraries, but 111 were extracted from the English department."

Of course this may go to show that the chief reason is greater than the desire for literature, but in any case it seems to be a throb to be shunned. This species of higher kleptomania is one that has long been a source of grievance among the authorities. At one time the philosophical library was devastated and particularly works on ethics were missed. It being remarked by one of the professors that a sense of humor, if not of justice, ought to have restrained the culprit.

There is no doubt that when a class of twenty or thirty students is bidden to look up a certain subject in a volume of which there is but one copy in the library, the temptation to secure the prize at any sacrifice is great, though one would naturally expect that common honesty could be looked for among seekers after higher education. The whole thing is a sad comment on the fact that morality and intellectuality do not necessarily go hand in hand, though it is gratifying to note that they usually do."

Colony of Spiritualists.

It is reported that a Spiritualist colony is projected, to be located at Setauket, Long Island. The movement is led by the Liberty Spiritual Camp Association, which has already acquired the requisite freedom in the vicinity. The site is a commanding one, with the Connecticut coast and its prosperous homes in full view. It is contemplated to establish a home for mediums, a library, and a college for aspirants to literary and psychic fame. Probably we shall hear more of it in due time. Any movement which will aid in the advancement of truth will have the cordial encouragement of The Progressive Thinker.

Sees Ingersoll in a Vision.

I have been a Spiritualist over twenty years. I sometimes have beautiful and instructive visions, but am not a public medium.

One evening of the 23d of July I saw and heard what I will now relate. I saw (in spirit) a congregation of people, where assembled I cannot say. A lady, a Spiritualist medium, was to address the people. I saw her standing on the platform and back of her stood Col. Ingersoll. I heard Col. Ingersoll and the medium's control (a fine-looking gentleman spirit) in conversation, and sensed, rather than heard, this conversation:

Col. Ingersoll said: "Permit me to use the vocal organs of your medium a very few moments. I want the control man to tell the people that I am not dead."

The spirit control answered: "You have permission to speak briefly through the lips of my medium, but she must be deeply entranced during the time you control her organs of speech. For if she recognizes your control it may disturb the brain forces and so interfere with the subject that is already impressed upon the brain of the medium."

Then I saw the medium seated in a chair on the platform, the control man a few steps behind her, and the control man who was in a deep sleep, or trance. At the same time her form stood at the front of the platform and her lips seemed to speak these words, but really it was Col. Ingersoll speaking:

"Friends, I can now say that I do know that death (so-called) does not end all. I live and can now answer the question for myself that has been asked so many times. If a man die shall he live again? I say most emphatically No! If a man die, he shall live. If he is having life, he shall have it more abundantly."

"I cannot express to you, my friends, the sensations that I experience standing here speaking to you, using organs not my own."

"When the change came to me I did not know for a brief time what had happened, what had come over me. I could see the dear ones I loved so well in front of me. At the same time I could see friends into the 'silent land' long years ago. I seemed standing on the threshold of two eternities, and I wondered at the transparency of the veil that had divided these two eternities. I know now that love is life, and life is love, and there is but one eternity, the Now and Here and Here is also Everywhere. One, only one Eternity!"

ABBE C. BIDDLEMAN.

Thornburg, Iowa.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As this title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

DR. R. B. WESTBROOK.

A Prominent Worker Passed On.

The death of Dr. R. B. Westbrook, of Philadelphia, creates another vacancy in the circle of our prominent men. It took place on Saturday, August 10, at his summer home in Pocomoke, Rhode Island. He was in his 67th year.

Richard Broadhead Westbrook was born at Dingmans Ferry, in Pike county, Pennsylvania, on the 8th of February, 1830. He was the son of Col. John Westbrook, a well-to-do citizen, and received the usual early education at the common school, and in the Delaware Academy. Becoming early subject to deep religious impressions, he entered at eighteen upon a course of theological study, and was licensed to preach the next year. In 1850 he became an itinerant, and four years afterward was ordained at Trenton, a presbyter in the Methodist Episcopal church. He was, however, of too philosophical a temper, and withdrew in 1852, to enter shortly afterward the pulpit of the Presbyterian church. He preached several years at Burlington, N. J. He now received the degree of A. M., honoris causa, from Princeton College, and having been chosen secretary of the American Sunday-school Union, made his home in Philadelphia.

The degree of Doctor of Divinity was next granted him by Washington College. Resolving to change his profession, he entered the law department of the University of the City of New York, and received the diploma of LL. B. He engaged in the practice of law in New York, having his office in the Evening Post building, in Nassau street.

At this time he was a diligent student and investigator of spiritual phenomena, attending meetings, seances, and other functions. When the Theosophical Society was formed at the residence of the late Henry J. Newton, he was a charter member. He was deeply interested until something occurred to shake his confidence, and he withdrew.

Dr. Westbrook was a very superior man to transact business. He became proprietor of coal mines in the "Clearfield region," and operated them successfully for several years. He was, however, convinced that the railway company discriminated against him in charges for transportation. The laborers in his employ were also ungrateful. He paid them promptly, and in cases of illness, Mrs. Westbrook, who is a graduate of the Woman's Medical College, attended the sufferers with assiduity and freely. But this won no reciprocal sentiment; they were ready to strike, and perpetrate disorders there as with less kind employers. Dr. Westbrook finally closed operations and returned to Philadelphia, where he spent the last years of his life.

He was in quick sympathy with the advanced movements of the times, writing, speaking, and otherwise doing his part to promote them. He published several treatises: "On Marriage and Divorce," "The Bible—whence and Whither?" "Man—Whence and Whither?" and "The Eliminator, or Skeleto Keys to Sacred Secrets." He also wrote a pamphlet upon the peculiar evasion of the provision of Stephen A. Gardar's will by the religious services arranged at the Girard College.

He was several times elected president of the American Secular Union, but was irked by what he considered the disorderly tendencies exhibited by prominent members. He possessed a deep reverence for truth, and an ardent faith in immortality. He was in no sense an iconoclast for the pleasure of destroying. Religion, he considered to consist in an honest and persistent effort to attain to the highest ideal of ideal excellence and to conform into actual character and practical life. "We must be higher morality," he wrote, "than the morality even of the New Testament." His aim was to eat the kernel and throw away the shell.

He placed the greatest happiness of man to arise from these sources: 1. The perception of new truth; 2. Its impartation to others; 3. Doing good to others. "A more rational conception of future blessedness than this," he declared, "is impossible."

His health had been frail for many years, and he made no unreasonable efforts to preserve it. During the last few years he was steadily failing, and received the most assiduous care from his faithful wife. What art could do, or scientific knowledge suggest, was employed. But the final event, however postponed, was inevitable.

A prince and a great man lies prostrate. He was brave, public-spirited, critical in respect to just and honorable action, affectionate in disposition, a friend to his friends, a lover of the true, and faithful to convictions.

The late Professor Wagner at his death made him trustee of his estates, a position that he would execute the trust exactly for the purposes for which it was designed. The Wagner Institute for Workingmen is the monument of their efforts—philanthropic with intelligent application, and certain to effect what was contemplated.

Ingersoll Memorial Number.

The Free Thought Magazine for September is an "Ingersoll Memorial Number." It contains original articles on Ingersoll from Elizabeth Cady Stanton, Charles Kent Tenney, George Jacob Holyoake, B. F. Underwood, Judge C. B. Waite, David B. Tague, Susan H. Wilson, C. W. Melrose, Helen H. Gardner, Prof. Daniel Ames, Daniel K. Tenney, Prof. Hyland C. Greenhill, and by the editor and assistant editors. Also the proceedings and speeches of the great Ingersoll Memorial Meeting held in Chicago, and the best likeness of Ingersoll that has ever been published. This number of the magazine is printed on heavy book paper and bound in linen paper covers, with black border.

An Excellent Test.

C. H. Figures gave the following to a lady at Camp Brady: "Have you ever had anything to do with Fortress Monday? I seem to be duck hunting in a row boat all alone excepting a dog in one end of the boat. It is very cold, the ice is drifting all around. I am dressed in soldier's clothes. The dog makes a sudden leap, the boat tips, and I am thrown into the icy water. I am caught under one of the cakes of ice and rise no more. I get the name of Joel Norton and he calls you sister. He says he is impressed you to come to Brady that day and receive this test." The lady recognized every particular.—Cleveland Record.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

"Progression, or How a Spirit Advances in Spirit-life." The Evolution of Man. Two papers, given in the interest of spiritual science, by Michael Faraday. Price 15 cents. For sale at this office.

UNIVERSAL PEACE.

Is It Possible of Attainment?

THE QUESTION ANSWERED AFFIRMATIVELY—IT IS IN ACCORDANCE WITH THE TREND OF CIVILIZATION.

The question asked is one that should deeply interest every one that accepts the truths of the spiritual philosophy as the power which is to finally lift human life out of its barbarism; reorganizing human thought and its result human conduct; placing it on a foundation which has for its corner-stone universal peace, accomplished not by the methods largely in vogue of the "big fish swallowing the little ones," which if accomplished would only result in a state of inertia, a stagnation of life's energies, sighing because there are no more worlds to conquer. Out from a practical acceptance of the truth announced in that immortal document, the Declaration of Independence, which says that all, whatever the external environments may be, which at present are holding them back, are to be free planes in their evolutionary growth, are entitled to life, liberty and the pursuit of happiness.

How few there are in comparison with the whole who can understand the significance of that expression, one that can never grow old or rusty through the coming cycles of human life, must have had a very perfect comprehension of that condition of society when he said, "My country is the world, and my religion is to do good."

Man in his terrific struggle with the physical world, which he has rightfully striven to bring under the dominion of the intellectual spiritual powers of his being; and which has contested every inch of the ground already gained, and which he can only retain by a watchful and unceasing vigilance, has apparently been compelled to neglect the promptings of his social and spiritual nature; and the watchword of his life being "every man for himself, and the devil take the hindmost." That it was intended only as a temporary condition is apparent from the fact that as he more completely brings the physical world into subjection, the more anxiety he manifests to bring the interior life into harmony with the divine law; confirming the truth in the statement that which is moved is "standing" and that which is spiritual. Causing him to realize that life consists of something more than the external environments and limitations of his physical being and the material sense world; that they are only a part of the whole, a mere segment of the great circle which when completed will present the harmonious features of human life in a manner that at present cannot with his one-sided development be realized.

When one of our former presidents was asked what method he considered best to adopt in the resumption of specie payments, he replied that "the best way to resume was to resume." So with the great question before the world; how best to bring about that most desirable condition, universal peace? The reply might be made: To establish peace and then keep the peace. But how can mankind be made to realize that the obligations of that condition are of such vital consequence? Only by being educated up to a realization of the desirability of that condition, and the consciousness that by its adoption his material and spiritual advancement would be greater than under the present system.

The poet Longfellow beautifully expresses the advance thought on that subject in these lines:

"Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals or forts."

In realizing what will be accomplished by the change from the old system to the new, the pulse-beat is quickened and all the energies of life are aroused to action in working for a consummation of that new dispensation where the mighty force of human thought is used not in the destruction of life but in its improvement.

The International Peace Congress recently held has accomplished two very important objects. It has given to the world that it is possible for the nations to counsel together in regard to the most practical methods by which the horrors of war can be presented. It has also presented that problem to the world and has asked for its solution. It has given the world something to think about, starting a train of thought which ultimately will result favorably in regard to the question debated.

"Beware when God lets loose a thinker." It is the most powerful force in the universe. It has given to the spiritual forces the same relation that the powerful explosives that man has invented do in the material realm; to be used for the removal of obstacles that are in the way, impeding his efforts in the subjugation of the physical universe; or to be used as a destructive power, so thought power can be used as a mighty propelling power bringing life up to higher levels, beautifying and making heavenly human existence; or producing a condition which would be hell let loose. As a witness of the truth of that statement, we have an illustration in the development of the machinery of war, which in magnitude and destructive power has never before been equaled; placing at man's disposal forces that are terrible to contemplate in their results, but which ultimately will bring that condition so desirable, which at present is largely in the dream land of the world's reformers.

To those individuals who have not evolved any farther in their life than to suppose that the acme of perfection has been reached in the present phase of human development, the propounding of that great question and its solution will appear as an idle dream, a castle built in the air.

We will present the following questions to that class of thinkers, and with all due respect for their opinions kindly request answers to them. Would it have been possible fifty years ago to have called together representative minds of the different nations, willing to discuss the practicability as well as the possibility of substituting international arbitration in place of war? From our view of the question there is only one answer; that it would have been an idle dream, a castle in the air without a foundation based on human development on which to build.

It having been shown that in the evolution of human life it has advanced to that condition where it could take the preliminary steps in the accomplishment of that much desired condition, universal peace; can it and be consistent with what has already been accomplished place the boundary line there, forbidding any further advancement in that direction? The answer must be that whether willing or unwilling we must move forward. We may think that we have accomplished wonders, but they are trifles when compared with the results to be attained. Above and beyond the externalities of life which we in our conceit

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS,
DOINGS, ETC., THE WORLD OVER.

WRITE PLAINLY.

"I would like to impress upon the minds of our correspondents that the Progressive Thinker is set up on a Linotype machine that must make speed equal to that of a compositor. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written in ink on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige The Progressive Thinker.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every article or item that appears. This rule will be strictly adhered to.

Will C. Hodge dropped into The Progressive Thinker office on his way from the Western camps to Beloit, Wis., where he will attend an army reunion and spend a few days visiting friends. He brought a goodly number of subscribers to the best Spiritualistic paper on earth, and reports a very successful season's work. He is open for engagements for the fall and winter, beginning with October, and for the coming season of 1900. Will attend all calls for funerals. Address: 40 Loomis street, Mr. Hodge should be kept constantly employed. He gives excellent satisfaction.

At the annual meeting of the Michigan State Spiritualists' Association at Lansing the following officers were elected for the ensuing year: President, D. D. Dewey, Grand Blanc; vice-president, John Hutchinson, Jackson; secretary, May F. Ayres, Lansing; treasurer, Charles A. Clements, Lansing; trustees, C. D. Phillips of Ponton and Mrs. J. Williams of Schoolcraft. John Hutchinson and Dr. A. B. Spinnery of Reed City were elected delegates to the National Convention to be held in Chicago in October.

The annual business meeting of the Mississippi Valley Spiritualists' Association was held at the camp grounds and the following officers were elected for the coming year: President, Prof. W. F. Peck, St. Louis, Mo.; vice-president, A. L. Dunn, Winnebago City, Minn.; secretary, E. L. Kilby, Ottumwa, Iowa; treasurer, Isaac Millis, Ottumwa; trustees, to fill vacancy, Alonzo Thompson, Omaha; Dr. O. G. W. Adams, Dubuque; Mrs. M. E. Foster, Clinton. The president, secretary and treasurer and some of the trustees were re-elected, which is the best evidence that they have faithfully and successfully performed their duties. A large attendance and good meetings are indications of success. Then it is apparent that this has been the banner year in these particulars, and speak well for the present management.

John A. Johnston, of St. Louis, Mo., trumpet medium, is located at 241 Winchester avenue, Chicago.

Mrs. Jennie Salew, of Oregon, visited the Spiritualists of Cottage Grove, August 12, and remained with us until the 18th, and gave several instructive lectures; one public lecture at the Masonic Hall on Sunday, and three private lectures to the N. S. A. Society. His lectures were appreciated by all, and we hope he may return sometime in the near future.

Mrs. Mande Lord Drake will leave Cripple Creek soon and go to Colorado Springs. She has done a most excellent work at Cripple Creek.

Ella M. Johnson writes: "Kensington Truth Seekers have decided to hold another grove meeting, September 10, as the one of August 27 met with such success. We had many good speakers as well as test mediums. Among our speakers were Mrs. Summers, who gave us an interesting talk as well as many spirit communications. Mr. Ruffles did likewise. We trust to see many familiar faces as well as strange ones out on the 10th inst. Comelet us get acquainted, and bring your church announcements with you. Take West Pullman Calumet electric street cars right to the grove on 110th street and Shurtliff avenue, on south side of 110th street."

Mrs. Amanda Coffman, lecturer and platform test medium, has the following engagements: Lake Cora, Mich., September 3; Bankston Lake, Sept. 10; Indianapolis, Ind., January, 1900. She would welcome her services for the fall and winter meetings. Will answer calls to attend funerals. Address: 173 North Union street Grand Rapids, Mich."

Loella Brooks writes from Grand Rapids, Mich.: "Rev. B. F. Austin gave two able discourses to good audiences at the First Spiritualist Church room, Sunday evening, August 20, on 'Why I Became a Spiritualist,' and Monday evening on 'Spiritualism, the Religion of the Bible.' He did much good to the cause, especially among investigators. On August 23 Edgar W. Emerson spoke to a crowded house. Many went away because they could not gain admittance. His inspiring words and the tests were appreciated by Spiritualists and skeptic alike. Oscar A. Edgerly, of Lynn, Mass., speaks for us, September 1 and 3."

Dr. N. F. Ravlin is now located at No. 17 Erie avenue, Rochester, N. Y., where he can be addressed for engagements. Those in the East will find him a logical and eloquent speaker.

The First Spiritual Alliance has secured new quarters, and will hold its first meeting in its new hall (now called the Union Park Hall), 517 West Madison street, Sunday, September 3.

Afternoon meetings will be devoted to mediums and conference work, to which all mediums are cordially invited. At 8 p. m. Dr. White will lecture; subject, "The Philosophy and Phenomena of Spiritualism: A Scientific Inquiry." Mrs. Hamilton Gill will follow with spirit messages.

Carrie P. Weatherford writes: "I shall lecture and give tests at Marshalltown Camp, Iowa, September 3 to 17. Parties in that section desiring my services for the latter part of September please address me as above.

Mrs. A. C. Cason and daughter desire to engage with a reliable Spiritualist society as inspirational speakers and platform test mediums. Would prefer permanent engagement for the fall and winter months, in either Tennessee, Georgia or Alabama. Terms reasonable. Address, Reliance, Polk county, Tenn."

Mrs. C. H. Mullins writes: "We feel that we are very fortunate in securing the East Looking Hall at the People's Institute for our Sunday meetings. It is a very pleasant hall and will seat between two and three hundred people. We will begin Sunday-School at 2 p. m.; regular meeting at 8 p. m. The regular Wednesday meeting of the Freedom Society will be held at Mrs. Towne's, East Grossdale, September 6. The car line to reach there is the Garfield Park line of the Metropolitan to Forty-eighth street; there take the La Grange car to East 100th street and walk about three blocks north. We will go early and take lunch. We hope to see a large crowd there, as Mrs. Towne's aged mother is not able to get out very much, and is an old time Spiritualist and medium, and enjoys the meetings."

Mr. Winans and Mr. Norman, physical mediums and independent slate-writers, passed through this city last week, on their way to Marshalltown, Iowa, where they have an engagement with the camp. They report the Lily Dale Camp a great success. They will probably remain at Marshalltown for some time.

Mrs. A. C. Hawkins writes: "Will you allow me to speak in your columns to speak of the good work carried on in our city by A. W. C. Wheeler. Three months ago he came to us almost a stranger and with a very limited number organized a society known as the Church of Spirit Communism. By his genial manner, added to energy and perseverance, he now has crowded houses. The ladies of his church have organized a Ladies' Aid, and in their own peculiar way are doing great good in trying to build a solid foundation for this beautiful truth."

Dr. H. C. Andrews writes: "The First Association of Spiritualists held its second general meeting and reunion four miles east of Payson, on August 26 and 27. The attendance was large and a general good time enjoyed by all present. The meeting was addressed by Mrs. W. J. Bryan, of Payson, Ohio, and Dr. H. C. Andrews, of Jonesboro, Ind. Lectures, platform tests and improvisations were the order of the day and greatly appreciated by all present. Our cause is gaining ground here, and may the banner of truth and Spiritualism ever wave."

At the meeting of the Eclectic Society of Spiritual Culture, on the 27th, monthly whole-world soul communion day, H. N. Mayne spoke upon "The Divine Constitution." He said: "Every religious organization has a central thought around which to build. This is its soul, its present ideal of perfection. When the ideal is unfolded to its limits of involved creative force or externalizing power, then further increase of life, continuing soul growth, calls for a new and higher ideal. All forces and forms of being must be correlated; the stability of the universe depends upon the law. It is unthinkable that our world, or any world of the universal system, exists independent of a central scheme of interdependency holds all in unity. It follows that divine consciousness unfolds through stages of perfection, that spiritual ganglia or centers of force make up the infinite life, as they do the finite. Physiologically considered, a nerve center—as the wrist, the elbow, the shoulder—can only direct and control what is below it, and this subject to a still higher force center. Thus all force must be centered before it can be radiantly manifested. The true spiritual attitude is to build on the highest ideal conceivable, with all the channels of inspiration open for still higher influx. Thus do we move up into the divine consciousness; thus do we become immortal."

Dr. H. C. Andrews will make engagements for the fall and winter months, after the 1st of October. East or West. Permanent address, box 135 Jonesboro, Ind.

G. F. Perkins intends to start meetings soon under the charter of Beacon Light Spiritual Church, and would so notify all friends who may wish to assist in reorganizing the same to send in their names. Also will consider calls from neighboring cities. Address, 98 Thirtieth street, Chicago, Ill.

Mrs. M. A. Clayton writes from Albany, N. Y.: "I have been in camp at Lake Pleasant, Mass., for three weeks, this being my twenty-fifth successive year at the beautiful and far-famed Mecon of the Spiritualists. The year of the World's Fair in Chicago, which I attended, is the only year I have missed in all those many years. I am happy to write you that the numbers present, and good harmonious spirit pervading all, reminded me of days of old, when the camp-meetings were in their infancy, when we seemed like one big family."

The State Spiritualistic Association of Minnesota will hold its annual convention September 5, 6 and 7, in Minneapolis. The meetings of the association will be open to all Spiritualists, mediums and speakers, and special invitation has been extended to those living at a distance and en route for the West.

Mrs. M. McCaslin writes from Ashley Camp, Ohio: "Mrs. Dr. Nellie Mosler, who has been the platform test medium during the whole session of camp, gave last Sunday the last test scene, which had a tendency to dispel many people's ideas of what constitutes a spirit, making them very ordinary men and women, still retaining much interest in worldly affairs, especially those connected with their own mortal friends, and changing the minds of many people about the subject of so-called death. Mrs. Mosler seemed to be about half over the border during the whole camp. Again and again she would arise from a bed of prostration and go to the auditorium, either carried in a chair or supported by her crutches, to perform her duties as test medium; out of the twenty-one days of the camp, she only failed to appear two days, be-

cause she was unable to lift her head from the pillow, and sixteen days gave two public seances a day, besides many private ones while lying on her sick bed."

G. F. Dougherty, of Neoga, Ill., writes: "A good medium should come this way and assist us in planting Spiritualism. The people here are anxious to know the truth. I will help all I can."

T. S. Russell writes: "The Englewood Spiritualist Society, 528 West Sixty-third street, Brooklyn, N. Y., will hold a special service September 3, at 2:30 p. m.; conference and election. All members are earnestly requested to be present. Also at 7:30 lecture and spirit messages. Seats free."

Rev. S. Augusta Armstrong writes: "I would be pleased to make engagements with any society or camp while in the West. I will be at Harborside Camp Meeting, Los Angeles, until October 1. Any communication addressed to me at 1013 South Broadway, Los Angeles, Cal., will reach me."

P. D. Dunlap writes: "Yesterday was the closing day at Lake Brady camp. I delivered the farewell lectures, and expect to serve the East Side Society of Spiritualists, of Cleveland, Ohio, for September. Any one desiring my service for week days, either for lectures or funerals, within a reasonable distance from Cleveland, can engage me on reasonable terms. My address will be for the next month, No. 18 Franklin court, Cleveland, Ohio."

H. J. Donnelly writes from Cripple Creek, Colo.: "Isn't Mrs. Lord Drake a grand, good woman? She is a most friends everywhere, and a number of us are giving up smoking, through the influence of her lectures. Her motto seems to be: 'Do good. Be happy.'"

It appears now that Moses Hull was badly deceived in reference to the slate-writing test that he reported. Benjamin Lukens declares that he "did it." Verily, what next?

Dr. A. B. Spinnery was in the city last week and lectured Sunday afternoon and evening at No. 77 Thirty-first street. The Doctor is a favorite here as well as in Michigan. He is constantly doing a grand work, as he is overflowing with humanitarian impulses.

C. M. Folsom writes: "One of the most pleasant instances that occurred at M. Pleasant Park this season, was the marriage of Mrs. Julia A. McKiddy to E. P. Pettit, of Elkhart, Ind. Mrs. McKiddy resides on the grounds in her pretty cottage, where the ceremony was performed by Rev. Josie K. Folsom, of Springfield, Mo., in the presence of a few of her most intimate friends. Mr. and Mrs. Folsom went to Clinton on the advice of their spirit guides. Mrs. Folsom delivered two satisfactory and instructive lectures; also held two seances, at which her guide, Little Effie, gave many messages to the spirits of the dead. Mrs. McKiddy has been engaged by the camp at Marshalltown, to take the place of Maggie Walte."

"The Philadelphia Press says: 'The lord of the manor of Newlands Hall, near the hamlet of Chalfont St. Giles in Bucks, England, died on March 11. 'Squire' Allen, for so was the last of the possessors of the manor light was a great sportsman, and was known for his propensity to get the best out of his stable, 'Hard-driving' Allen. Even since his death, the villagers declare, the square has returned and can be seen driving freely in and out of the gate leading to the hall. At the actual gate of Newlands there are couple of small lodges, occupied at present by a venerable dame who has lived there for thirty-eight years. This lady has never seen any ghosts herself. Most likely she would take good care to be out of the way whenever she had any idea that they were in the neighborhood. But she has heard that the coach and four have been seen galloping down the drive and out of the gateway during the night, or longings she has heard, strange sounds dimly resembling the tramping of hoofs and the rumbling of wheels. On one occasion she courageously investigated the matter, and found that the noise was made by a cow foraging her way through a hedge. This may not go very far toward a four in hand, but at least 'tis something. The villagers, however, are of one mind and the artist of the London Daily Mail has done his best to express their belief in black and white. They stand by the ghost.'

Mary Webb Baker will return to Springfield, Pa., from Lily Dale, about the 20th of September, and can be addressed there for funeral and society work.

THE LIGHT OF SPIRITUALISM.

Softly o'er this world of ours
Shedding a clear, resplendent light,
Breaking fair and radiant powers,
Which are marvellously bright.

Many do not see this star,
Many groping in the dark,
Many see it from afar
As a feeble, flickering spark.

This fair light is of the spirit,
Which we know to be the real;
Mortal eyes cannot behold it—
Eyes of the soul we must unveil.

It is spreading, swiftly spreading
Far and wide from clime to clime,
Its bright rays are ever threading
Souls which seek for truth sublime.

With serene and beauteous splendor
Mid the strife and toil of earth,
Glowing this light, supremely tender
From the realm which gave it birth.

Spirit realms unite in gladness,
Sending forth this light sublime,
Breaking forth gray mists of sadness
That have lingered for all time.

Hecla, S. D. PEARL G. LEIGH.

Island Lake, Mich.
Island Lake closed its meeting August 27, with Cella Lincoln as speaker of the day. Her lectures were grand and uplifting.

From start to finish the meeting was a harmonious one, and it was one of the best conducted camps we ever attended. The music, conducted by P. O. Hudson, was of the finest character, and was inspiration for all that followed. The bazaar conducted by the Ladies' Auxiliary, was a decided success, and netted a handsome profit for the society.

The Board of directors elected to office for the ensuing year are as follows: James W. White, of Huron, president; W. M. Murray, Salem, treasurer; Mrs. A. G. Brown, Detroit, secretary; trustees: Asa B. Smith, Northville; Nellie S. Baade, Detroit; A. E. Parker, Flint. P. O. Hudson, Bay City, musical director. A. G. Brown, Detroit, manager.

It is needless to say that the board of directors will do all in their power to promote the interests of Island Lake camp. It is expected that several new cottages will be erected next spring, and the camp grounds beautified in every way possible. The ladies have taken the matter in hand, and we expect to see a great improvement in the way of flowers and all things beautiful. Until next season may each one of us aspire to be good and true, knowing if we are not weary in well doing we shall reap if we faint not.

NELLIE S. BAADÉ.

THERE ARE OTHERS. IMPORTANT MATTER FROM

Some Things That Seem Slightly Amusing.

The Spiritualists of America are of course pleased at the public announcement of Prof. Hyslop and Hodgson and others, that the fact of the immortality of the soul and its communication with mortals is established; but they are at the same time much amused at the evident innocence of these professors in proclaiming Mrs. Piper as the most remarkable woman of the century, and that through her mediumship they will soon be able to demonstrate this immortality of the soul, its power to return to and hold communication with mortals, its memory, its identity, etc., for every intelligent, careful investigator of this phenomena, and there are millions of them, know that Mrs. Piper, while no doubt a good medium, is by no means alone, or by any means the most remarkable woman of the century, and they also know that this immortality, memory and conscious identity of the human spirit after what has been mistakenly called death, has long been an established and a demonstrated fact. These professors seem to think that they have found something unique and unheard of in the mediumship of Mrs. Piper, while there are dozens of mediums in this country with whom the professors could obtain more evidence of these facts, in one week, than they could with Mrs. Piper, if what they report is all they have yet obtained, in years.

Why do they not go to Keeler, of Brooklyn; Fred Evans, of New York; Mrs. W. M. of New York; Mrs. H. B. of New York; James Riley, of Marcellus, Mich.; the Bangs Sisters, of Chicago; the Brockway Family, of Denver, Col.; and any one of twenty other mediums that might be easily mentioned. In fact the country is full of better mediums than Mrs. Piper, judging from what the professors report of her powers. I can get more evidence in my own home of the conscious existence, identity, memory and verity of the disembodied human spirit, and of its communication with mortals, and hold communication with mortals, in one week, than these professors have been able to obtain with Mrs. Piper in years. In fact there is nothing unusual about her mediumship, as every intelligent investigator of this phenomena well knows.

Let the professors engage James Riley, of Mich.; Fred Evans or P. L. O. A. Keeler, of New York; or Mrs. E. S. Hibbitts, especially the latter, of Muncie, Ind., as they have Mrs. Piper, and the woman who is sitting close to them can find more evidence of the facts they are investigating, in one week, than they can get with Mrs. Piper in a year, if they have only succeeded in getting what they report in the years they have had her under their control.

They are wasting their time, and causing an amused expression to spread over the faces of Spiritualists everywhere, by their innocent belief that they have discovered anything new, or have the most reliable evidence of the communication with mortals, when the facts they are investigating, in one week, than they can get with Mrs. Piper in a year, if they have only succeeded in getting what they report in the years they have had her under their control.

I am glad to see that scientific men are finally taking an interest in this phenomena. As usual they are lagging in the rear of the procession, but this is better than to have them absolutely denying the possibility of these phenomena, and doggedly refusing to trace the cause of the matter to the result of their investigation known, even after they are themselves thoroughly convinced of their demonstrated truth.

There is scarcely a city of any size in the Union that does not contain intelligent men and women, of sound minds, and unshaken and unshakable characters for truth, honesty and virtue, who have long since received, and who are daily receiving an absolutely convincing proof of the continuity of conscious life, identity and memory beyond the grave, as given through Mrs. Piper.

No one can believe this phenomena without the evidence of his own eyes, ears and senses; but all do believe it after thorough investigation, and the more thorough the better.

Springfield, Ill. H. C. BELL.

Lake Brady, O.
The camp here is now in the bustle of breaking up. The last regular meeting was held Sunday, with Mr. A. C. Dunlap, of Cecil, O., assisted by Rev. Geo. Day, of Philadelphia, closed the lecture course.

Mrs. Flora Russell and Mrs. Sadie Herrick rendered beautiful and touching musical numbers. Alfred Kellogg, of Cleveland, who by purchasing the greater part of the property, that which was in the receiver's hands, permitted the camp to be opened this season, was presented with a gold-headed cane. The season has proved fairly profitable financially, and the propaganda has been greatly extended.

Woman's Day was celebrated here last week. Yellow banners, yellow draperies and flowers of all kinds, formed the decorations. This was the fifth annual Women's Day at Lake Brady, and the ladies all worked with a will to make it a success.

The speeches were short and pithy, and brought out woman's work in all its various points. A dance was given by the ladies in the evening, all the expenses of the evening being paid by them. There being mostly old people attending, the programme contained all the old dances with which the old people were most familiar. Dim old eyes grey, bright, faded cheeks, flushed with the enjoyment of youth and rheumatism was discarded and forgotten as the good old dances were called off, and executed by the dainty little ladies and grey bearded gentlemen, with a grace and dignity of which the young people scarcely know.

"History of our Inquisition" Every citizen of our country should read this concise history of that Romish church institution known as the Inquisition. The animus against the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25 cents.

THE TWO WORLDS, MAN-CHESTER, ENG.

A VISION OF DEATH.

Commodore Oliver Hazzard Perry went down among the Spanish West Indies in 1819 to suppress the piracy rampant there.

He was successful in his mission, but it was accomplished during the heat of the tropical summer, and the climate was more than Perry could endure. He was taken with fever on his way down the Orinoco river, and died as his ship was arriving at Port of Spain, Trinidad. Meaning the Constellation, Capt. A. S. Wadsworth, was en route to join Perry at Trinidad, and on August 24 Captain Wadsworth had a dream that was most impressive. He seemed to be pacing the quarter-deck of his ship and looking at the sea and sky with admiring eyes, when, with some little stir, a man came on board at the weather gangway. Looking in that direction he saw that it was Captain Gordon, who, as he knew, had been dead some years, but Wadsworth was in no wise disturbed or astonished at seeing him. After a greeting Gordon said:

"Where are you bound?"

"I am going out as Perry's captain," replied Wadsworth, "he will hoist his flag on board at Trinidad."

"No," said Gordon, "that you must not expect to see, for Perry now belongs to my squadron. Look around you and you will be convinced."

He pointed over the side of the ship. Captain Wadsworth looked in the direction indicated and saw what appeared to be a harbor with a town and a fort. The flags of the ships in port and on the fort were at half-mast. Minute guns were firing.

Presently two or three boats came from behind a man-of-war at anchor in the harbor. They were filled with officers, and the crews rowed slowly and with muffled oars. Another boat, carrying a band that played a dead march, next appeared, and after this still another boat that bore a coffin, shrouded in black and bearing a naval hat and sword. The coffin was surrounded by officers who seemed to be in deep grief. The procession glided with minute strokes toward the town. The sound of tolling bells and minute guns was plainly heard.

At this point of the dream Captain Wadsworth was awakened, and so deep was the impression made by it that he did not go to sleep again that night. In the morning the dream was described to the other officers of the ship, and a record of it was written out for future reference.

After a few days the Port of Spain was reached, and the John Adams was found at anchor there. As soon as the Constellation was anchored a boat came over from the Adams with an officer, who came to announce the death of Perry, and when he was questioned about the funeral he described the funeral procession in detail, precisely as Captain Wadsworth had seen it. The funeral was held on the 24th.

LIGHT OF THE EAST, CALCUTTA, INDIA.

Occultism among Tahitians. Just as to-day some clairvoyants, when asked to use their peculiar faculty in behalf of some person demand, in order to establish "rapport," something that has been touched by the individual, so the Tahitian wizard, when invited to employ his powers, insisted that those who desired his aid should provide him with something belonging to the party to be exorcised. Plainly, then, the power of the wizard, for this reason, it is said, the islanders generally burned such fragments of their personality, fearing the influence that might be brought to bear upon them through such means.

In matters of importance oracles were frequently consulted; that is, clairvoyants were appealed to, as in ancient Greece, Italy, Gaul, and other places. Haruspicy was another form of divination much in vogue, the pig being used more extensively than any other creature for that purpose. The movements of the animal entrails, interpreted by the priest, decided important national affairs. It is said that occasionally a priest would remain in a state of trance for three or four days at a time, moving and speaking as if actuated by some power and intelligence quite foreign to himself; and while in that condition he was regarded as a god, the closest attention being paid to every word and action.

Seers were in the habit of utilizing a pool of water as a crystal, or "magic mirror." When called upon to trace the good or evil of the heart-seeking priest would go to the house whence the property had been taken. In the floor he would have a hole made and filled with water. Holding a young banana tree, he would stand gazing into the water; then, invoking the gods, the seer would look fixedly until he saw in the water a face, which he would instantly declare to be that of the thief, the spirit (astral form?) of the guilty party having been drawn to the spot by the will of the gods. The culprit was then described and named.

LIGHT, LONDON, ENG.

WHY NOT?

In Mr. Stead's report, published in the Philadelphia Press, of the speech made by Mr. Andrew White at Delft, on July 4, when the American delegation to the Peace Conference laid wreath upon the tomb of Grotius, the following interesting passages occur:

"But still more surprising was Mr. White's invocation of the shade of William of Orange, 'The Silent,' in order to suggest the possibility of intelligent observation, if not of communication, between the other world and this, a spiritual doctrine which Ambassador White was always supposed to have held in special horror. Yet what Spiritualist could resist more definite expression of hope and belief than is to be found in the following passage:

"But if the dead, as we fondly hope, live beyond the grave; if, undisturbed by earthly distractions, they are all the more observant of human affairs; if, freed from earthly trammels, their view of life in our lower world is illuminated by that infinite life which streams from the source of all that is true and beautiful and good; may we not plausibly believe that the mighty and beneficent shade of William of Orange recognized with joy the birth hour of Grotius, as that of a compatriot who was to give the Netherlands lasting glory?"

"May not that great and glorious spirit have also looked lovingly upon Grotius as a boy lingering on the spot where we now stand, and recognized him as the one whose work was to go on adding in every age new glory to the nation which laid wreath upon the tomb of Orange, and by the blessing of God, founded and saved?"

"The genius lost must have inspired

Mr. White with this lofty imagining. When he spoke he was standing at the tomb of Grotius, and a few paces from the grave of the jurist there stood a monument to the great Dutch hero, William the Silent.

"In this connection, Mr. White said he seemed to hear a voice bidding the Peace Conference be brave, true and trustful in that power in the universe which works for righteousness. He added: 'Go on in your labor to search out facts and develop principles which shall enable future conferences to build more and more broadly, more and more loftily, for peace.'"

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

PHYSICAL MANIFESTATIONS.

I had the pleasure last night of attending a developing circle at the house of a dear friend of mine, Mrs. Surenne, 27 Pitt street, Sydney. Mrs. Surenne, as you doubtless know, is a wonderfully gifted medium, and the guides make good use of her, as the following account will show.

There were only nine sitters present including myself (sitting for the first time for the purpose of development), and of course the medium. We sat in the room always used for circles, quite an ordinary upstairs room, simply furnished and covered with oilcloth.

The door was shut and the candle extinguished. Almost immediately the medium was controlled, and the guide "Alice" spoke to us all.

She named to us the departed friends who stood around us, and while she was speaking we could all see most beautiful lights. The guide then told us to join hands and sing.

We did so, singing "Nearer My God to Thee." The Indian guide Carparishia next controlled, and told us that there was such strong physical influence present that if we wished it, he would give us some "physical manifestations" of course we were all anxious to have them; and Carparishia then asked us what he should bring. Some asked for flowers, but he said he did not like flowers, but would send his brother Maroo, another Indian guide, to fetch us something more substantial; he then disappeared, and we could distinctly see the Indian's features, beautifully illuminated, waving gently to and fro. The next control was Wilson, a guide of Mrs. Surenne's; he also spoke beautifully to us all in turn, and then he told us to sing while the Indian guide Maroo gave us the promise of some manifestations. We sang several hymns, and after singing the first hymn we heard a shower of something wet, while a strong smell of the sea pervaded the room. The Indian guides were chatting away in their own tongue the while, occasionally stopping to tell us to "sing on," every two or three seconds something heavy fell on the floor, and then a rattling noise like small stones on the ground. After a time all was quiet, and after speaking a few minutes to us, telling us that had given, and consequently physical force, that had enabled the guides to give us such a beautiful test, they left the medium.

We then lighted the candle and looked about to see cause and effect. What was our surprise to find large pieces of rock covered with small shells, large shells containing living fish and seaweed and small shells lying about in all directions.

We were all astounded and overjoyed. "How wonderful creation is," can only be understood by God's thinking people, who give their thoughts and sympathy to their beautiful religion, Spiritualism.

"Ask and ye shall receive."

Clinton Camp, Ia.

Although hundreds of our campers took flight for their homes during the past week, many more came in their places and the last Sunday of the meeting was a great day in all respects. W. F. Peck delivered the morning address on the subject of "Evolution and Immortality," which, like every lecture he has given this season, made a deep impression and afforded much food for thought and discussion. In the afternoon Mrs. Allyn spoke in her own characteristic and inimitable way from questions by the audience, and clinched the hold which she had already attained upon the affections of our people.

In the evening the largest audience that has ever attended the closing services on these grounds assembled to listen to the strains of sweet music, and to the splendid choir and orchestra, and to indulge in a love feast of short speeches which was participated in by a large number of speakers, mediums and laymen. President Peck closing with a few words of congratulation for the past and hope for the future.

So closes the 17th annual camp-meeting of the M. V. S. A., the most successful in every way ever held upon these grounds.

While there is some disappointment that the net financial returns were not great, still it is a fact that about three hundred dollars on the right side of the ledger and the foundation has been laid for much larger returns in the near future, there is every reason for congratulations.

A number of needed improvements will be made before the next meeting, and visitors may be assured of greater comforts and conveniences than ever before.

REPORTER.

"Three Jubilee Lectures" by J. M. Peebles, M. D., Dr. Peebles, a brilliant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office.

"The Great Roman Anecdotes" by Prof. Geo. P. Rudolph, Ph. D., ex-president of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Hartsman. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

"The Universe." What Force Is The Beginning of Creation. What Matter Is. The Creation of the Earth. The Beginning of Life. Immortality. The Substance of Its Environments. Psychic Science. What the "Soul of Things" Is. Song of Psyche. A pamphlet by L. M. Rose. Contains 71 pages of interesting matter. Price 25 cents. For sale at this office.

"Voltaire's Romances," translated from the French, with numerous illustrations. These lighter works of the brilliant Frenchman and invincible enemy of the Catholic Church, are worthy of wide reading. Wit, philosophy and romance are combined with the skill of a master mind. Price \$1.50. For sale at this office.



THE PSYCHOGRAPH OR DIAL PLANCHETTE.

This instrument is substantially the same as that employed by Prof. Hyslop in his early investigations. It is the improved form of it has been before the public for about seven years, and in the hands of thousands of persons has proved its superiority over the Planchette, and all other devices which have been proposed for the purpose of developing the communications received by the spirits, and for the purpose of developing the nature of the communications received by the spirits.

Do you wish to investigate Spiritualism?
Do you wish to develop Mediumship?
Do you desire to receive Communications?
The Psychograph is an invaluable assistant. A pamphlet with full directions for the use of the instrument.

Formation of Circles and Cultivation of Mediumship.

With every instrument. Many who were not aware of their mediumistic gifts, after a few sittings, began to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism.

Capt. D. B. Edwards, of N. Y., writes: "I had communications (by the Psychograph) from many other friends, and from old soldiers whose graves in the old army were in the old army. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given me the greatest comfort in the severest cases of distress, and in the hands of thousands of persons, and the communications have made us feel that we are not alone in this world, and that we are surrounded by the spirits of the departed, and that we are not alone in this

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to the brevity. Proofs have to be omitted, and the style becomes thereby as terse, which of all things is to be deplored. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOVICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

H. H. L., Los Angeles, Cal.: Q. Was the church before the conversion of Constantine, or primitive Christianity, superior in morals or humanitarian practices to that of the church of the present day? Please refer me to some authentic and concise history of primitive Christianity.

A. The purity of "early Christianity" is a myth. It was corrupt from the start, and the patriarchs and apostles boldly taught that it was meritorious to lie for the sake of their religion.

Asheville, whose work is as reliable as any, and far superior in impartial honesty, says: "It was held as a maxim that it was not only lawful, but praiseworthy to deceive, and even to use the expedient of a lie in order to advance the cause of truth and piety." Vol. I, p. 198.

The great Apostle Paul taught the same. He says: "Being crafty I caught you with guile," and again, "for if the truth of Christ had not been abundantly through my lie unto his glory, why yet I also judged a sinner." Romans 1:17.

The "Christian Fathers" not only lied, deceived, and forged manuscripts, but they destroyed the evidence of their crimes. Whatever conflicted was burned. Now copies of books exist by thousands and complete destruction would be impracticable; then perhaps only a single copy existed of a priceless book, and its destruction was extinction. To make copies to suit themselves and destroy the originals was constant.

London, the printing press," said Cardinal Wolsey, to the clergy, "or it will destroy you." It would appear that there was little persecution of the Christians by the Pagans. The awful scenes of brutal savagery came when the Christian sects began to scourge each other.

The present Christianity is immeasurably cleaner and more wholesome than that preceding the age of Constantine. The ignorance, credulity and deception of that age are inconceivable.

N. B. Dixon: Q. In the Iyemum work, who has the authority to call the leaders' meetings, and who is the presiding officer at such meetings?

A. The constitution given on page 154 of the "Iyemum Guide" defines the functions and duties of each officer of the Iyemum. The conductor is the chief executive. The leaders' meetings are held regularly, not only do they serve to unite the officers into a harmonious band, but all the business should be discussed and finally settled among the leaders. If there are diverse views they should there be harmonized, so that not the least indication of conflict or inharmonious shall come before the Iyemum. Unselfish devotion to the Iyemum work is the one great secret of its success.

A. B. S., Colorado Springs: Q. (1) Who is the author of Air Magic? (2) Is it better capable of becoming spiritualized?

A. When was the ninth satellite of Saturn discovered?

(4) Is there any truth in live loads being found imbedded in solid stone?

A. (1) The author is unknown, although it is a probable inference that it was written by spirit control by Emma Hardinge Britten.

(2) Matter in the processes of living beings becomes sublimated into spiritual substance. This is the term employed to designate matter as it exists in the form of spirits and the realities of the spirit-world.

(3) Glimpses of this supposed satellite have been caught by several observers, but it is—(1) it exists—so small, that only the largest telescopes under the most favorable conditions reveal it.

(4) There have been many seemingly well substantiated cases of loads being found in solid rock, but it is one of these instances when we may affirm in the face of any evidence that it was produced by the observer mistaken. Reptiles have great power of endurance, but they cannot live any great length of time deprived of food and air. The load story is revived with the recurring season, with new names and places supplied and goes the rounds of the press, like the story of the sea serpent.

"Estella": Q. (1) What is meant by coming events casting their shadows before?

A. Are mediums more sensitive to the changes of the weather?

(3) What is meant by the astral colors of an individual, as used in astrology?

A. (1) It is the prophetic faculty which is sensitive to the events of the future; or the sensitives are enabled to be impressed by their coming. This may be by spirit impression, or the events themselves may hold such relation to the one receiving the impression as to require no foreign interference. Such is the warning of illness conveyed by dreams or a feeling of impending danger. As an illustration, a lady dreamed that she was shot in the breast with a ball. She had not been conscious of pain, or of anything unusual. After a few weeks a cancer developed in the very spot where she dreamed the ball struck her, and she so stealthily that only in the sleepless state was it recognized.

A parallel saying is "The Devil is near when you are talking about him." When persons approach they are think-

ing of us, and if we are sufficiently sensitive we feel their presence.

(2) Persons sensitive to the influence will be to another, and the weather may thus have a powerful effect in depressing or elevating the recipient.

(3) Every person is surrounded by a sphere or aura, which takes on a color in accord with their intellectual, moral and spiritual endowment. The colors have in astrological language stellar relations. This however has no basis in cause and effect, and is entirely artificial.

W. H. Fuller, M. D.: Q. What is the origin of cerebro-spinal meningitis, and what should be its treatment?

A. This disease is undoubtedly caused by a specific germ, and hence is contagious. It is taken into the system through the air and the symptoms vary with the constitution or temperament of the patient. There is a state of health which is impervious to the attacks of the germs of disease in all forms. If the white blood corpuscles are full of vitality they absorb these germs as fast as they enter the system. We see this illustrated in every epidemic and contagious disease, for there are always a few who, however much exposed, do not take the disease.

In some degree this immunity is possessed by all persons, for the food and air is constantly bearing a great variety of germs, but the system is able to obliterate the comparatively few which gain entrance. But if every breath thousands are drawn into the lungs, or drunk in a draught of water, the strength of the system falls in the combat, and then finding a fertile soil in the blood the germs rapidly increase and the disease is developed.

Acting as it does on the great nerve centers, it becomes most difficult to treat, and deadly in effect. Its treatment should be as symptoms indicate, yet little can be expected of any remedy beyond careful nursing.

The disease should be strictly quarantined, and greatest care taken to prevent exposure. All the pure cold water the patient asks for should be given, and the temperature carefully kept down by bathing the surface of the body. Perfect ventilation and as much sunlight as possible, are the most important remedial agencies.

J. E. J., Toronto: Q. What is the best work on astrology, from which one might learn the A B C of the science?

A. There is an almost endless list of books on this subject, and unlike works on the sciences, the older they are the more they are venerated. Paracelsus holds high place with astrologers. It would be impossible to crowd more pretentious ignorance into the same number of pages.

There is the "Primer of Astrology," in 8 parts, 25 cents each, or in one, \$2.50. If this correspondent desires to be informed perhaps the book will be as valuable as any. All these works are written in a stilted, obscure style, necessary to the purposes of the authors, who having little accurate knowledge, and yet pretending to possess wonderful secrets, cover up their deficiencies by a deluge of words, conveying the appearance of wisdom.

MT. PLEASANT PARK. Its Management, Attractions, Etc.

Having just returned from a two weeks' visit of unalloyed pleasure at Mt. Pleasant Park, Clinton, Iowa, the Spiritualist's Mecca of the West and Northwest, and having been urged by many to write out for publication something of my experiences and observations regarding the camp, its visitors, management and general attractions, I would solicit space to briefly narrate something of the passing events while there.

The camp association has emerged from beneath the incubus of a heavy mortgage that has in past years weighted it down, and is now upon a firm foundation; the park is free of encumbrance, and exempt from taxation, and has a property valuation of forty thousand dollars. There is upon the grounds owned by the association, a commodious auditorium, with a seating capacity of two thousand, a pavilion 90 x 100 for purposes of entertainments, a hotel and several cottages, all permanently constructed. There are also many of which are very artistic. Of this class is one owned by Max Hoffman, the medium, which was dedicated on August 25, with appropriate ceremonies.

At the election of officers, Prof. W. F. Peck was re-elected president, as was E. L. Kilby, secretary, and Isaac Mills, treasurer. Mrs. Stella Fisk declined a re-election to the vice-presidency, and Judge Andrew C. Dunn, one of Minnesota's brightest lawyers, was elected to that office.

At the election of the proper person for the unexceptionable to which he has been called and is as well a deep, logical speaker upon the rostrum.

Of the general affairs of the camp, it may be truthfully said this has proved the grandest success financially and otherwise, of any in its past history. It may also be truthfully said of the large numbers camped upon the grounds, that general harmony prevails; one breathes it in the atmosphere. And when the assembly multitude is gathered in the commodious auditorium, one is profoundly impressed that nowhere in this broad land can a more noble and intellectual people be gazed upon. Especially will this apply to the ladies at the camp. The rostrum talent has been the equal of any in the lecture field; so also may it be said, of the platform test mediums. Of this phase of mediumship, Mrs. Cooley, Mrs. Folsom, Mrs. Maggie Waite and Max Hoffman are of the best.

Of the lecture talent, Mrs. Folsom, Mrs. Twining and Mrs. C. Fannie Allen. These ladies have made their mark in the lecture field, and justly so. There were others upon the grounds, whose voices would have been listened to with much pleasure had they more frequently been heard from the rostrum, among whom were Mrs. S. M. Lowell, of Minneapolis, and Mrs. H. E. Lepper, of St. Paul. These ladies are veterans in the work. There were present at this camp mediums for all phases of mediumship known to Spiritualism, many of whom I thoroughly tested, but little known to the Spiritualist public, some of whom I wish to favorably notice, as the manifestations in their presence are in full light. They are Mr. and Mrs. W. L. Brown and Mr. and Mrs. M. Buchanan. The manifestations in the presence of these mediums are independent writing, the production of flowers, exhibition of hands and faces, and physical force in throwing articles from the cabinet. Hands were thrown over slates through apertures, above and beyond the reach of the medium (Mr. Brown), would be written upon and passed out, the medium sitting in front of the cabinet, handcuffed, and held by persons sitting on either side. These manifestations occur under

the strongest test conditions, and the light of noon-day. Any and all are invited to step upon the platform and look into the cabinet during the sittings. Many availed themselves of the opportunity. A lengthy message came to the writer from Mrs. Flower (in spirit life) upon paper folded and sealed in an envelope, by myself placed between two slates and fastened with nails, then placed on Mrs. Brown's knees, her hands resting on the slates, and my hands on the medium's. This was at 1 p. m. and in the presence of many persons sitting near. In fifteen minutes I opened the slates and the envelope, and upon the paper was a message covering four sheets, from my wife, and on another sheet a beautiful picture with a short message, signed Alice Armstrong, and claimed to be my guardian from birth.

Mr. and Mrs. Buchanan use no cabinet. They are seated at a small table, upon which if it be night are placed two lamps in full blaze. They are under the strongest test conditions, when the flowers and writing are produced.

Of the Bangs Sisters, it is enough to say they are at the top rung of the ladder. They need no eulogy from me. The astounding manifestations that occur in their presence, life-size pictures of departed loved ones—wives, husbands, sons and daughters, relatives and acquaintances—develop in twenty minutes, in presence of the test, even are readily recognized by all who had known the departed in earth-life.

Of Mr. Keely, of Boston, the medial power through which slate-writing and flower painting, appear upon slates, in his presence under test conditions and always in the daylight are simply miraculous (if a miracle was ever performed) and if Mr. Expert Robinson wishes to try his hand in producing by a trick under the same test conditions, through which messages and paintings came upon my slates, he can either make or lose a hundred dollars.

There were many mediums in attendance, of whom it would be a pleasure to make extended remarks, but space forbids.

I will close by giving my experience and close observation at the sittings of several materializing mediums. I do not prefer charges of fraud against any one of the mediums whose sittings I attended, for I have no special reason for so doing, and have in the past proven to my entire satisfaction the genuine mediumship of at least some of those who have been charged with fraud and materialization, and I know this phenomenon to be a great truth, my experience at this camp with this phase of phenomena, has convinced me that it alone is responsible for the eternal cry of fraud that has become nauseatingly disgusting, and while I believe the mediums of whom I am writing are honest, yet the loose manner in which the sittings are conducted, the almost total darkness, and absence of test conditions can only give rise to suspicions of fraud, in the minds of skeptics, and investigators.

It would appear that at times there would appear a white fabric at a considerable distance, in midnight darkness, than a personal form, and yet some that were called to the cabinet, claimed to have received tests of the presence of friends. If so it came through some other sense than sight.

Little was heard upon the fraud question during the writer's stay upon the grounds. Only in one case were direct charges of fraud preferred against one of the materializing mediums; many claimed to have seen the materialization of the medium. A lady with whom I have had a long acquaintance, the wife of Judge Dunn, reported that at a seance with this medium, her young daughter came and said, "Mamma, there are six of us here." "Six?" questioned the lady, "how is that?" "Two, mamma, came to spirit life with out names, and won't you give them names, mamma?" This, said Mrs. Dunn, was all true (and she gave the little spirit names for the nameless ones), and that by no possibility could the medium have acquired knowledge of the medium as narrated. This was an extraordinary case, and the test came through the sense of hearing, and not of sight. And so it is Mr. Editor, fraud is often charged when it does not exist, and is put upon its travels through suspicion caused by the lack of conditions mediums furnish to investigators. If mediums for this phase of phenomena can give no better light at their sittings than was practiced at Mt. Pleasant Park camp this year, it would be for the best interests of the cause to entirely eliminate this phase of phenomena from all camps in the future.

Two events occurring at the camp on the 24th ult., were the decease of the lovely daughter of Mrs. J. C. Blodgett, Mrs. S. M. Lowell officiating at the funeral obsequies; and the marriage of Mr. E. T. Pettit, of Elkhardt, Ind., and Mrs. McKidley, of Clinton, Iowa, Rev. Josie K. Polson officiating.

M. T. C. FLOWER.

Haslett Park Camp, Mich.

On Tuesday, August 22, Brother Carpenter and wife gave their last discourse, and their tests were grand. We campers were sorry to have to part with them. Their friendly ways have made many friends, and we said the good-byes to meet in the year to come.

On Thursday the old workers, Brother Kates and wife, were welcomed to our rostrum. She followed with tests that gave good satisfaction. Friday was Pioneer Day, and we had a society of some thirty-five, and after reading of a poem came the minutes of the past year and remarks from the different ones.

In the afternoon Brother Sprague addressed us on the life of the pioneers, the hardships they endured, with the struggle for life and the crosses they bore in the years of long ago. Mrs. Haslett read a letter sent from Brother Odus, one of our first campers, who on account of poor health came to the beautiful clime of California, where he is now all glad to hear and to be remembered. Long may he live to enjoy these grand truths. The day was pleasantly spent and we closed with the election of officers.

Saturday morning Mr. Sprague gave a lecture on psychic forces, which was doubly interesting. In the afternoon he took up the Bible and Trinity.

Sunday gave us a full house. He spoke on the wonderful age we are living in and the revelations that are brought forth. He believed that the law is not far distant when the controls will stand by the side of the speaker and all the audience will be able to see them in full form. Afternoon he taught what the true development of mediumship should be.

Mrs. A. E. Sheets, of Grand Lodge, spent Sunday with us, and we old campers were more than pleased to see her face once more and hear her voice as of yore. She is one who will always be remembered by us all and ever welcomed to Haslett Park.

Brother Sprague will be with us until the coming Wednesday, when that venerable old worker, Dr. Peebles, is to be with us the remainder of the camp.

MRS. O. H. SOULE, Cor. Sec.

"Success, the Key that Unlocks It." By Nancy McKay Gordon. 45 pages. Paper, 25 cents. For sale at this office.

Cassadaga.

This is the closing day at Lily Dale for this season, and the opening, the closing has been a success. Since my last letter we have had some of the finest talent ever presented to the public. J. C. F. Grumbine, Morgan Wood, Lyman C. Howe, A. B. Richmond, and last but not least, Rev. Dr. Austin. Mr. Wood's unique style and graceful utterances called out rounds of applause. He recognizes the praiseworthy side of life as well as the building of the spiritual, and he made a marked impression upon the hearers. Mr. Howe and Mr. Richmond were so well known to need more than the mention of their names to show to your readers the choice thoughts which have been given us from this part of the programme. Dr. Austin comes last on the list of speakers, but in his able address he has shown himself to be one of the first in ability and earnestness. Spiritualism has gained a strong advocate in Dr. Austin.

There are some new features pending regard to the season of 1900, at Lily Dale, among them the Spiritual Training School, under the management of A. J. Weaver, Moses Hull and others, will be brought from Maple Dell Camp to Lily Dale. J. Clegg Wright and wife will also be here from the first of June to the close of the camp, and classes under these competent teachers will be held during the entire summer. There will be no lack of the very best of talent, and accommodations for individuals or families can be found at reasonable rates. Excellent cottages, furnished, can be had at very little expense.

The annual election of officers for the C. L. F. A. resulted in the following board of trustees: A. Gaston, president; T. J. Skidmore, treasurer; M. R. Rouse, D. B. Merritt, T. G. Neelin, A. B. Gaston and Mrs. Minnie McKeever. Under the management of these efficient people the future prosperity of Lily Dale must be assured.

The success of the season just closed has been most gratifying in every way. The many strangers who have visited this camp for the first time have all expressed great wonder and astonishment at the beauty and growth they have found here, as well as the harmony and good order which has everywhere prevailed. The Northwestern Orchestra has been secured for the coming year, and it is useless to say, in this, as in everything else, the finest selections will be made, and we may confidently look forward to an interesting programme for the next camp season at Lily Dale. MARY WEBB BAKER.

Vicksburg Camp, Mich.

After the most successful session of its history of sixteen years, the Vicksburg Camp-Meeting closed Sunday, August 27. The attendance has been large and the interest in the meetings greater than ever before.

Monday, August 21, was set aside as Soldiers' Day. The lecture on that occasion was given by the guides of Mr. A. E. Tisdale, and was received with the highest appreciation by the large audience present. Tuesday, August 22, Mrs. Carrie E. K. Twing, president of the New York State Association of Spiritualists, began her engagement at our camp, continuing thereafter until the close. Mrs. Twing's work was preeminently satisfactory to our people; her concluding lecture, given on Sunday afternoon, was indeed a masterpiece of pathos, logic and eloquent earnestness; Mr. A. E. Tisdale gave the morning address on Sunday. I can only speak of that lecture in the superlative degree, for it was simply grand, and so pronounced by all who listened to it.

Mr. Oscar A. Elderly made a very efficient chairman, as is indicated by the fact that the management has engaged him to act in the same capacity next year.

Miss Jeannette Fraser, who is manager of the meeting and owner of the beautiful park in which it is held, has seemingly done everything possible to promote the pleasure and comfort of the large number of people who have been present. Miss Fraser announces that there will be a number of improvements made on the grounds before the meeting commences next year. There were two new cottages built on the grounds this year, the next season there are to be built at least three more. In fact we can truly say that Vicksburg Spiritual Camp-Meeting is booming.

We trust to see a large number of people from Chicago in attendance at our meeting next year. We have had a number of private mediums with us during the meeting who have done a good work in serving the public, among the number being Mrs. Emma Blake, of Grand Rapids, Mich.; Miss Mattie Woodbury, Mr. James Riley, Mr. Joseph Kling, Mr. Frank McKinley, O. A. E.

Value of Human Life and Limb.

By the following editorial clipped from the Chicago Tribune of August 27. I am reminded of a law in Indiana which was engineered through her legislature by railroad capital, which makes it impossible for a railroad employee to recover damages for personal injury if the result directly or indirectly of the carelessness or negligence of another employee. Upon this point of law the case of a patient of mine was thrown out of the Supreme Court of Indiana after the jury in the lower court had awarded him a verdict of twelve thousand dollars damages. The injustice of this law strikes me very forcibly, perhaps more forcibly than it does the reader, because my bill of \$325, for professional services rendered, the payment of which was contingent upon the result of the trial, will never "materialize."

The following is the editorial: "One of the most unsatisfactory laws of Connecticut may be styled that of its snappers within a few days. Not since the days of colonial blue laws has any one been so much in trouble in the Nutmeg State as that which allows a corporation to dodge damages for causing a person's death, escaping by paying a fine of from \$5 to \$15. The law has come to be regarded as intolerant to the people of the State, and at last even the judges of the Superior Court have expressed their disgust at its workings and their dislike for its injustice. The law is, in brief, that if a corporation need only prove that it exercised negligence in any form, it is entitled to a full refund by the law. Whichever suit is brought against a corporation its prime task, in time and importance, lies in proving that the victim was guilty, in some respect, of contributory negligence. This fact established, the case is really won for the corporation. Its attorney then defaults the case, pleading that the victim was guilty of contributory negligence under the Connecticut law. The judge has the privilege of inflicting a fine of from \$5 to \$100 upon the corporation."

H. V. STERLING.

"Human Culture and Cure. Part First. The Philosophy of Cure. Including Methods and Instruments." By E. D. Baker and M. D. L. A. A very instructive and valuable work. It should be a wide circulation, as it will fulfill the promise of its title. For sale at this office. Price 75 cents.

Intermediate Valley Spiritualist Association.

A new camp-meeting association has been organized in Antrim county, Mich., since August 8, 1899. Its name is "Intermediate Valley Spiritualist Association," and the have elected the following officers: President, William Gardiner; vice-president, Z. A. Young; secretary, Lauretta Isen; treasurer, W. F. Foot, all of Central Lake, and will locate upon the bank of Intermediate Lake, just out of Central Lake, a beautiful village of 2,500 inhabitants, only six years old and a live town, a fine country around with good spring water and good fishing. There are a host of Spiritualists in this vicinity, at Boyne City, Boyne Falls, Tronton, Bellinaw, East Jordan, which is an excellent camping place next year. Only twenty miles from Charlevoix, in a beautiful woods, many will attend. Accommodations will be made ample for all, and better fishing than any other place, as not many have ever fished here at this point. The best of talent will be secured and everything done to make it a grand meeting in Northern Michigan. I have just returned from a camp at that place, and am greatly encouraged in the outlook of Spiritualism. I held a game meeting at Basal, Mich., after camp broke and had 300 people in the woods. Gave two lectures, and tests were all recognized. Societies can engage my services by writing to 247 Conde avenue, Grand Rapids, Mich. Terms liberal. DR. W. O. KNOWLES.

Camp Union, at Sheridan Gulch.

Sunday, August 27, ended the meetings at this camp. A fair audience was on hand to hear the lecture and tests from the rostrum. I delivered the lecture of the day, taking for our subject "Honest reasons why I am not a Christian." All of our best loved camp broke and had 300 people in the woods. Gave two lectures, and tests were all recognized. Societies can engage my services by writing to 247 Conde avenue, Grand Rapids, Mich. Terms liberal. DR. W. O. KNOWLES.

Reduced Rates to the N. S. A. Convention, in Chicago, Oct. 17-20, '99.

Tickets on the certificate plan, one and one-third fare for the round trip, have been granted by the various roads. To secure this concession, purchaser must buy first-class ticket to Chicago, paying full fare for the same. Be sure to ask your agent for a certificate when purchasing your ticket. This certificate (when properly signed by the Secretary at the convention and vided by the special agent, who will be in attendance, will entitle the holder to a return ticket (first-class) for one-third fare. Certificate tickets may be procured three days prior to Convention (Sunday, not included) and will be honored for return ticket until three days after adjournment. On arriving at Convention deposit your certificate with the Secretary for proper endorsement.

MARY T. LONGLEY, Secretary N. S. A.

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Echoes From the World of Song.

been the subject of scientific enquiry—but I have only time to briefly state the consensus of the opinion of those savants who have made the subject a study and have carefully examined the prehistoric deposits of the earth.

Lyell, the learned geologist, says that the ancient dwellers whose remains have been found on the banks of the Somme, a river in the north of France, must have lived a hundred thousand years ago. Other eminent scientists among them, our own Prof. Wm. Denton, fully agree with Lyell. The constant changes of land and sea have since the dawn of the creation of our earth, revealed the buried records of early man and his life. It is removed in the realm of science of the great age he has lived on our planet with the changes in land and sea that have occurred since his advent thereon.

Let us remember that neither our world or those in celestial space are finished. Countless ones will cast their shadows on the dial of time, and yet the phenomena of constant evolution of birth and life of progress, decay and death, will continue then as now and spirit life will be more and more certain and observable, while intercommunion between the worlds of space will be as common as the lightning whisks along the telegraph wires of to-day.

Future years and centuries are pregnant with millions of secrets yet to reward man's patient investigation.

Among the sayings attributed to Pythagoras by Cicero, we have the following: "Nothing perishes in this world; but things merely vary, and change their form." As evidences of this, he says, "Solid land has been converted into sea. Sea has been changed into land. Marine shells lie far distant from the deep, and the anchor has been found on the summit of hills. Valleys have been excavated by running water, and floods have washed down into the sea. Marshes have become dry ground. Dry lands have been changed into stagnant pools. Volcanic vents shift their position; there was a time when Etna was not a burning mountain, and the time will come when it will cease to burn." Aristotle says, "The distribution of land and sea in particular regions does not endure throughout all time; but it becomes sea in those parts where it was land, and again it becomes land where it was sea. The same tracts, therefore, are not, some always sea, and others always continents; but everything changes in the course of time."

Mohammed Kazwini, an Arabian writer of the seventh century, embodied the idea in a fine conception, which has been thus translated and versified:

"I wandered by a goodly town Beset with many a garden fair, And asked, of one who gathered down Large fruit, how long the town was there.

He spoke, nor chose his hand to stay: 'The town has stood for many a day, And will be here forever aye.'

"A thousand years went by, and then I visited the place again; Nor vestige of that town I traced. But one poor swain his horn employed; His sheep, unconscious, browsed and grazed.

I asked, when was the town destroyed? He spoke, nor would his horn lay by: 'One thing may grow, and another die; But I know nothing of towns; not I!'

"A thousand years went by, and then I wandered by the spot again. There, in the deep of waters, cast His nets, a lonely fisherman; And, as he drew them up at last, I asked him how the lakes began.

He looked at me, and laughed to say, 'The waters spring forever and aye, And fish are plenty every day.'

"A thousand years went by, and then I saw the self-same place again. And, lo! a country wild and rude; And, axe in hand, beside a tree, The hermit of the solitude.

I asked how the good might be. He said, 'I count not time at all; Tree may rise, a tree may fall; The forest overrules us all.'

"A thousand years went by, and then I went the same old road again; And there a glorious city stood; And, 'mid tumultuous mart and cry, I asked, when rose the town where wood.

Pasture, and lake forgotten, lie? They heard me not; and little blame. And all things e'er must be the same.

"A thousand years shall pass, and then I mean to try that road again."

And when he does, what changes will there be, not only there, but over the whole earth? But we may safely predict that then the millions of

stinctive longings for immortality and then, dawning a gift as much in his power to bestow as in the life we live, with its train of human ties and affections. Of this immortality, spirit phenomena affords the only evidence and is as near demonstration as the fall of an apple is of the existence of a universal law of gravity.

And this evidence has manifested itself during all past ages, and is recorded both in history and the literature of the ablest writers. Lord Byron, in a beautiful poem refers to it thus:

WHEN COLDNESS WRAPS THIS SUFFERING CLAY.

When coldness wraps this suffering clay, Ah, whither strays the immortal mind? It cannot die, it cannot stay, But leaves its darkened dust behind. Then, unembodied, doth it trace By steps each planet's heavenly way? Or fill at once the realms of space, A thing of eases, that all survey?

Eternal, boundless, undecay'd, A thought unseen, but seeing all, All, all in earth, or skies display'd, Shall it survey, shall it recall: Each fainter trace that memory holds So darkly of departed years, In one broad glance, the soul beholds, And all, that was, at once appears.

Before Creation peopled earth, Its eye shall roll through chaos back; And where the furthest heaven had birth, The spirit trace its rising track. And where the future wars or makes, Its glance dilate o'er all to be, While sun is quenched or system breaks, Fix'd in its own eternity.

Above all love, or hope, or hate, or fear, It lives all passionless and pure: An age shall fleet like earthly year; Its years as moments shall endure. Away, away, without a wing, O'er all, through all, its thought shall fly; A nameless and eternal thing, Forgetting what it was to die.

THE SPECTRE.

You may watch for silver lining As the clouds pass to and fro, But the sun is never shining On the cradle and the hoe.

While the hoe is toiling mostly For the cradle-rocking land, There's a spectre grim and ghostly In this blessed Christian land.

There's a spectre that is haunting Every city, every town, Ever waiting, ever wanting To put on a golden crown.

There's a spectre grim and bony, Stalking o'er this commonwealth; 'Tis an old-time, ancient enemy, 'Never walking for his health.'

'Tis the spectre "Superstition," Ancient chum of "Poverty," Seeking victims for transition To the realm Eternity.

He has lured from every station, Through a promise of reward, He inhabits every nation Where he finds responsive chord.

Flinds responsive mortals kneeling And invoking everywhere; To the god of wrath appealing In a loud and lengthy prayer.

Here he pauses in the dimness Of poorly lighted room, And he breathes in awful grimness, Cruel, solemn words of doom.

And breathes a prayer of beauty To the god of shining gold, And he makes his holy duty But the herding of his fold.

There's a ghost of human squalor Stalking 'round in deepest woe, Making human faces paler; 'Tis the trust, and not the hoe.

In this age of fast progression Where the wheels of fortune go, Stands this spectre of oppression Near the cradle and the hoe.

DR. T. WILKINS.

LIFE AND DEATH.

Before my inner vision stood Two graceful forms. One's robe as white As the departing day, and one's As dark as the approaching night. One wore a crown of roses, pink As those that bloomed upon her face; Thorn-crowned the other was, which lent Her lily brow an added grace.

They bade me choose between the gifts Each held within her hand concealed. The white-cad lighted maidenly revealed; The other's smile but peace revealed. Oh, foolish choice! I chose the hand Of her who laughed and wore the white.

She placed her rosy palm in mine, And these the gifts that met my sight: Bright joys that could not satisfy; Regrets and griefs that would not cease; Sweet hopes that vanished 'neath the touch; And longing love that knew no peace; And over all a tarnish ran Of weariness, and doubt, and care; Her robes grew dank, the roses drooped And showed that thorns lay hidden there.

"Alas!" and as I sighed, the sun Transformed the other's robe to white. And turned the crown of cruel thorns To snowy buds and points of light. The cross upon her bosom bloomed With immortelles and sweet heart's ease, And as she smiled her hand unclosed And showed the gifts denied were these:

Glad hopes, with brightest rainbow wings; Pure joy, without a price to pay; Fair dreams of youth at last fulfilled, And rest, for which the weary pray; Reunion with the loved and lost, And love so deep it satisfied; And over all the light of peace Lay like a veil upon a bride.

She turned to go, I asked her name— She answered thus: "Twin sisters, we; As old as time, as sure as fate. And clothed in deepest mystery. For her, youth longed for, me, age waits; As for all at last shall feel my breath. Though heaven holds our names reversed, Earth calls her Life, and names me Death."

CALLA HARCOURT.

Chesnut, Ill.

There is no thought in any mind, but it quickly adds to convert itself into a power and organizes a huge instrumentality of means.—Emerson.

Whatsoever situation in life you ever wish or propose for yourself, acquire a clear and lucid idea of the inconveniences attending it.—Shenstone.

There is nothing grander than to rescue from the leprosy of slander the reputation of a great and splendid man.—Ingersoll.

SCATHING CRITICISMS

As Illustrated from Various Sources.

"One kiss of Nara upon the lips of Nari and all Nature wakes."—Vina Sauti, a Hindoo Poet.

A few criticisms of preconceived, idolized opinions and customs, born and nurtured in religion—and religion in whatever form or concept is always and everywhere a great hindrance to individuals and nations—wakes up another kind of Nature, causing a war of words and sometimes of swords.

What a "brotherly" scurmage and mental cannonading of shot and shell the scholarly and valiant champions of Spiritualism, Moses Hull and Dr. J. M. Peebles, are having through your magnificent columns about "The Christ Question Settled." Their scathing words are only sustaining their respective positions; remind me of the bloody field of Gettysburg in July, 1863, which was only a culmination of conflicting opinions. I am also reminded that all the ages history records these scathing criticisms appeared from eminent and well meaning minds. The classical literature of the past abounded with many more and severer animadversions than the present.

John Dryden, 1631-1700, criticised Shakespeare rather Bacon's language and style; greatly preferring the writings of Beaumont and Fletcher.

The illustrious Samuel Pepys, 1633-1703, who saw Romeo and Juliet played the first time, March 1, 1661, said: "It is a play of itself the worst I ever heard."

The great Doctor Samuel Johnson, 1709-1783, said: "Milton was a genius that could cut a colossus from a rock; but could not carve a human cherry stone." But Johnson was eccentric, self-conceited, and often had little appreciation for many good and great authors, if history is true. When James Boswell, 1740-1795, his biographer, replied pathetically to Johnson's remark about Thomas Gray, 1710-1771, the author of the famous Elegy Written in a Country Churchyard, that he "was reserved and might appear dull in company, but surely he was not dull in poetry," the Doctor then attempted to silence him. "Sir, he is dull in company, dull in his closet, dull everywhere. He is dull in a new way, and that made people call him great."

Compensation is a sure law, and this great scholar had to face the incisive and ever ready pen of Horace Walpole, 1717-1797. He called him "the tasteless pedant," and of his "Life of Pope" he made this merciless fling which caused him to write in mental agony: "It is almost too much to be said of a man who has so much trash as anecdotes, and who is so poor a sense as to unmercifully garble by any babbling old woman? Prejudice and bigotry and pride and presumption and arrogance and pedantry are the bugs that brew his ink."

Then another critic who swung a shining, keen-edged, mental scimitar, Samuel T. Coleridge, 1772-1834, took Walpole in hand making his heart beat a tattoo. Writing of his "Mysterious Mother" he said: "It is the most disgusting, vile, detestable composition that ever came from the hand of man. No one with a spark of true manliness, of which Horace Walpole had none, could have written it."

Again Coleridge wrote of the famous historian Edward Gibbon, 1737-1794, in this style: "When I read a chapter of Gibbon I seem to be looking through a luminous haze or fog; figures all larger go I know not how or why, all discolored; nothing is real, vivid, true; all is scenery and, as it were, exhibited by candlelight."

This remarkable poet and thinker when writing the above of Gibbon must have been under the influence of opium to which he was sadly addicted many years.

Robert Southey, 1774-1843, then scathed Coleridge's "Ancient Mariner" in this manner: "It is, I think, the clumsiest attempt at German sublimity I ever saw."

Claudio Salinas, 1588-1653, the most eminent classical scholar of his time, thought it not becoming to taunt John Milton, 1608-1674, in his blindness in this language: "A puppy, once my pretty little man, now bleary-eyed, or rather blinding; having never had any mental vision, he has now lost his bodily sight; a silly coxcomb, fancying himself a beauty; an unclean beast, with nothing more human about him than his gutturing snarl; the fittest doom for him would be to hang him on the highest gallows and set his head on the Tower of London." Let my readers think me exaggerating. I, in this instance, quote my authority.—Pattison's Milton, chap. 9.

Miss Hannah More, 1745-1833, a woman of great literary merit in her day and noted for noble philanthropy and her spirited poems and essays, from 1795 to 1798, against the sublime and unanswerable teachings of Thomas Paine and was surprised that Milton should write "such poor sonnets." It is a fact worthy of careful consideration that Miss More, good and philanthropic as she was, is now almost forgotten and Thomas Paine is so popular and highly appreciated that even many eminent clergymen praise him, especially every 20th of January, when we Radicals celebrate his birthday.

The following appeared in the Edinburgh Review regarding Lord Byron's, 1788-1824, early poems: "The poems of this young lord belong to the class which neither gods nor men are said to permit." His effusions are spread over a dead flat, and can no more get above or below the level than if they were so much stagnant water." It went on in that stinging strain for three pages, cutting the young poet's peculiarly sensitive nature with deepest anguish. The "Edinburgh" (7), tried to write down Charlotte Bronte's, 1816-1855, Jane Eyre in a similar way. The puritan prudes discovered that admirable novel with its startling and brilliant descriptions, to be "improper and immoral, coarse in language, and lax in tone;" and one "saintly saint" saturated with ecclesiastical morals that is usually very lenient and always clouded and befogged with injustice and tyranny, said: "If we ascribe the book to a woman at all, we have also no alternative, but to ascribe it to one who has for some sufficient cause long forfeited the society of her sex."

What odious words to apply to one of the most loyal, noble, and brave women, whose life was one of self-abnegation and of whom Thackeray wrote: "great and noble, and reverence of right seemed to be with her always."

In the Westminster Review in 1861 is one of the most unjust and scathing criticisms of one of the grandest and most useful books this century has produced, Victor Hugo's Les Miserables.

Caleb Cushing, the eminent American statesman and jurist, 1800-1879, wrote in 1859 in criticism of the noblest, bravest, and most far-seeing men of

this age—perhaps of any age: "In Massachusetts and in the adjoining State of New York, the life of the highest culture, literary and scientific—men who seem to be born to bless their kind and generation, such men as Wendell Phillips, Wm. Lloyd Garrison, Ralph Waldo Emerson, Theodore Parker, Gerrit Smith—who by constant brooding upon one single idea—that idea if you please, a right abstractly—have come to be pronounced by that idea, and so have become utterly lost to the moral relations of right and wrong."

The Boston Christian Examiner for 1856 had a column or two of religious spasms about Walt Whitman's "Leaves of Grass." I give a sample: "We know only that in point of style the book is an imperfection towards the English language; and in point of sentiment, an affront upon the recognized morality of respectable society. We are bound in conscience to call it impious and obscene."

You see, Mr. Editor, these good and many things very progressive champagne of the sublime philosophy and science of Spiritualism (not religion nor faith any more than the falling of the dew or rising and ebbing of the tides is a religion or faith) have many illustrious examples of criticism. But I have had blood will arise because of these differences which, as we are all fallible, are inevitable. What matters it any way? Of course I want the truth always, but I have seen splendid locomotives running on a narrow track. I prefer a broad-gauge road and a palace car, for I was born and nurtured, in every thrill of my nature, a Garrisonian abolitionist, an admirer of Voltaire, Paine, Mary Wollstonecraft, Henry Wright, and never had any pockets to my trousers to put faith or religion in, and so I cannot see that this Christ problem has much prospect of being settled. I have, however, been amused and also greatly instructed in reading the articles pro and con, and hope the exchange of thought will continue, but I don't want any blood to flow; I am dreadfully afraid of blood, and especially that of Jesus Christ.

Allow me to call the attention of your readers to a series of articles now running in "Unity," Chicago, edited by Jennie Lloyd Jones. They are by W. L. Sheldon, Lecturer Ethical Society, St. Louis, Mo., entitled "The English Bible." From the Standpoint of Modern Scholarship. Heresy is a very easy disease to take in these days. It seems to envelop the clergy like an atmosphere which they must breathe or die.

JAY CHAAPPEL.

Palmetto, Fla.

IN THE HIGHLANDS.

Notes from an Appreciative Reader.

HIS VIEWS OF THE OCCULT LIFE OF JESUS—IT OUGHT TO BE READ BY EVERY SPIRITUALIST.

To the Editor:—I am here at the Highlands of Scotland, one of the most beautiful and picturesque spots on the Jersey coast, enjoying a restful vacation at the residence of a friend, which is situated directly under the twin lights which light New York harbor, and can be seen twenty miles at sea, to steer some mariner, in the right direction, and from the veranda of this residence where I am visiting, one can see Far Rockaway, Sandy Hook and Manhattan Beach.

On my first morning's visit I have had the great pleasure of reading your great gift to us, "The Occult Life of Jesus," and surrounded as I am with such beautiful scenery I am enjoying the book threefold. What a grand book this is. How I wish it could be placed in every home in the land, and if the people that have not read the book knew the treat they had ahead of them, you would have to engage a hundred new clerks attending to the subscriptions coming in. I have read it, and it would read one of the days when the late Robert Bonner started the only novel that Rev. Henry Ward Beecher wrote for the New York Ledger, entitled "Norwood." At that time the printers had to work night and day to print enough copies of the Ledger to supply the demand. Oh! if this would only happen to The Progressive Thinker and make so many people happy that are not subscribers, but ought to be.

The Hull-Covert Debate has been read to our evening meetings by a lady (a public reader) who is also a visitor at this residence, and it has been so amusing to hear these readings, for the lady would change her voice from Moses Hull to Elder Covert, which was most amusing and laughable. I wish you could have heard it read. Thanking you again for your gift, I remain, one of your many subscribers.

J. OSBORNE LUNT.

Highlands, N. J.

Annual Meeting of the Harmonical Society of Sturgis, Mich.

As required by law the Harmonical Society of Sturgis (Incorporated) held its annual meeting for election of officers, at 2 o'clock on the first Monday after the first Sunday in September, at the Free Church. There was a fair attendance. The charter members of this venerable organization are becoming fewer almost every year. Of those who still remain on terra firma, two were present, namely Mrs. Ben Buck and Mrs. P. H. Cressler. Amongst the members present we noticed Mr. Cressler, Dr. A. David, Mrs. Howard, T. Collar, Mrs. Wilson, Mrs. Barrows, Mrs. Pontus, Thos. Harding and wife, H. C. Rawson, Mrs. Francis, Frank Allen, Henry Rawson, Dr. E. Denslow and Miss Agnes Cressler.

The meeting was called to order by the president, J. H. Collar, and the regular secretary having been unable to fill the office, Thos. Harding was elected secretary pro tem.

The election resulted in the choice of Thos. Collar for president—this being his third term; H. C. Rawson, secretary, and Dr. Edward Denslow, treasurer.

The old soldier president then called a "halt" and Thos. Harding read a poem whose refrain was "If we knew each other better, we should love each other more."

The executive committee elected consisted of John Kelly, Mrs. Pontus, C. Cressler, William Butler and Mrs. Francis. The soliciting committee are Miss Maggie Pontus, Miss Cressler and Miss Maud Gilham. The committee on music appointed by the president are Miss Agnes Cressler, Miss Maggie Pontus and Mr. C. Cressler.

The late secretary, Dr. Howard, had been suddenly stricken with blindness, about six months ago, yet his zeal in the cause of human advancement caused him to attend, plotted by Mrs. Howard, which fact and the faithful service with which he had filled his office for some years, awakened a deep feeling of sympathy.

THOS. HARDING; Sturgis, Mich. Sec'y pro tem.

"Success, the Key that Unlocks It." By Nance McKay Gordon. 45 pages. Paper, 25 cents. For sale at this office.

THE WESTERN CAMPS.

As Observed by a Lecturer.

Spiritualism is confined to no locality, but is reaching out to every section of the country, and one must travel to realize the conquests it is making among all classes and conditions of life. The reports of meetings in the eastern and middle states the present season are of a highly encouraging nature, proving that the interest is not abating but on the contrary, is increasing.

The broad prairies of the West have caught the inspiration of the new dispensation and a vast field is opening for cultivation.

Leaving Lake Brady, my next field of labor was at Franklin, Neb., situated on the main line of the B. & M. R. R., running from St. Joseph to Denver. Through the persistent efforts of a few earnest and self-sacrificing souls a pleasant camp has been located at this point which, year by year is increasing in interest and bids fair to become a spiritual center for that section of country. The present season has been the most successful of any since the establishment of the camp, and a good foundation was laid for future work. Among my co-workers at this camp were W. E. and Mary J. Bonney, Mrs. Annie Gillette, of Omaha; Mrs. E. M. Hull, of Iowa, Kans., and last but not least, that old veteran, Daniel W. Hull, Brother Hull, like "Our Moses," gives them hot shot from a Bible standpoint, and his work is effective. W. E. Bonney is a growing man, and gave us some fine lectures, while his wife is continually improving in her mediumship. They are faithful and earnest workers and should be continually employed.

Mrs. Gillette is a superior medium, with no nonsense about her, and is a credit to herself and the cause she represents.

From Franklin, my engagements took me to Delphos, Kans., for the seventeen days of their camping season. This is an old established camp, the present season being their twenty-first annual meeting.

They are located on a branch of the Union Pacific running from Solomon City, north to Beloit, Kans. They have a fine grove but no buildings except a commodious dining hall, with rooms above for sleeping, the great majority occupying tents. Their rostrum is octagonal in form and was very tastefully draped with flags and bunting, and contained mottoes and pictures artistically arranged. When first established this camp was on the frontier and the festive cowboy being numerous, they were fenced out with a wire rope, portions of which remain at the present time. In no place, east or west, have I seen a more orderly camp, or a more earnest and intelligent people.

Their platform is free for the discussion of all topics that have a bearing on the welfare of humanity, and they aim to make the camp a place of instruction in all things for the betterment of humanity in this world, realizing that this good time yet to be, depends on the good time now. Among the workers here were Samuel Cressler, of Ashville, Kans., an earnest Spiritualist (ten-fingered); Prof. C. B. and Mrs. Hoffman, of Enterprise, Kans., both very earnest and capable workers in all reform movements; Minnie Geiger, of Salina; Mrs. E. M. Hull, of Iowa; Rev. George Tenney, Mrs. Laura B. Payne, and Mrs. Inez Wagner, of Topeka.

Mrs. Hull is a comparatively new worker, but gave evidence of superior ability as a speaker and medium. She will be heard from in the near future as one of the best and most efficient workers in Spiritualism.

Rev. Tenney, formerly of the Christian church, gave a very interesting discourse in which he admitted he has received evidence of the central claim of Spiritualists, having received satisfactory tests and messages from departed friends, but while happy in the knowledge of the fact, seems loth to come out as a Spiritualist, preferring to be known as an independent.

Just at present he seems to belong to the class represented by Minot J. Savage, who knows Spiritualism is true, but who is not a Spiritualist. Let us hope that this class will soon have the courage of their convictions and take a bold stand for Spiritualism, bringing their superior knowledge, intellectuality and culture and aiding the great body of Spiritualists in eliminating the false-ities and absurdities, and helping to place the movement on such a foundation that they will not be ashamed to be known as Spiritualists. Mrs. Wagner, while very modest in her claims and deportment, did valiant service, literally going about doing good, bringing words of cheer and glad tidings to scores of hungry souls, proving her superior mediumship and her worth as a woman.

Special mention should be made of the singing under the leadership of Topeka's sweet singer, Mrs. Laura B. Payne. This lady has an unusual gift in this direction, having a sweet and sympathetic voice, is highly inspirational, composing her selections, both words and music, and her songs reach the hearts of the people. No one person did more to maintain harmony and induce success than did this lady, while her modest demeanor and lady-like deportment won the esteem of every member of this camp.

The instrumental music for both camps was furnished by the celebrated Reeves Family, consisting of father, mother, one son and four daughters, all of whom are fine musicians.

The utmost harmony prevailed at all times at both camps, and the outlook for future success was never more encouraging than at the present time.

Speaking of myself, I never traveled more miles, did more work, and have never had better success than the present season has afforded. I am open for engagements in any locality for the fall and winter months and for the camping season of 1900. Address 40 Loomis street, Chicago, Ill.

WILL C. HODGE.

"History of the Inquisition" Every citizen of our country should read this concise history of the Romish churchly institution known as the Inquisition. The animus of Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25 cents.

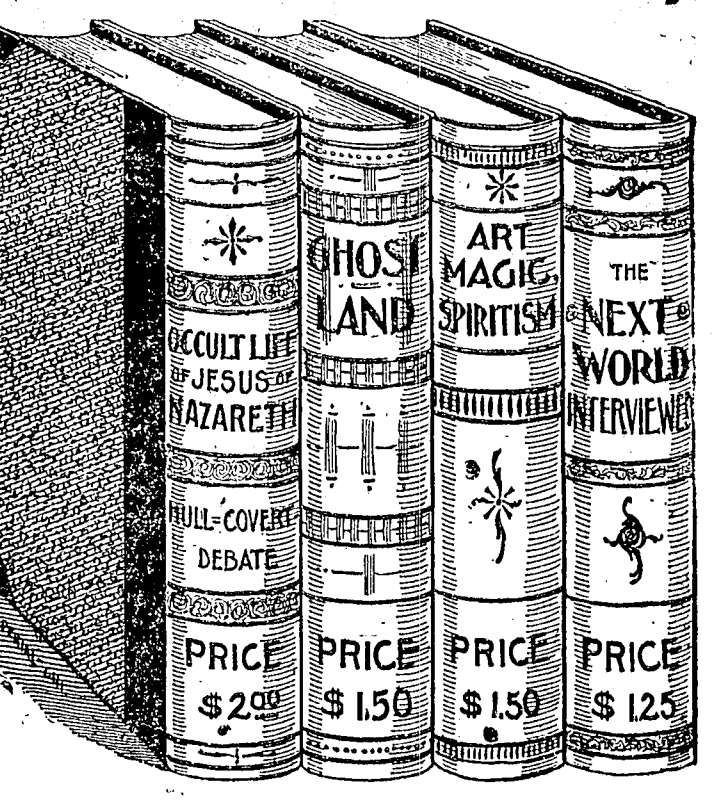
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"WITCHCRAFT."

As Exhibited in This Nineteenth Century.

COLORADO COURT ADMITS EVIDENCE TENDING TO PROVE A WOMAN GUILTY OF WITCHCRAFT.

Is there a witch of Colorado? That is the question we find a court of law solemnly debating before a jury of twelve interested children of light not earlier than two weeks ago.

The judge of a legally constituted court in this luminous land, sitting in full orders at a session of his tribunal in the city of Leadville, made bold to declare that testimony affirming the witchcraft of a young woman so charged before his honor was eminently admissible, since two-thirds of the population thereabouts "believed in such things."

Perhaps the people who live in the region of Leadville do believe in "such things." This judge says so, and it has been duly entered upon the records of the court.

The witch has been convicted, and the man on whom she practiced her malign charms and who thereupon beat her almost to death in retaliation has been freed.

These are matters of fact in Leadville, and two persons in three who meet you upon the streets are calmly content that they are so. They are the "two-thirds" who believe in "such things."

The difficulty of reconciling witches with the times we live in is left for the one-third minority to wrestle with.

The one-third minority is led by General Sam Jones, former Attorney-General of Colorado, who was quite sufficiently appalled at the odds of superstition against them to rise upon his toes and cry:

"Great God! Is this case being tried in Colorado in the nineteenth century, or are we waiting witches in the seventeenth century? I object to this court's turning back the clock of time 200 years."

The court decided that the General, according to the American idea of equality, was wrong, since he might easily be outvoted at a popular test of the case by ballot; and the clerk of the court was permitted to read in the nineteenth century that a two-thirds vote on the question of a woman's being a witch was the proper way to decide whether she was one or not.

Catherine Rothenberg, a beautiful Jewess, was the one accused in the Leadville court. There were dozens of witnesses ready to testify that she was a witch. She seems to have bewildered a lot of them with manifestations of a certain mystic power to afflict her enemies with disease and misfortune. No fewer than six different persons were ordered to display signs that she had practiced upon them. Chief among these was one Martin Roberts, the technical defendant in the trial.

Martin Roberts was arrested on a charge of having broken into the residence of Catherine Rothenberg and beaten her until the blood ran out of her mouth. He answered the count against her with the counter charge that she had cast a spell over him, in pursuance of which he had caused him to fall ill, even as she had foretold she would do. He had become ill in a very queer way. His head buzzed and he saw things continually whirling before his eyes. His associates in the mine where he was employed looked upon him as a crazy man and refused to work any longer in the same apartment with him. All of which, Roberts testified, was totally foreign to his nature and the result of some supernatural influence. When he appeared in court he was the same as ever he had been; and there were plenty of his neighbors present to aver that he had always had his wits in good order until the Rothenberg woman began her sorceries upon him. After that he had, they said, been sadly "wrong up here" (pointing to their heads), and had plainly been suffering from a strange spell of some kind which nobody had been able to understand.

Catherine Rothenberg came to Leadville several months before the trial. Her husband and child accompanied her. The woman immediately attracted attention for an air of Oriental mysticism that glowed in the Syrian beauty of her face. Soon she gained the reputation of being able to exercise a "control," with a dead and gone Arabian sage as her genl. This "control" she began to use in dealings with her neighbors, to the end of compelling their acquiescence in them. But the fact remained that she had never the night demanded of them. Thereby came about the entanglement of Martin Roberts.

The latter called on Mrs. Rothenberg one day to ask her advice concerning a certain mining proposition. He was armed with her \$100 that she could not prophesy correctly the outcome of an other speculation he was interested in. To his amazement she described what turned out to be the precise condition of affairs. He went home and told his wife about it. That astonished lady was skeptical. Since she waited until her lord had gone to work on his mine next day, and then she called on the "woman with the power," and entertained her for about ten minutes with a recital of the various kinds of a fraud she considered her to be.

"A fraud!" cried the strange Jewess, flashing a wrathful glance after a visit. "Very well—I'll show you. You shall feel the power you take such pains to scorn. When I make you a beggar, make your husband a madman and your child a cripple, I guess you'll believe."

Mrs. Roberts went home less composed than when she began the process of "relieving her mind." Ere long she was horrified to find her husband losing his mental balance. He began to complain of shooting pains in the head and acted as though he were bewitched. Mrs. Roberts remembered the Jewish woman's threat and was convinced.

Physicians could not account for the man's loss of his regular formula known to his medical science. They shook their heads wisely, figured up their bills and muttered something about it being "very strange." The subject of Mrs. Rothenberg's witchcraft they thoughtfully steered clear of, neither deigning nor affirming the plausibility of the wife's explanation.

Roberts himself believed as his wife did. His more lucid moments he devoted to desperate scheming for some means of combating the woman's malignant design. How to break the spell was the one thought that assailed him night and day. He remembered that Catherine Rothenberg had told him once in their friendly intercourse that whenever she succeeded in afflicting

any one with disease, as she often did, there was but one way to destroy her power over the invalid. That was for the invalid to draw blood from her mouth. Roberts finally concluded to put this remedy to the test.

He went to the Rothenberg house while Catherine's husband was away, and found the alleged witch sitting in a chair holding her child in her lap. He laid hands on her unceremoniously and beat and chopped her until her mouth ran red with blood and she was left of her senses.

This done, he went home. The assault upon the witch woman created a sensation in Leadville. The police discovered the assault and arrested him. He boldly admitted having beaten and choked the woman. He said she had deserved it, and told why. The case came up for trial and the courtroom was filled by a curious crowd, drawn thither to hear one of the strangest defenses ever put forth in an enlightened land of justice.

The defense was that Catherine Rothenberg was a witch, whom it was necessary to destroy in order to break her influence for evil. He proved by doctors' sworn statements that since the maltreatment of the mysterious woman he had recovered his normal health, and had begun to improve the moment the deed was done. He went on to say that when he had finished beating her and had drawn blood from her mouth she had cried out:

"My power is gone! My power is gone!"

She had then sunk unconscious on the floor, where he had left her, well satisfied with the success of his experiment.

Whoever in this broad land of civilization heard of an experiment like that?

During the trial the attorney employed by Roberts to justify his treatment of the alleged witch asked leave to introduce witnesses to prove that Catherine Rothenberg was a witch.

General Sam Jones hotly objected, in the words already quoted, but was overruled. The judge declared the introduction of such testimony was entirely relevant.

"Two-thirds of the people believe in such things, anyhow," he said.

A dozen men and women recounted the uncanny doings of the woman. Sickens had come in one family here, another there, and in the water barrel; a certain man who had declared to make her a present of \$5 had become a cripple; she had been seen prowling at midnight in a cemetery near the grave of a gentleman of local note named Minckel, whose departure from this life at the end of a rope had given him distinction among the "shades"; her eyes had been observed to shoot fire, and no less an authority than Roberts himself had seen red spots in the corners of them.

These interesting occurrences having been solemnly sworn to, Roberts' attorney proceeded to show how sensibly his client had jumped in and destroyed a common menace to the community, and requested accordingly a dismissal of the case as a compliment to that useful individual.

The judge compromised the case by fining the prisoner \$30 for "blood-letting."

That was for depriving a witch of "power" in the year of our Lord eighteen hundred and ninety-nine—San Francisco Call.

PLAYFUL GHOST.

Unbidden It Visits a Home in Columbia.

BUT IT IS A GOOD NATURED GHOST—MR. JOHN BUSKETT'S FAMILY ANNOYED BY MYSTERIOUS MANIFESTATIONS OF UNKNOWN AND UNSEEN POWER.

The latest sensation is caused by a ghost. There are few who will be disposed to believe that a live city like Columbia can afford to entertain a visitor from the realm of the shades. But the fact remains that in a quiet, peaceful home in this city a "spook" has come unbidden. The uncanny thing seems disposed to stay. It is in no wise disconcerted by the evident unfriendliness of those upon whom he has thrust his unwelcome attentions.

It is one of those peaceful spirits which has left its Stygian home to take up its abode at the home of Mr. John Buskett, on Laurel street near the Southern railway shops. At first, Mrs. Buskett's family was annoyed, but the members of the household have bravely overcome whatever superstition would naturally have been occasioned, and now are excited by curiosity rather than dread.

The house is an old one, Sherman did not destroy it on his march through Columbia, or else the ghost might have gone up in smoke as ethereal as its own presence. It is now said that the house has before this sustained the reputation of being "haunted."

Last Monday night Mr. Buskett's household was disturbed by articles dropping unceremoniously from walls and ceiling. A piece of brick-brace wall fell suddenly at their feet, and there was no evidence of human agency. Little sleep did the family get that night or the next, when the mysterious manifestations continued.

Wednesday night Mr. Frank Buskett came home from his work on the Southern road. For his infidelity in laughing at "a woman's fears" he was rewarded by being kept awake until 3 o'clock that night. Among other things a piece of carbon, such as is used in an arc light, was dropped upon his breast as he lay in bed. A large brass door key was laid upon his pillow. There was no one in the room, and the articles could not have been thrown into the apartment, for the curtains were closely drawn over the windows, and there was a light in the hall, shining athwart the door.

Civil engineer's instruments in a hand satchel were scattered promiscuously over the house. The spook took peculiar delight in handling these tools, and no sooner would they be restored than they would in an apparently supernatural manner leave the satchel to appear in another part of the house.

The clock key was pitched on Mr. Frank Buskett's bed. He returned it to its place behind the clock, and the next morning found it in another part of the house. Empty Mauser and Krag-Jorgensen cartridges, caps for the old fashioned musket, articles of toilet from the dresser and such brick-brace tempted the sportive spook, and from most unexpected places would fall upon the floor.

One member of the household had an experience of a queer nature. There

was a little bottle of pills on the mantle-piece. No one was stirring in the room. As this member of the family lay counting sleep, the pills, one or two at a time, were thrown upon the bed, and finally the little bottle itself followed.

Mr. Buskett was naturally averse to giving the matter any notoriety, so incredible does it all seem. But a number of the neighbors witnessed some of the manifestations on Friday night.

While few are disposed to believe in ghosts or Spiritualism, who of those who doubt can explain these mysterious happenings? Mr. Buskett at first thought that some mischievous person was playing pranks, but every step has been taken to keep these articles from being thrown by human hands, and still the manifestations continue. There was once a celebrated case in the up country in which rocks were thrown into windows. The party who perpetrated this devilment had a covetous eye upon the property. But Mr. Buskett knows of no motive which could impel anyone to do such a thing in the present case, and the "ghost" at his house has always wrought his magic where the room was occupied, and the larger the crowd, the merrier grows the spook.

The people of the neighborhood are much worked up, and are anxious to find out what this unseen being is. Who or what is the ghost?—State, Columbia, S. C.

CHRIST OR CAESAR?

Mrs. Lease's Address at Lake Pleasant.

Lake Pleasant, August 28.—The closing meetings yesterday of the New England Spiritualists' Camp-meeting Association were held in the temple with large and enthusiastic audiences. The morning address was given by Mrs. M. U. Reynolds, of Troy, N. Y., who gets her subjects by inspiration, her principal subject being "Have the Spiritualists a Hell?" The afternoon address was given by Mrs. Mary Elizabeth Lease, her subject being "Christ or Caesar?"

She began by outlining the westward journey of the race from the building of the tower of Babel to the present time. She declared that the race had again and again fled from the problems and difficulties that confronted it, even seeking to escape their solution by westward flight. This westward journey is the history of the world. The history of the struggles, the progress and triumphs of civilization. But in one day the journey is ended, the chain of humanity encircles the globe, we meet on the Pacific the descendants of those from whom our ancestors parted six thousand years ago on the plains of Asia, and we are compelled to realize that we cannot escape the solution of present problems by a westward flight. There are no more worlds to discover, no more lands to explore. We must meet and settle here in America all the vexed questions, all the difficulties and the problems from which all the generations before us have fled.

She portrayed the unrest that is sweeping over the world at the present time and declared that changes were in process of preparation that would wipe kingdoms off from the map of Europe, and render obsolete the geography of the day. "The unrest has extended to this country. We have departed from the traditions of our national infancy. New conditions confront us. Complicated problems must be solved. How are we to meet the fierce storm of the unrest that is upon us?" She declared that there were two methods, the method of Caesar—late; the method of Christ—love, hate and love, the two great contending forces of our civilization.

She depicted the "wars and rumors of wars," that are convulsing the world, yet was highly optimistic in her conclusions. She believes the world is better today than it has ever been; that humanity has turned its face toward the light and the race is moving toward better things. She drew a sharp line between churchianity and Christianity, declaring that notwithstanding the number of churches the world has known comparatively little about real Christianity. "If nine out of every ten who profess Christianity and pose to the world as church members, would live up to the religion which they profess and put its principles into practical, everyday operation, the evils that confront us would fade away like snow in the sunshine, and every word of the Bible for solution of the gates of this republic would be peacefully settled within twenty-four hours. There has been no wrong committed, no injustice perpetrated, that has not sprung from our having forgotten or ignored the ties of human brotherhood. Restore the brotherhood and the problems are solved."

"Let us have more of Christianity, of Christ, and less of the churchianity of man."

The association and campers in general have been greatly benefited by Mrs. Lease's engagement, and are arranging with her for dates for next season—Springfield (Mass.) Union.

Insolent Tyranny.

Every age and generation must be as free to act for itself in all cases as the ages and generations which preceded it. The vanity and presumption of governing beyond the grave is the most ridiculous and insolent of all tyrannies. Man has no property in man; neither has any generation a property in the generations which are to follow. The parliament or the people of 1688, or of any other period, had no more right to dispose of the people of the present day, or to bind or control them in any shape whatever, than the parliament or the people of the present day have to dispose of, bind or control those who are to live an hundred or a thousand years hence. Every generation is and must be competent to all the purposes which its occasion requires. It is the living and not the dead that are to be accommodated. When a man ceases to be, his power and his wants cease with him; and having no longer any participation in the concerns of this world, he has no longer any authority in directing who shall be governed, or how the government shall be organized or administered. Those who have quitted the world, and those who are not yet arrived in it, are as remote from each other as the utmost stretch of mortal imagination can conceive. What possible obligation can then exist between them? What rule or principle can be laid down that two non-existent, the one out of existence and the other not in, and who can never meet in this world, that the one should control the other to the end of time?—Thomas Paine.

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen, scathing review of Romish ideas and practices should be read by all. Sold at this office. Price 25 cents.

THE SECULAR PAPERS.

As a General Rule They Favor Spiritualism.

THE WORLD IS ADVANCING AND PROMINENT MEN EVERYWHERE ARE ACCEPTING SPIRITUALISM.

Our readers have carefully noted Joshua Jackson's list letter and some are no doubt glad he was able to call a noted Frenchman to the rescue whom we will only refer to briefly.

Plammarion has, thus, testified long ago to the truth of Spiritualism. "I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated magnetic, somnambulic, mediumic, and others not yet explained by science to be impossible, is one who speaks without knowing what he is talking about."

The person who read the extract from the letter presented by Joshua last week, will after reading the above last week, will bring about the great change in the view of the world. We will all be saying that "the human mind is probably a spiritual substance endowed with physical power able to act outside the limits of the body," which goes to show that, notwithstanding his renunciation of Spiritualism, still believes in the basis thereof. The cause of the change seems to be but one point that his advisor was mistaken about the number of moons Jupiter and Saturn had. According to that, Plammarion was mistaken in the old idea that spirits are infallible and of unlimited intelligence. The spirit meeting with no change at death other than the loss of the body and having continuous life and growth is far from infallible, and might be mistaken as well as the spirit in the body is mistaken many times. Plammarion offers no new theory but an old one which has been many times refuted. Now, Joshua, we see nothing of much consequence to follow the change. Plammarion's old idea that spirits are infallible and of unlimited intelligence, has been recognized among the leaders of Spiritualists, and at the time he renounces his views, Mrs. Lease, the noted politician of Kansas, announces her belief in the new doctrine and advocates its beauties and realities publicly and will more than counterbalance the Frenchman's efforts against it, who may be ambitious to become noted as an exposé.

The Rev. B. F. Austin lately said in an address, in speaking of Spiritualism in London, that "this philosophic religion to which Sir Wm. Crookes has devoted so many years of experiment, which has won the heart of Alfred Russell Wallace, which has received the confirming testimony of Judge Edmunds, Epes Sargent, V. T. Stead, C. F. Zollner of Germany, Victor Hugo, Dr. Joseph Cook, W. M. Thackeray, Elizabeth Barrett Browning and a host of other bright intellects, is not to be scoffed out by a puff of skepticism, but by labeling it with the devil's name." Then there is Dr. James H. Hyslop, professor of psychology in Columbia University, N. Y., who says he will soon give to the public ample evidence of life after death and spirit return received through the mediumship of Mrs. Piper of Boston. Joshua, things really do seem to be coming our way in a spiritual, don't they? Now, my much interested reader, our friend Joshua acknowledged that in his letter he was in a communication between the spiritual and physical worlds did exist at one time. He makes such acknowledgment because he finds evidences of such given by some one who lived hundreds of years ago, but evidences of a much stronger nature given at the present time he denounces as silly. "Consistency, where art thou?" As to God's works being done in the light, it might be well to remind our friend that scripture does not sustain him in such claim, for it was in the night that the Lord appeared to Isaac (Gen. 28-24). God wrestled with Jacob in the night (Gen. 32-24-30). It was in the night that God talked to Jacob (Gen. 46-2). It was in the night that God sent the quails and manna (Ex. 16-13, 15). God communicated with Balaz in the night (Numbers 22). It was in the night that God appeared to and talked with Solomon (11. Chron. 17). In the darkness of the night an angel of the Lord put to rest 185 Assyrians (Is. 37-36). The wonderful revelation to Daniel was in the night (Daniel 1-19). One among the greatest miracles ever performed, the dividing the waters of the Red Sea, occurred in the night (Ex. 14). We find God talked to men in the night (Job 33-14, 16). Peter was taken from prison in the night by an angel of the Lord (Acts 12-6, 11). The Lord held converse with Paul in the night (Acts 23-11). Nicodemus talked with Jesus in the night (John 3-1). Jesus could only call "silly men," in reply to the undeciphered sealed letter writing we gave him in our last, we will quote from Alfred Russell Wallace, the eminent scientist, who says in speaking of written communications from the world beyond: "I have had a spirit hand write a letter on paper placed upon my lap when the room was sufficiently lighted by gas for me to see distinctly the long lead pencil held in white fingers and remaining in sight, distinctly, under my eyes until the writing was finished."

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given in our last. True Spiritualism is not inconsistent with itself, but different opinions of people relating thereto are inconsistent at times.

In conclusion we would ask Joshua to make his discussion with the Manville correspondent private when the audience of the Advocate would be glad to have the pleasure of reading his replies?

M. P. S.

The columns of the Advocate are for the purpose of sending forth information on questions its readers manifest an interest in, and as the queries offered by "M. P. S." have not been of such a personal nature as to demand replies thereto in private correspondence. Let your light shine, friend Joshua, and don't caulk your lantern so that you are talking to the bush. Is not Spiritualism religion? Owing to household cares we will close awaiting our friend's reply.—Aurora Advocate.

The California State Association. The San Francisco Call contains the following in reference to the State Association:

Harmony did not prevail throughout the second day's proceedings of the fourth annual convention of the California State Spiritualists' Association. The election of officers caused some friction and resulted in President M. S. Norton getting a little huffy and resigning from the board of directors.

The morning and much of the afternoon session was consumed in amending the constitution to the altered conditions of the association. Amendments were adopted permitting the holding of the annual convention at other places than San Francisco; placing the election of the officers in the hands of a board of nine directors, who with the officers shall constitute the board of management of the association; exempting camp and charitable associations from the per capita tax, but compelling them to give a social or take up a collection at least once a year, half of the proceeds to go to the State Association, these associations to be allowed one delegate for their charter and one for every ten members; giving recognized mediums equal voice at all conventions with regularly elected delegates; permitting Spiritualists not connected with auxiliary associations to become contributing members of the State Association upon the payment of \$1, they to receive as compensation the reports of the annual conventions.

Under the new order of things San Jose was selected as the next meeting place, and the following board of directors were elected: M. S. Norton, William Rider, B. F. Small, Henry B. Robinson, Professor Richard Young, San Francisco; W. D. J. Hamblin, San Jose; Mrs. R. L. Johnson, Hollister; Mrs. M. E. Coleman, Oakland; F. H. Parker, Santa Cruz.

W. D. Hamblin of San Jose was elected president, William Rider vice-president, Mrs. H. E. Robinson secretary, B. F. Small treasurer. The new president said he would make no promises for the future, as much of the success depended upon the support given the directors by the individual members of the association.

As delegates to the National Convention, which will meet next year at Chicago, Mmes. E. Young and M. Addie Hall were chosen. The president of the National Spiritualists' Association, W. C. Bowman and Professor Richard Young as alternates. Mrs. Ballou was elected to represent the association at the International Psychical Research Society, which will meet at Paris in 1900.

During the morning session Mrs. Elizabeth Lowe Watson, representing the committee on resolutions, recommended a vote of thanks to the Mediums' Protective Association for the recognition tendered the members of the State Association and to the representatives of the daily newspapers for the fair reports of the proceedings of the convention.

There was a heated discussion over the proposition that a list be made of the Spiritualists of the State, which was to be accomplished by those who acknowledged the faith signing their names voluntarily in a register. The mediums objected to the scheme on the ground that it would result in dividing the names of their clients. The subject was referred to the new board of directors.

The following letter of greeting was received from Harrison D. Burritt, president of the National Spiritualists' Association:

"In behalf of the National Spiritualists' Association of the United States of America and the Dominion of Canada I extend greeting to the Spiritualists of California in fraternal convention assembled. Organization is never so much needed as at the present hour, and all bodies connected with the Spiritual movement that stand forth as representatives of the principles of co-operation have interests in common and are deserving of the best wishes of all friends of the cause.

"The National extends the right hand of fellowship to each and every one connected with your association and assures the officers and members that the interests of the State are felt to be the interests of the other, and the mutual aid and co-operation should be and can be depended upon between the two societies.

"May your convention be productive of great good to the cause of your State and influential in the establishment of a more thorough organization of our forces throughout the country."

SUMMERLAND.

This is the far-famed Summerland, Fresh as it came from its maker's hand.

Here are the bare white mountains high,

Piercing a cloudless azure sky;

Here are the valleys of shimmering green

O'erlaid with a dreamy, hazy sheen.

Intermingled the hills lie low

In the crimson sunset's afterglow;

Or tinted with the morning's ray,

Or the azure blue of the middle day,

It swings like a cradle in Paradise,

Asleep forever 'neath dreamy skies.

The splendor of autumn mingles the

valley.

And soft-winged messages all the gales,

While beneath the sky of summer blue

The sunshine is warm the whole year

through.

This is the land of fruits and flowers,

Wooded by soft breezes and gentle show-

ers;

This is the valley of wonderland—

The far-famed city of Summerland—

Sweet with the odors of trailing vine,

And the endless glow of summer's

shine.

Here from my cottage flower-wreathed

door

The ocean mirrors the star-lit shore,

And forms and faces of the long ago,

Their beaming smiles on me bestow,

As

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that the Progressive Thinker is set on a Linotype machine that must make the copy clear and legible. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige The Progressive Thinker.

CONTRIBUTORS—Each contributor is alone responsible for any assertions or statements they may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

ITEMS—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to be abridged more or less, otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every article or item that appears. This rule will be strictly adhered to.

Moses and Mattie E. Hull are to attend a Miss Convention in Cleveland, Ohio, the 22d, 23d and 24th inst. They commence their second year's engagement in Buffalo, on the first Sunday in October. The Lyceum will be re-organized and extra effort will be put forth to make that part of the work a grand success. An adult class will be formed in charge of Mr. Hull.

Mrs. H. W. Griffen writes from Connecticut: "The books have arrived, and I am so pleased with them—so much for so little! I have been reading 'The Next World I Viewed,' and am delighted with it. I will tell my friends and do all I can to increase the subscriptions to your paper."

The members of the class who attended Prof. Lockwood's class longed at Lake Pleasant, give him a long endorsement, as follows: "The class: It is and fellow members of the class, thus putting forth at this time and thus publicly we should express our appreciation of our teacher in his efforts to instruct us in the great truths, which only he is in the great truths, which only he is master of. I speak for myself, and I voice the sentiments of every member of this class, when I say that I consider Prof. Lockwood to be the foremost man of the age in establishing the truths upon which Spiritualism is founded. In my estimation, Prof. Lockwood's teachings, rightly understood and properly applied, will do more to make life a success than anything else I have any knowledge of. Therefore I move a vote of thanks to the Professor for his kind instruction in each and every member of his class, wishing him health and happiness and hoping he may live on this plane to see the fruition of his labors." Signed by the class.

Mrs. Clara L. Stewart writes from Pittsburg, Pa.: "On my way home, I have been visiting friends for a week in this 'Smoky City.' I find the good work well under way here. The First Church of Spiritualists opened its meetings last Sunday with Miss Magie Gaul for the month of September. Although the day was extremely warm, both morning and evening services were well attended, and Miss Gaul gave to the hungry souls food for consideration and comfort, such as only she is able to give. From many I heard the remark, 'Truly, she is a wonderful woman.' The genial and kindly president, Mr. Stevens, invited me to offer the invocation and give a short address in the evening, which I did. I hope to meet some of the friends in this city again. I shall be at home after the tenth and will societies in the state and would like my services, to correspond with me. Address me at Stevens Park, Wis."

Secretary writes from Cripple Creek, Colo.: "Mrs. Maud Drake and Mr. Drake have opened the eyes of many here in the greatest good camp on earth. A society was formed last Sunday with Mrs. Lovett, a retired medium, as president. Mr. Drake gave one of his most convincing talks on the philosophy of vibratory law. We have several good mediums here. So far as reported to us, there are Mrs. McClure, Miss Rice, Mr. Howard, Mrs. Thomas, Mrs. Drake and Mrs. Lovett. All gave talks and readings, and the large audience seemed interested in the study of spirit return. A meet every Sunday at Free College Hall, at 2:30 p. m."

Charles L. Ainsworth, lecturer and public test medium, are open for joint engagements, and can be addressed at Indianapolis, Ind., 35 Talbot Block.

Mrs. L. N. Claman is now located at Wayne, Neb. She desires calls to lecture for the fall and winter. Mrs. Claman lectured very acceptably in Chicago a few years ago.

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actually going on. People who believe that the spirits of the departed sometimes revisit the earth, call attention to the tragic death of John O'Meara some years ago. He was a distributing clerk and mail carrier under Postmaster Ashby, and was frequently at work in the office after night. One night he went to his home on Clendenin street and died before daylight from an overdose of morphine, whether or not taken with suicidal intent is not known. It is possible that his restless spirit comes back to its haunts while in the body and resumes his old avocation, endeavoring to finish a task left uncompleted when he went to the world beyond the grave? This is a psychological question that we leave for others to answer, but there are more things in earth and air, Horatio, than thy philosophy hath ever dreamed of."

A. A. Averill, secretary, writes: "The Lynn (Mass.) Spiritualists' Association held their yearly meeting on September 5, and elected the following officers for the coming year. President, J. M. Kelly; vice-president, L. D. Milliken; secretary, A. A. Averill; treasurer, E. P. Averill. Directors, M. V. B. Stevens, C. H. Worthen and J. H. Butler. The prospects for a successful season are very encouraging. Mrs. Carrie F. Wing, Miss Lizzie Harlow, Mr. F. A. Wiggin and other noted speakers are engaged to assist us in the work. Our meetings will open Oct. 1, in Cedar Hall with the wonderful test medium, Mrs. Mary Pepper. The ladies will serve supper on the first Sunday of each month."

Mrs. Mancel B. Philp writes: "We are glad to announce that the plans are all perfected to unite the Englewood Spiritual Society and the Englewood Spiritual Endeavor Society into one new society. This union will take place September 10, at Hopkins Hall, 528 West Sixty-third street, at 2:30 p. m. For several months past the union has been talked of and can only result in the formation of a very strong society that will be able to do a noble philosophy in a manner that will be a credit to our cause and a blessing to this stronghold of orthodoxy. The meetings at Hopkins Hall have been of a very high order for some months, and the result is manifest in the addition of thirty new members last Sunday, among whom are leading lawyers and educators. Come to our union meeting."

J. Madison Allen writes from Lakeside Park Camp, Mo.: "We left our regular local work at Springfield to-day, to attend this camp, which opens tomorrow, to continue till the 15th. We anticipate an agreeable outing, with plenty of useful work and good results. The outlook in this part of the great field is as encouraging as elsewhere. We have never been more busy than during the past two or three years, in our various duties of rostrum, publishing, circle work, silver-chain classes, etc., mainly at the 'center of the continent.' All is well. But change of locality is possible soon."

Dr. D. M. King writes: "To the chairman of all Spiritualist associations of Michigan: I will be traveling in September 15, 1890, and will visit all organizations where the people desire me to lecture for the First Church of Spiritualists, founded. In my estimation, Prof. Lockwood's teachings, rightly understood and properly applied, will do more to make life a success than anything else I have any knowledge of. Therefore I move a vote of thanks to the Professor for his kind instruction in each and every member of his class, wishing him health and happiness and hoping he may live on this plane to see the fruition of his labors." Signed by the class.

Mrs. Clara L. Stewart writes from Pittsburg, Pa.: "On my way home, I have been visiting friends for a week in this 'Smoky City.' I find the good work well under way here. The First Church of Spiritualists opened its meetings last Sunday with Miss Magie Gaul for the month of September. Although the day was extremely warm, both morning and evening services were well attended, and Miss Gaul gave to the hungry souls food for consideration and comfort, such as only she is able to give. From many I heard the remark, 'Truly, she is a wonderful woman.' The genial and kindly president, Mr. Stevens, invited me to offer the invocation and give a short address in the evening, which I did. I hope to meet some of the friends in this city again. I shall be at home after the tenth and will societies in the state and would like my services, to correspond with me. Address me at Stevens Park, Wis."

Secretary writes from Cripple Creek, Colo.: "Mrs. Maud Drake and Mr. Drake have opened the eyes of many here in the greatest good camp on earth. A society was formed last Sunday with Mrs. Lovett, a retired medium, as president. Mr. Drake gave one of his most convincing talks on the philosophy of vibratory law. We have several good mediums here. So far as reported to us, there are Mrs. McClure, Miss Rice, Mr. Howard, Mrs. Thomas, Mrs. Drake and Mrs. Lovett. All gave talks and readings, and the large audience seemed interested in the study of spirit return. A meet every Sunday at Free College Hall, at 2:30 p. m."

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T. H. Hartley writes: "Dr. A. B. Spinyer, of Reed City, Mich., delivered two most eloquent addresses Sunday, September 3, from Mrs. Cooley's rostrum, 77 Thirty-first street. The two subjects, 'The Religion of Spiritualism' in the afternoon, and 'The Science of Spiritualism' in the evening, were handled by him in the grandest of style. The whole audience were completely thunderstruck with the plain, straightforward and forcible manner in which he set forth his views. He was frequently interrupted with a burst of applause, thus showing such entire appreciation. We are very thankful to the learned Doctor for his kindness in coming among us, especially for one particularly kind remark he made, viz.: 'That he felt at home on the rostrum at 77.' The Doctor was followed at each service by Mrs. Eunice Perkins, who gave some very startling and convincing messages from our spirit friends. The warmest of thanks must be given to Mr. Perkins, who has conducted the services for the last two months. His very soul was in the work and we are pleased to state that he has made many good and new friends, who all wish him and his good wife a very happy and prosperous future."

Wm. H. Tucker writes from Elyria, Ohio: "Our Spiritual and Progressive Association has Frank T. Ripley, of Oxford, Ohio, with us for the month of September. We expect to hold weekly meetings at G. A. R. Hall, on Sunday afternoon and evening each week. We met last evening to make arrangements for a circle for development. We are endeavoring to get our people to think."

T. H. Hartley writes: "Mrs. Jennie Hagan Jackson, of Port Worth, Texas, will occupy Mrs. Cooley's rostrum, September 10 and 17. She was with us a few months back and created a grand impression upon all that heard her. Mrs. Wilson will be with Mrs. Jackson and will electrify the audience with her singing."

Oscar Collier writes: "This week's issue ends my second year's subscription to The Progressive Thinker, and I would feel that I was left on life's rugged ocean without one gleam of light to guide me on, if I should miss taking your most valuable paper. It not only contains a pantry full, but a whole storehouse of goodies in its columns each week."

Wm. E. Bonney and Mrs. Mary J. Bonney write from Iowa: "The following places in the interest of Spiritualism: Riverton, Farrington and Shenandoah, Iowa. In each place meetings were held in the city park. At Shenandoah one meeting was held in the Universalist church. Dense ignorance prevails in this section but much curiosity was shown in regard to our cause. At Riverton they were assisted by Mr. James Campbell, of Haverlock, Neb., and Mrs. Annie Gillette, of Omaha, who gave platform tests."

Mrs. Isa Wilson Kayner is now lecturing and giving tests at Rockford, Michigan.

The Beacon Light Spiritual Church will begin Sunday services, at 40 East Randolph street, (under Hall), the third Sunday of September, at 7:30 p. m.; also weekly meetings, Thursday evening the 14th, at Schiller Hall, Wells street, near North avenue.

Geo. W. Kircher writes from Louisville, Ky.: "The People's Spiritual Church opened its doors last Sunday evening after a vacation of three months, to a good and intelligent audience, despite the intense heat. The lecture by Geo. E. Heinsohn (subject, A. Practical Religion), was delivered in a masterly manner and never surpassed by anyone in this city. Tests were given by Brother Jones and Brother Heinsohn, all of which were recognized. Our society has worked hard for the past year to secure a church, and has at last succeeded. Our membership is also growing at every meeting of our board, which occurs every Monday night. The work of our Ladies' Aid has been a great benefit and help in securing our church. We have three societies here, and all seem to have good audiences."

J. R. Alter writes from Stuttgart, Ark.: "How can you give the people such bargains in books. You are publishing the best reform paper in the wide world; no doubt of it."

F. Demming Smith, M. D., writes from Denver, Colo.: "You are, indeed, doing a unique and ennobling work in thus tempting and irresistibly impelling readers to study the Spiritual philosophy for next to nothing price, and under the law of correspondences, I congratulate you on the Karma results in blessings to you and yours."

J. E. Coe writes: "The Open Door of Life Spiritual Society will hold meetings in Star Lodge hall, on Western avenue, between Harrison and Lexington, Sunday, September 17. Conference meetings, 2:30 p. m. Addresses and spirit communications in the evening. The best speakers and test mediums will be employed."

The Democrat of Huntington, Ind., says: "Blippus is in a state of excitement, caused by spooks or something of that nature, that have been seen in a graveyard, that place and which is the principal theme of the lecture at that locality. Every night for a week past large crowds, twenty-four or thirty, have watched for the spook all night, and it has been seen by a number of different parties. The grave yard is on George Keener's place, which is about one mile south of Blippus. He saw the uncanny sight and describes it as appearing as a sheet of flame. He was able to approach closely when it suddenly disappeared."

Mrs. Lora Holton holds a test circle every Wednesday, at 7:30 p. m., at 6111 Peoria street, two blocks North of 33d street. Engagements to lecture and give messages upon reasonable terms, near Chicago. For terms, address as above.

The Herald of Clinton, Iowa, speaks as follows of the camp at Mt. Pleasant: "The officials of the association are well pleased with the success of the meeting this year and already are planning for another grand camp-meeting next year. Last year the attendance was not as large as usual, but the number present this year shows that this was due more to hard times than a lack of interest. Those in charge are again to the aid, and the next year will exceed the first of this year and will try and place the room before the meeting is held. To a person who has been on the grounds considerable, the many benefits of this association to the citizens of Clinton are seen. Hundreds of dollars worth of provisions were sold to campers this year and the dry goods and clothing merchants realized a nice business from the campers, as well as cab drivers and the electric railway company. Besides the financial benefits, there is attendance at these meetings are people of good repute and make desirable residents of the city, if but for a short time. No better testimony of their character can be found than the fact that not an arrest has ever been made at Mt. Pleasant park, and a police officer is kept

entire season each year. "Polly Burdette writes from Detroit, Mich.: "Allow me to report the conclusion of a great season of spiritual upliftment. After Dr. Peebles came the Kateses (six lectures); then Rev. B. F. Austin, of Toronto; W. J. Colville, and Mrs. Celia Lincoln; one lecture each. It is needless to say crowded houses greeted each lecturer."

Lora Holton writes: "The grove meeting, September 10, at 119th street, West Pullman, was a pleasant surprise to all who were so fortunate as to attend. The meeting was opened by Brother Wood, chairman. The writer gave a short talk upon the 'Reforms of the Present Time,' followed by Prof. Oystadt then spoke upon 'Scientific Evolution,' followed by remarks and messages by Mrs. Burland. Ice cream was served on the ground by Brother Johnson, to defray expenses. A good audience was in attendance and all seemed to enjoy the occasion. Next season a series of Grove meetings are contemplated, under the direction of Miss Ella May Johnson, who is also a fine test medium and earnest worker."

The Central Spiritual Union, Detroit, Michigan, Rev. C. W. Burrows, M. D., President. Announcement for 1890-1900: This spiritual society, chartered under the laws of Michigan from the Michigan State Spiritual Association, opened its fourth year of spiritual instruction, Sunday evening, September 10, at 132 Michigan avenue. Dr. Burrows, the pastor, will present during the season a full and complete series of addresses on the beautiful 'Religion of Spiritualism,' Historical, Scientific, Philosophical and Phenomenal. The Wednesday evening classes known as the Union Developing Circle, will be continued at Occult Hall, 132 Michigan avenue. The best methods for unfolding and developing the spiritual life will be here taught by the Doctor, the course of instruction in Spiritual science and occult philosophy will be found most helpful and practical. The great number of mediums identified with the Union give to the phenomenal part of its teaching valuable interest. Especial care is taken that all technical teachings are accompanied with practical demonstrations through our mediums. The Union may be justly called a great spiritual school by which its students reach to spiritual illumination, at-one-with God, following each address, a series of spiritual exercises, and other phenomena. The following order will be observed in presentation of spirit manifestations on Sunday evenings, through the kindness of the following spiritual mediums and psychic sensitives: Mrs. Rose Peris, for the month of September; Mrs. A. L. Avery, for the month of October; Mrs. Mary E. Jenkins, for the month of November; Mrs. S. T. Penna, for the month of December, and Mrs. Laura L. Crawford will give each Sunday evening, spirit communications from the platform."

Dr. Dean Clarke informs us that he is ready to answer calls for his services, and is located at 132 Michigan avenue, near the corner of the old Spiritualists, and needs no commendation to those who have heard him, but as his labors for several years past have been upon the Pacific coast, many new societies in the East have never listened to his high inspirations and eloquent, logical lectures. Let all who wish to be both edified and instructed by him, write him at once and secure his very reasonable services. He may be addressed at No. 7 Winthrop street, Boston, Mass.

G. W. Kates and wife will serve the State Spiritualists Association of Minnesota during September, as organizers. Address them at No. 1 Highland avenue, Minneapolis, Minn.

A lecturer and spirit message bearer will accept calls at very reasonable terms, within 100 miles of Chicago. For particulars, address Mrs. C. Seyfarth, 6103 S. Peoria street.

Correspondent writes in reference to Lakeside Park (Mo.) camp: "The third annual meeting of this camp was opened on Sunday, September 3, with an address of welcome by Mrs. Sara C. Scovell, responded to in an able discourse by Prof. J. Madison Allen, on the Significance and Importance of the Spiritual Movement; also remarks by Mrs. M. Theresia Allen. A brief special session was held for instruction in mediumship, in personal messages and descriptions. At night Mrs. M. T. Allen took from the audience as a subject 'The Spiritual Alps, and How to Climb Them.' The discourse was lucid, pleasing and profound. The prospects seem good for a highly successful meeting and fine attendance. It is a delightful place. Camp continues until September 18."

The Covington (Ind.) Republican says: "Parties living near Foster who have been frequenting the roads between Covington and that place at a late hour quite often of late have strange stories to tell of what they have seen at the sound of a bell. To-day a bright light was seen moving about in all parts of the cemetery. By another large white object was seen. Had the parties remained longer what they might have seen is in all probability a mystery, but they suddenly remembered they were cautioned to hurry home, and they went."

The Columbus (Ohio) Journal says: "At the afternoon session Professor Kerstetter of Berea gave his experience in getting an education, a talk on slate-writing and a brief outline of Herrmann, the magician, whom he said, was a Spiritualist, having treated with him for many years. Jennie Hagan Jackson, of Port Worth, Texas, delivered an excellent address on 'Infinite Possibilities.' Following this she gave several impromptu poems on subjects furnished by members of the audience."

J. L. Chambers writes from Dillon, Mont.: "I received 'Art Magic.' I think it is a great book. I have enjoyed reading all of it. I get The Progressive Thinker regularly, and I find something good and something new in every number—something that I can understand. I don't see how you can give so much for so little cash."

Laura Mallock writes: "Riverside Park, Grand Edge, Mich., has so far at this year's session, been a grand success. Never before in the camp's history. And Mrs. G. W. Kates did noble work. Mrs. Cooley had grand success. August 6 Dr. Spinyer and Mrs. Marlon Carpenter entertained the people, and certainly their work was entirely satisfactory. 'Farmer' Riley is giving services that convince and convert the skeptical."

Frank T. Ripley is speaking and giving tests at Elyria, Ohio, for the First Church of Spiritualists. He can be engaged for week, evenings within one hundred miles. He can also be engaged for the Sunday afternoon, on liberal terms. Address him at Elyria, Ohio.

Dr. Adah Sheehan Horman is now open for lecture engagements for the fall and winter. She will lecture at funerals or weddings. Address her at Elyria, Ohio, and Russell street, Eden Park, Cincinnati, Ohio.

(Continued on page 8)

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT OF THE EAST, CALCUTTA, INDIA.

WAS A SOOTHISAYER.

One prophecy of peculiar interest was made by a priest of Tahiti two or three centuries ago. He was a soothsayer of great renown named Maui. He had foretold many events that time had verified, and the people had implicit trust in his predictions. But on one occasion even his most faithful adherents and ardent admirers absolutely refused to give credence to his words, declaring that there was no sense in them, although it was admitted that he was speaking under inspiration. Maui's prophecy was to the effect that after several years a "vau-ana-oro," or outrigger canoe, would arrive at the island from some foreign place. To their own canoes—and they had them in great variety and number—the islanders always attached outriggers, believing that no boat could remain upright without one. Thus they charged Maui with foretelling an impossibility. He persisted in his prediction, however, and, launching an oval wooden dish on the pool of waters which served as a magic mirror, he declared that in the same manner would the vessel float when it should arrive.

The above prophecy was preserved among the people by oral tradition until the arrival of Wallace and Cook's vessels, when it was declared that Maui's prediction was fulfilled, especially when they watched the row-boats sailing between ship and shore. When they first saw the ship's boats lowered and pushed off, the spectators on shore shouted: "They will overturn! They have no outriggers!" Again and again when looking at European vessels, the natives have exclaimed in the hearing of missionaries: "Oh, the canoe of Maui! Oh, the outriggerless canoe!"

The same prophet declared that long after the arrival of a canoe with no outrigger, something yet more surprising would appear in their waters—a "vau-ana-oro," or vessel without a rigging of ropes or cordage. This was declared to be ridiculous, Maui's hearers asserting that it was absolutely impossible for sails to be attached without ropes or cordage. Little did Fulton dream that, long before he was born, a soothsayer in an island of the Pacific Ocean had had a vision of his steamboat!

The testimony of various missionaries and other travelers makes it plain that the islanders regarded spirit control—communication by the disembodied through those yet in the flesh—as an established fact, although they so strongly objected to the sight of apparitions that during the funeral rites freed souls were not permitted to show itself at any time to those among whom it had previously dwelt.

Those who could afford it had their dead carefully embalmed and sheltered in a building erected for their special use. The body was clothed and placed in a sitting posture. Before it stood a small altar, upon which vials and fruits were laid every day by relatives or the priest in charge. Odor was regarded as the spiritual part of ailments, and it was supposed that the soul was not so far removed from matter to be able to feel a certain gratification in the offering thus presented. Insane persons were always treated with gentle consideration, because they were believed to be under the control of disembodied spirits. A recognition of the magnetic force emitted from the eye seems to be indicated in the fact that the islanders represented that feature as an organ or emblem of power.

Briefly, the Tahitians believed in a First Cause; in lesser powers, or gods, created by him to do his will; in the continuity of individual existence, and in the possibility of communicating with disembodied souls that were supposed to be susceptible of progress up to the point of reabsorption into the Eternal Source whence they had emanated. Twined about this belief, however, was a thick mesh of superstitions, fears, and fantastic forms of worship, with symbolic rites and ceremonies which included human sacrifices and other practices in which blundering humanity in its slow evolution has indulged and even yet indulges in some parts of the world.

THE TWO WORLDS, MANCHESTER, ENG.

A MESSAGE OF DEATH.

A highly intelligent woman of Quaker birth, whom I know well, told me how she heard rapings over her pillow years ago—three soft and distinctly different sounds. She woke her husband, both heard them, and she said, "My grand-children are sick, and I fear they are dying." Three nights they both heard these raps, and then came a letter telling of the sudden death of the three grand-children, and how they were buried. The first heard, after this, ceased. This woman had a weight of character and experience that gave her testimony value. She was venerated and loved by those who knew her.

MYSTERY OF A HAUNTED HOUSE.

The Daily Mail of August 12 says: A matter which might engage the Society of Psychical Research is just now the talk of Turin. In an empty house of three stories, No. 4, Via Monserrato, in that city, there have been heard strange noises, which, in default of other explanation, have been attributed to spirits. One of the noises is described by a number of people, who have heard it several times, as like the whistle emitted by a siren. This was first heard on Wednesday last at two o'clock. In the apartments in the left wing of the house fearful cries have been heard, and noises such as the moving of furniture and the breaking of glass and the appearance of smoke are also mentioned. But it is the wailing noises which seem to be most remarkable. The police took the business in hand and instituted an investigation. The official charged with the inquiry began by threatening the persons about the place with prison in case the affair turned out to be a practical joke. He had not finished speaking when from all parts of the house there proceeded the most terrible howls. The official adjourned the investigation.

In the neighborhood of the haunted house many people have been taken ill with the white fever. The police and public have revealed nothing as to the cause of these noises, which are apparently attributed to "howling spirits," and the numerous Spiritualists of Turin are in a state of high excitement over this manifestation which confirms their faith.

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

MIGHT WELL BLUSH.

Spiritualists who have been communicating for years might well blush when comparing the use they have made of their experiences, with Dr. Hodgson's detailed records made at the time of hundreds of sittings held with Mrs. Piper. These exhibit an unvaried patience and inexhaustible pains taken to note every utterance, explain every obscurity, and verify every assertion. Dr. Hodgson, after years of sober persistent investigation, has arrived at the conclusion that no hypothesis except that of the action of spirits can explain the phenomena he has witnessed. Of course during his sittings he has had plenty of failures, but instead of discouraging them or allowing them to discourage him as so many do, he has conscientiously entered them in his diary and returned to them again and again until many of them have taken a place among his most convincing tests. For dogged determination, perfect fairness, and analytical ability, his report is a masterpiece, and no better service could be rendered to the cause than by a careful, popular abridgement of it. This would be no easy task, so packed is his paper with important details, but, if prepared, it would greatly affect all dispassionate enquirers and reinforce all exponents of this truth upon the platform.

So far as Dr. Hodgson is concerned, he has not hesitated to announce that he has been in communication for four years with a deceased member of the Society, whom he formerly knew, and that not only he but many of his friends and relatives of the spirit have also recognized him. He has sufficient though relatively much less abundant proof of the presence during the sittings of several other "spirits," who have most of them been identified by those who knew them on earth. The long period during which he has been conducting his investigations and the partial results obtained with great difficulty from time to time amidst almost constant misapprehensions and confusion of thought, would seem to make the ladges which he has attained to make the ladges of one consistent whole, have satisfied him that the means of communication between

THE "DEAD" AND THE "LIVING" ARE TELEPATHIC.

are telepathic; that is by mental telegraphy of thought. Those whose brains can receive these messages are mediumistic, but those of the body who send them require to possess a power of impressing their meanings upon the receiving brain which is enjoyed by comparatively few. It needs what may be termed "mediumship" on both sides to establish communication, and the faculty needs much cultivation to secure regular results. The communications are greatly affected by the health or mood of the medium and interrupted by the intrusion of messages from other spirits attracted by the discovery of a spirit who can out of the body with their thoughts. The danger, both to the medium and those concerned, of sitting promiscuously with miscellaneous persons in and out of the body is noted and commented upon.

LIGHT, LONDON, ENG.

A SERIES OF SEANCES.

The La Revue Spirite at Morale du Spiritisme published a letter from Mr. X., communicated by Colonel de Rochas, which gives an account of a series of seances which took place in 1886 and 1887. The writer's name is not given, as he requested M. de Rochas to treat his communication as confidential, fearing that its publication would be a cause of inconvenience to himself on account of the position he occupied as a teacher; for the same reason the letter was not published until after his death.

The facts related are some of them similar to those which frequently occur at public seances; but Mr. X.'s experiences were in a private circle, and the medium (his son-in-law) was not entranced during the occurrence of the phenomena, which included nearly the whole series of such as usually are produced under very favorable conditions. Conversation by raps, the conveyance of articles from a distance, levitation of the medium, light and scents, direct writing and partial materializations, all these effects were produced. On revision one of the spirits who had for many weeks been making interesting communications and whom the circle had been able to identify, announced that he was going to bid them definitely farewell, that he was about to quit them for a higher state in which he would be no longer permitted to attend the seances; he added that many spirits, as a token of friendship, would be his companions at the moment of his departure. Almost at once were seen a dozen lights moving about the room and forthwith raps were heard on all parts of the table.

Under the heading, "Calorific Phenomena," the following curious fact is stated. Mr. X. had filled one note book with an account of the seances which had taken place and had commenced another, three pages of which were inscribed upon. One day, wishing to refer to them, he unlocked the drawer of his desk, the key of which was kept always about his person; opening the note book he discovered to his surprise that although the covers were intact, all the pages in the filled note book were charred to a cinder, whilst still retaining exactly the form they had previously had; also the three pages of the second book were similarly burnt and the loose pages of direct writing which had been slipped into the books were destroyed with the other writing. Other papers kept in the drawer were quite intact.

"Encyclopedia of Biblical Spiritualism; or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important events of the Bible. By Emma Rodd Tuttle. The work is a valuable and scholarly author has embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office."

"Commentaries on Hebrew and Christian Mythology." By Judge Farish B. Ladd, LL.D., of the New York State Bar. This book is of more than ordinary value, giving the results of much patient thought and research by a mind well qualified to find evidence and arrange facts. In compact form it gives just what is needed on the subject. Paper, 75 cents. Cloth, \$1.50. For sale at this office."

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office."

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The History and Laws of Creation. Revised and annotated English edition. "The Cosmogony of Spiritism." Price, \$1.

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STEPS IN SPIRITUAL EXPERIENCE

Dangers Incident to Spirit Return, Elucidated by the California Philosopher, Charles Dawbarn.

(Conclusion.)

We have seen that it is useless for us to say "we will have nothing to do with Spiritualism," for spirit return is an universal fact, whether we like it or not. So the student who would progress realizes that the world of humanity is blundering along in a dark night, on a road which is full of pitfalls and dangers, although it leads to the land of joy and peace. There is no other road. Nature has decreed that man shall have consciousness. The best, the devoted church member, the debauchee, like the average man and woman, are never alone, and their associates are of two very different classes. There are spirits who would gladly play the guardian angel, and help them to a higher life. But there are also wayward spirits of every class and degree, against whom they jostle and crowd as the days and years of earth life pass by. These last may be but associates of an hour, but the man who is ignorant of their presence, and perhaps denies their very existence, is always more or less their prey. It may be, perchance, only as the victim of pompous self-conceit, posing as a righteous Pharisee, one of the "holier than thou" variety, greeted with roars of spirit laughter as he falls into pools and puddles of his own self-righteousness. Such is life, and such is spirit return, but bore life and spirit return may be spared most of such experiences by walking in the daylight of knowledge instead of the midnight ignorance of these natural facts. Such is a step in spiritual experience which has not yet aroused the attention of the earnest believers who are honestly fighting to-day against all mortal fraud they can discover in their ranks.

The dangers that have made "spirit return" either a farce or a war for humanity, all along its history, may surely be overcome by the patient student. His first great effort must be to study the laws and limits of personal intercourse with spirits who live outside and above the general level of earth-bound humanity. He must leave the region of emotional love, and make a calm and careful study of the methods by which every Ego holds intercourse with its fellows, and dominates its own body, whether that be spirit or mortal. Ignorance will breed and shout in the name of "love" whenever the old pet belief is proved a delusion. When a whole-souled, unselfish believer and medium, like Hudson Tuttle, discovers and means that the student is actually overruling fifty years of spirit teachings, he underestimates the fact. It is not fifty, but five thousands, or, perhaps, five millions of years whose spirit communications must pass the ordeal of the "higher criticism" of to-day. The keynote is the discovery that our experiences are never what they seem to the ignorant. The sun never rises in nature, but only in human mind. The rose is fragrant and gorgeous in color only to the sense of the observer. The petal may typify a maiden's blush for me, and only be brown or yellow to another. Science demands the fact just as it is. Emotion craves to be allowed to live in its own sense limits. Spirit return has been held to the sense level. The very moment the student begins to investigate the laws for intercourse with the mortal, both alike will probably claim certain powers as inhering to spirit return, although such powers have now been demonstrated to belong to the mortal, for in all spirit return there is fierce exaggeration of mortal limit and spirit power.

The moon, the wall of it, the sob that greets the slightest investigation into intercourse between love and love, are awful barriers in the way of the student. Yet if he would grow he must discover for himself the secret of truth that he is seeking makes sunrise of appearance or reality. That is to say, whether it rises for him, or whether he must rise for it? Whether the spirit father really comes all the way back into earth life, or whether the mortal child must go out to the fog land of sense limit, and there interpret sensations into real spirit teachings and communications?

So the student discovers that another step has become necessary if he would advance. He puts behind him forever the investigations of the past, and seeks by self-development to himself advance further into the "fog land." He believes that meeting him at that point the advanced and loving spirit may find a clearer expression of truth than when compelled to approach the earth limit more clearly.

He must now study in every possible detail the laws that govern communications between mortal and spirit, remembering as a basic fact that sense perception is not what it seems. He is now like the patient Copernicus, determined to find the secret of sunrise itself, although universal experience proclaims him a fool for his pains. The sun rises for every eye but his. Yet at last he realizes and proves that sunrise itself is but a sense deception. The poor fellow died just in time to save his life, for those who know that they cannot be mistaken, counted him a dangerous foe to revealed truth, and a reputation for such history was found that the accepted revelation from a revered spirit father or loved spirit friend cannot be questioned without an almost stupefying astonishment at such audacity. Let a student commence by investigating the laws which must dominate memory in both worlds, and he becomes an outlaw for such minds. It is said that Harvey's discovery of the circulation of the blood was kept out of the young. His own generation had to die clinging to its old belief. So the student who offers his discoveries to the world of to-day must not expect that he will find ready credence. His reward will be in his own advance into the "fog land," and his own perception of the actual sunrise of truthful communication between spirit and mortal.

When the present writer was giving

to the world his "Creative Power of Thought," followed by "Nature's System of Thought Storage," through the Spiritual press, he was himself pressing on into this "fog land" of mystery, and away from the apparent realities of the day. As a humble student he was chasing the truth. And when he finally grasped some of the laws that make memory eternal, but only on its own plane of vibration, he was but making another step forward. He was denounced as contradicting fifty years of spirit teachings, and denying the assertion of the revered spirit father who declared he had forgotten nothing. Pierce was the indignant protest, or very loud the silence with which his suggested truth was received.

The student presently discovers that his "chance" is as much subject to law as the rest of the world. He is dealing with and through sense perception of truth, and the laws of such perception must be studied and mastered. This would have been impossible until science had proved that all sense perception is expressed and received through molecular vibration. A certain rate of vibration is its own historian, and the psychometrist is one through whom unnormal vibrations may be received and expressed. The truth developed by Professors Buchanan and Deuton has been distorted and deformed in a thousand platform exhibitions claimed to be proofs of "spirit return." So the student at last recognizes that his own progress into this truth must depend upon his being able to change the rate of his own brain vibrations till they afford foothold—so to speak—for the thought of the advanced spirit. What is attempted in this direction means and demands the object of the present article, and of much written before.

Only those who have studied the enormous power of thought are ready to make even a feeble attempt at this change of vibration, which can be effected in no other way. All recognize that thought can both kill and cure. Most know that anger and intense love may alike excite the pulse, but in very different degrees. They are thought-effects on the human brain. But the student of such matters must further attempt self-mastery and the control of his own vibrations. The old proverb that "The careless course comes home to roost" is less than half a truth, for the return is just as certain whether the course be careless, or apparently justified. The electrician teaches us that his generated current makes its circuit, using whatever may be the most direct route for return. And intelligence in activity, which is "thought," and itself a far mightier force than crude electricity, obeys the same law. It returns to its starting point at the same rate of vibration with which it commenced its journey. Few realize this power of thought, and it has been left for the most part to the Black Magician, who wields it as a destructive energy. I have but just listened to a startling illustration of this truth, which I am trying to make the reader understand. "Did you know?" said the speaker, "that Mrs. So and So has come to live in our town, with her family? There was a woman, whose name I shall not give, who is a shame she should be here, and I hope she will be refused all social recognition, and be driven out."

There was here a "curse thought" sent out that, no matter what it did on the way, was bound to return as a "curse thought" to its creator. That speaker was something of an invalid, and I recognized that his own physical inharmonies were made worse by each return of his own uncharitable thought sent out to others. The doctor-healer himself, who would give to others such self-poisoning vibrations, for a cruel thought is cancer to the soul. Suppose he had created a "love thought" of pity and sympathy, and had said, "The poor woman is perhaps struggling to a higher level. Let us try and aid her." That thought would have returned instead of the other, and his own inharmonies would have risen one degree nearer happiness and health.

The above will be recognized as an everyday illustration of mortal thought. The student who perceives such vibrations must be patiently continued in one direction if any advance is to be made. A thought-created advance to-day and a similar thought-created retreat to-morrow is useless to soul growth. He must if he desire to change his brain vibrations to a degree where there is even measurable safety in spirit intercourse, kill the unkind and unloving thought the moment it is born. This is a power that inheres to the human soul. At this point it is to be noted that the student who is to become a mortal, what is really possible in this realm of self-mastery through which alone vibratory change is to be effected. Even the Black Magician is powerless without his Creative Thought, much more he who would commune with angels.

The reason the world is neither better nor worse than it is to-day is because thoughts are rarely all bad or all good. Where every thought is turned to self-gratification we have the essence of the devilish. The particular ambition or appetite, and the conditions of his mortal life garb such a man to outward eye, but, in every case alike, he represents the devil side of human nature. His thoughts go out endowed with malignant life by creative power. They do their work and return to roost in the home of their birth. Hate, envy, greed rule. They are disharmonies, therefore, sooner or later, such a personality disintegrates, leaving its immortal Ego in the cosmos of universal life.

So opposite to all this would represent the highest, brightest, noblest

advanced spirit to entice his thought to his mortal brother. The physical brain is the cannon, and thought is the ammunition that is to be fired. Everyone knows how carefully gun and ammunition must be adapted to each other. Yet, with the very same gun we are proposing to so change our aim, that it will be the rope fired to the wronged, gave life instead of destroying it. This change is a most serious question, physically, mentally and spiritually. Will the gun stand it? In other words, what are the limits of the present mortal brain to this change of vibration? Our object is a veritable change that shall outreach to the vibrations of an angel's thought. With the best of motives we can injure or destroy the better, but only on its own plane of vibration, he was but making another step forward. He was denounced as contradicting fifty years of spirit teachings, and denying the assertion of the revered spirit father who declared he had forgotten nothing. Pierce was the indignant protest, or very loud the silence with which his suggested truth was received.

The first elements demanded are time and health, as any change of molecular brain vibration must be very gradual if it is to be enacted with safety. It is said that the Hindu has three degrees of advancement, twenty years for the first, twenty for the second, and twenty for the third. And so hopeless has this been for the masses that "reincarnation" was either invented or discovered to give them consolation. But time for such a change is useless unless the brain be itself in almost perfect health and strength. So the starting point is perfect health, or as near to it as the world of to-day can evolve. We must remember this is not to be a case of vibration evolving health, but of health evolving vibration. But now comes a very different matter. So with time and health for our starting point we are ready to enquire what next?

Conditions of almost equal importance are freedom from worry and anxiety, amid which the vibrations we are seeking can never be found. But even this is not enough, for the soul must live amid harmonious surroundings. Discord opens hell, not heaven, and it is not Black Magic but White Magic that seeks to bring out of a million, or perhaps ten millions, who commands health, freedom from worry, harmonious conditions, with time to weld them into a spiritual manhood, yet anything short of this must and will limit the possible success and increase the dangers of the path. They may make a well rewarded progress, but they cannot blend the vibrations of the higher and the lower life to their utmost possibility.

At this point and before we enquire as to the practical results that may be grasped the student will ask whether this is not really a struggle towards adeptship? I confess I do not know what is really meant by that term applied to ordinary mortal life. It is usually supposed to mean, in the Eastern use of the term, a man who has attained power over death, and can leave his body, and make ghostly visits to distant localities. Such a man is supposed to have access to whole constellations of knowledge. But all this is mere supposition, for the adept, if he really exists, uses his power to keep out of the way of everybody who would interview him. So I repeat, I know nothing about adeptship, but I am watching, with intense interest, the attempts of a friend of mine to climb to these higher vibrations. His whole object is the development of his own manhood with a view to safe and truthful intercourse with spirits, and to act as an explorer in such regions where the rest of those who may follow in Mother Nature M. D. published by Editor Francis in his Progressive Thinker, I described certain of his experiences in his quest up to that time. Being intensely interested I have kept in close touch with him, and propose to give the reader one of his recent remarkable experiences, so far as I myself can comprehend and explain it. I have no wonders of adeptship to record, but only "happenings" which belong to the life of an everyday mortal like the reader and myself.

It has happened that my friend has combined the ideal conditions of health, freedom from worry, and harmonious surroundings. So he set himself to his task of changing his brain vibrations by his own will power. He has been repeatedly checked by induced pain, almost always of the spinal cord. The only remedy was patience, and a temporary but studious interest in the higher objects of normal life. It happens that my friend is not at all mediumistic, and failed in an early attempt to subject himself to spirit power. He was, however, a born psychic, and by psychometric experiences had more or less developed his own selfhood. Step by step he has slowly advanced he found himself in contact with intelligences, manifesting each on its own particular scale of vibrations. And at first the intelligences so encountered were of the class that seeks its own gratification, and always desires to rule. That is to say, to become what is called the medium's "higher" consciousness. Usually such intelligences seem to aim to put the part of a "guardian angel" with a special mission to earth for the benefit of mortals. But absolute preservation and cultivation of his own individuality was the aim of my friend, and many were the fierce battles before he compelled recognition of his own independence. This largely shut him out of the realm of so-called "tests" of identified spirit return, but he fought on in his own lonely way to results that have fully justified his journey. He tells me that beautiful and joyous as have been most of his recent experiences, they have been too personal for repetition to another. The student who follows will gain them for himself. But one recent experience belongs so emphatically to what the world calls "practical" that he is quite willing it should be placed on record.

The vibrations to which he had attained, and which he entered almost daily, he had come to think of and to express to himself as "alone with God." But the writer ventures to think that a very imperfect phrase. If by the term "God" is meant the Infinite Intelligence, every living being is a spark from the divine. Undoubtedly my friend experiences a sense of sublime self-consciousness, and thus realizes his brotherhood with the highest selfhood of which he can conceive. But I venture to suggest that this was the effect of the "higher" consciousness, induced by the vibrations dominating his mortal brain. I fancy and believe that all inspiration, and so-called revelation, is but an unusual glare from this inner spark. One of the expressions of these higher vibrations may be the evolving of a flame from this spark of the divine, which inheres to all life. Thus while heat, light and electricity are vibrated into our consciousness, as identified in mind and body, we can discern that under the same law the still mightier "thought power" is but a force wielded by intelligence, and working amidst a far higher vibratory movement. It appears almost certain that if this thought vibration be raised to its utmost the result will be that illumination which my friend has called "alone with God." A common privilege of mortals as it is undoubtedly of the advanced spirit, to live in this state of

celestial consciousness. However without further criticism of a mere phrase I will proceed to the incident evolved from such experience, and which I have called "practical" in its relation to mortal life.

My friend has long known and esteemed a lady prominent in social life in the West. Her unselfish devotion to works of charity has led many to seek her aid in their hour of need. One day my friend was shocked to learn that this lady had been suffering for several weeks from a carbuncle on her neck, which had refused to heal. Her attending physician felt that the result was very doubtful, and she was naturally feeling very depressed. My friend proposed an experiment to which she readily consented. At an agreed hour she retired to bed, while he, sitting as usual amidst the induced vibrations, invoked her spirit, and held it amid these vibrations for several minutes.

The effect was startling, almost terrific. She describes her experience as if every molecule in her system were changing its polarity. Presently a morrowning set in that alarmed her by its intensity. It was a fearful night. Yet in the morning she found herself unweakened by the loss of blood and the extraordinary suffering she had experienced, so she requested my friend to continue his experiment. The hemorrhages continued day after day, and once or twice she thought she was threatened with heart failure, when a single restful night would intervene. Then she discovered that her carbuncle had disappeared, leaving nothing but a scar and a memory. But now comes what was to her the really marvelous result of this experience. It seems that unknown to my friend she had been a sufferer from "prolapsed ani" for many years, and to such an extent as to often make life a burden. As the experiment was continued this also began to disappear, and presently she had the happiness of counting herself as once again a well woman. So these higher vibrations have proved themselves a mighty power, and with yet another effect altogether unexpected. She has experienced what she calls a "spiritual uplift," which has brought to her a higher soul life, as well as bodily health.

Such is an abbreviated narrative of an incident of thrilling interest that seems to the writer to suggest that all so-called "cures" by modern healers are really but the effect of their own vibrations, transmitted to the sufferer's spirit rather than to mortal body. The correct level of such vibrations will mark the limit of the healer's power. But if this explanation be true, and two similar experiments have seemed to demonstrate it, what a waste of so-called metaphysics and unlearned jargon, of absurd affirmations and denials, of claims made by individuals and societies of wonderful cures wrought through their own mental effort, or as the action of deity in answer to pious supplication! And what a light is thrown on the claimed miracle of the past, which religious have been founded. Let but man or woman have vibrations untroubled those of the sufferer and to fight limit, and no further, will molecular vibration blend to a common level, working through the channel of spirit. The genuine "medicine man," whether civilized or savage, has first induced higher vibrations in his own organism by spiritual development; and his success or failure in healing is according as the spirit of the patient is able to respond to the vibration itself is altogether a matter of degree, and the effect in similar proportion.

So much seems evident and thoroughly practical as the result of my friend's experiment. But he declines to enter the field of healing, preferring to continue his work as an explorer. He promises to experiment at some convenient opportunity, with a fully developed case of leprosy. He declares himself quite content with the result so far achieved in this direction, and now returns to the study of the effect of these higher vibrations on the whole question of spirit return. Here, too, he has already gained practical and most interesting results, although for the present, too personal to be of public interest, because altogether outside the test limits of the wonder seeker.

The writer feels that enough has now been said and done to justify his claim that real advance in Modern Spiritualism must pass out and beyond the realm of uncertainty, and uncertainty, whether mortal or spirit. It must rest entirely on mortal effort, by creative thought power, to change the organic brain vibrations of the student. Such a change carries with it a higher manhood, expressed in development of the spirit. It evidently also bears, as a glorious fruitage, the power of blessing one's fellow man. Yet further development of spirit necessarily opens the way for intercourse with like-minded intelligences who have gained a higher level in the life of tomorrow. A psychic may easily open up into the "threshold" of such powers. Modern Spiritualism became the herald to a world that had come to almost disbelieve that there was any threshold to cross. But in this quest, and on that plane, the sensitive faculty once opened remains at its first level. New phenomena appear, but rarely is the medium exhibiting a growing manhood, or the wonder seekers themselves making spiritual growth. Under such conditions there is no step in advance made by either teacher or pupil. The student will see he cannot afford to rest. He must be perpetually analyzing his facts, and sifting his evidence, no matter what emotional belief may be disturbed, if he hopes to distinguish between a sunrise on the horizon of Nature and its effect upon mortal mind. San Leandro, Calif.

ONLY. To do so to let it hold. Only an atom, yet it holds. Within its grasp the Jove divine, That power of eloquence more dear Than all the works of art combine. Only a sunbeam, yet it's ray In dark recess of nature beams, And glowing sheds its genial warmth Along the path of which it gleams. Only a drop, yet all the world Is sure of its great usefulness, The mystic measure duly filled Proceeds the thirsty lips to bless. Only a word, yet good for all Within the mind is spoken forth, Which bends suppliant to the will, An influence of immortal worth. Only a woman, with heart and brain To do her Maker's great command, Forgetting self, primal wrong, And looking to the future grand. Only a path which all must tread To reach the heights for soul of man, Reverse the wrong and be content, For all is Nature's sacred plan. Topeka, Kans. ALICE L. KANE.

THE ROMAN OCTOPUS

Some of the Ways of the Slimy Jesuits.

The article in The Progressive Thinker of September 2, "The Roman Octopus," reminds me of my investigations years ago of some Jesuit priests on the subject of hypnotism. I found their young men more subtle and with better knowledge of hypnotism than many old men in the ranks of Spiritualism.

President Eliot, has said in an address to the graduates of Harvard University, "There is a subtle power lying latent in each one of you which few have developed, but which, when developed, might make a man irresistible. It is called magnetism or hypnotism. I advise you to master it."

President Eliot acknowledges that the power was lying latent in graduates of Harvard University; but the power is not lying latent in the student at a Catholic college for priests. It is intensified by their system of education. The Jesuit teaches hypnotism to young men and women with the intent to get power to the Catholic church.

The curse of the priest has lost much of its force because the Freethinker and others scorned their curses and the curse recoiled on themselves; a proceeding the Jesuit or Roman Catholic did not expect, and many of them do not understand the cause of this writing. The knowledge of using the force is increasing, yet some of our mediums are almost unprotected because of their ignorance, and the stupid ignorance about them. Hypnotism is a spiritual force, and as one spirit may obsess a person and do violence, so other spirits can and do suggest both evil and good to many of our mediums.

Certainly this is not a new idea; but how few have read and understood what hypnotism is. When a person is entranced, that person is hypnotized by spirits.

I have seen the United States flag as it lay above the grave of an old soldier in unconsecrated ground of a Catholic cemetery, the flag having been thrown down and the stick broken. I have heard a priest in a Catholic church curse the heretic; also saying the heretic had no right the Catholic need observe, I did not fall down and die as Ananias did, and I was recorded to have done, though I was seemingly the only heretic in a large church filled with devout Roman Catholics. I was not even made sick nor sleepy at the time, but the priest is dead and he did not live to an old age.

Curse not anything, is good advice, but if you feel forces are against you be as wise as the serpent in overpowering them. Money is the salvation of the modern man, and at this time. They are trying to protect one another, and thus support the priests, by getting employment and business for one another. They are placing their people in public office or employment at every opportunity; not only the mighty ones, but the most lowly, thus getting an income from the most reliable source, the public treasury, the funds of the people, the government.

Learn the ways of the serpent. Such was the advice of ancient teachers, and a correct application of that advice is good for Spiritualists to follow, then we can send more copies of The Progressive Thinker to the uneducated in things spiritual.

I thank the editor of The Progressive Thinker for sending out previous ideas on the subject of hypnotism. Hypnotism is the force that rules men's acts in this age, though shot and shell whistle about the heads of some people.

Let Spiritualists arm themselves with the weapon, knowledge, lest persons come from the jungles of Africa and overcome our people with their subtle power. A. F. HILL, Boston, Mass.

LIGHT. I dwell within the rosy east, High on the battlements above; On me all eyes are wont to feast, I am the source of joy and love. I wake from slumber all around, Before my presence darkness flees, I wake to life all earthly sound, I start the droning of the bees. I bask amid the pretty flowers, I am the messenger of life, I rest among the leafy bowers, I witness earth's sad scenes of strife. Life, light and love are one in part, In vast creation-spanning space; Light makes all vegetation start Where life can find a dwelling place. Then love comes in to claim the whole, But stands submissive to my will; Though she be partner of the soul, I hold the reins of power still. Darkness is shadow, that is all, Though she may claim an hour of rest, Her power compared with mine is small, For all creation loves me best. Without me every eye would fail, All life and beauty fade away, The starry worlds would all turn pale And die without the light of day. I drape the trees, I clothe the fields, From me all power and beauty flows, By me the earth her bounty yields, I paint the colors of the rose. I sport upon the dewy lawn, I sparkle in the maiden's eye, I wake the drowsy hours of dawn, And light the arches of the sky. Through endless space I reign supreme, My glory shines in every star; All nature glows the pleasing theme To speak my praises from afar. The mighty source from which I flow Dwells in eternal silence, where No flight of human thought can go, No frail ambition enter there. G. E. NEWCOMB, Oldtown, Me.

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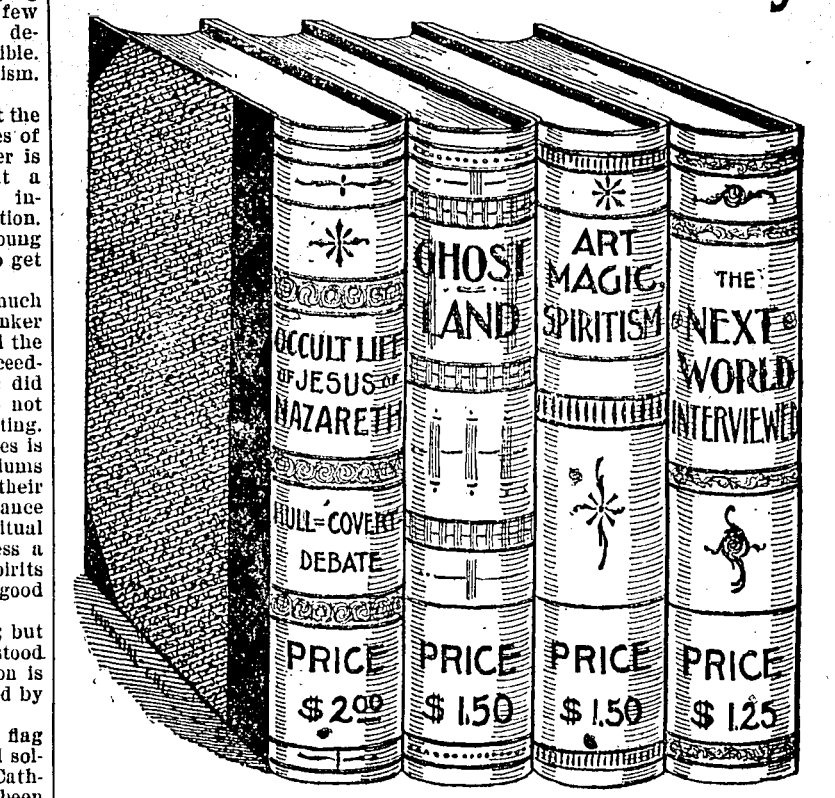
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SATURDAY, SEPTEMBER 23, 1890.

Still Bearing Fruit.

The fathers of the American Revolution, noting the tyranny of the church, and its usurpations of authority, resolved to destroy its power by an eternal denial of church and state. Though priestcraft has been constantly active trying to regain lost control, it has only slightly succeeded. Every attempt across the friends of liberty to more aggressive action.

The principle involved, we are proud to observe, is extending to other countries. The missionaries, with their meddlesome habits, attempted to introduce the Christian religion into the schools of Japan; but the government has set itself actively at work to defeat the machinations of these disturbers of public tranquility, so have resolved that sectarianism shall not be taught in the public schools.

The Imperial Consul of Japan, residing in Chicago, Toshiro Fujita, was lately interviewed by a press agent, and said:

"Under the new regulations religion will not be taught in the public schools of Japan. Private schools may, as I understand the rules, teach any religion so long as the peace of the country is not interfered with. The ultimate purpose of the government is to separate church and state in public institutions."

The church would never have been the great power it is had it not gained control of civil government. With the Roman empire the Monarchy and the Supreme Pontiff were centered in the same person. This principle was extended to all the subordinate provinces, so priestcraft and kingcraft aided each other in crushing the people. In due time, when Roman Paganism took on its new name of Christianity, we find the same order of things prevailed, and the supreme head, with the name of Pope, continued its duplicate power, as the vicar general of God, the head of the divine sovereignty of the world. As such he crowned kings or deposed them at pleasure, at the same time holding the keys to heaven in his hand.

The Hog Assassination Confirmed.

In our issue of August 26, under the head of "Now the Hogs," The Progressive Thinker gave an account of the slaughter of swine up in Minnesota for the glory of God, under the direction of a couple of agents of Rev. Dowie, of Chicago, who sport the title of Reverend. A prominent friend of The Progressive Thinker residing in the region where this onslaught upon the Devil in the form of swine occurred, writes:

"The Rev. Holmes, of hog-killing fame, used by the Rev. School missionary, and Rock county was a portion of his field of labor. Rev. Mr. Graves was also a Sunday School missionary who worked with Holmes. I have met them, and they were quite well known here. The hog-killing episode occurred in Noble county. There are a few of Dowie's agents here. One of them sold all his hogs and bought Angora goats with the money.

In the days of slavery it was no unusual thing for a good Christian slaveholder to ease his pious conscience by selling his slaves to an unregenerate brother, then invest the proceeds in land or other property which would not disturb his guilty conscience. Reformed gamblers, thieves, pirates, rarely or never return their ill-gotten plunder, but use it for the glory of the Lord and his Christ.

As belief in the atoning blood of Jesus is a sure passport to heaven, why should they deprive themselves of the wealth they acquired while yet in their sins? The virgin born God had paid the debt. Why should they make restitution?"

The World Over.

A letter before us from J. A. Balfour, Esq., dated Bombay, India, August 12, says:

"I must thank The Progressive Thinker for Col. Ingersoll's lecture on The Devil. It is a splendid production, and should be universally read. We have just learned by wire that the grand old Colonel is no more. His death is an irreparable loss to the whole world. Others must take up and push forward his good work."

What other death of a person in private life could have awakened similar expressions on the opposite side of the globe, and even secured mention by cablegram?

Prof. Johnson, author of "The Rise of Christendom," wrote from London a little later:

"I feel great regret, as does every earnest thinker, at the loss of Col. Ingersoll. We had waited to see him and hear his voice in England. He was a fine spirit, and his work cannot be forgotten."

A Volume in Brief.

"Every great change of belief has been preceded by a great change in the intellectual condition of the country in which that change occurred."—Leccky.

Does such a self-evident proposition need demonstration?

When in universal belief the earth was a level plain, surrounded by high mountains on every side to prevent the waters from running off, eternal fires, brimstone fell, were raging underneath, and the heavens were a crystallized vault, with sun and moon moving across the sky, and there was a heaven just above where God and his angels dwelt, how natural then the conviction that the presiding genius "up there" made it his special duty to keep an eye on the doings of men, and make a record of his observations for future use. And as the volcanoes were openings to the fires beneath so they were gateways to hell.

It was during this long period, when ignorance was universal, the entire system of Pagan, Hebrew, Christian and Mohammedan philosophy was founded, with all their pernicious dogmas, substantially identical in character. Familiar with either we are familiar with the whole save slight variations.

With the revelations of science the flat earth was resolved into a globe; the crystallized vault became merely the bounds of vision; the stars, late lesser lights to ornament the sky, became suns to other systems, like our own solar system; and the sun, a living object, worshipped as God himself, became the central orb around which the planets and their satellites moved in ceaseless career; and the whole system of Paganism, as a system, became secondary attendant upon the earth, only moving around it in a circle of its own. Of course a new religion must be evolved to harmonize with these newly learned facts. The old faith, however, founded on defective knowledge, or no knowledge at all, must hold sway for a time. Its priests are slow to adopt new ideas, and still slower to adapt themselves to changed conditions.

But the revolution is coming. It is inevitable. We see it. We know it; yet Nature is seemingly tardy in her movements; so is the growth of ideas whether religious or political.

Using the centuries as milestones along the path of human progress to mark great events, commencing with the death of Copernicus, in 1543, when his system of astronomy, now universally accepted, was first given to the world, and to the angel! At that time Copernicus contending with Ptolemy, to preserve their departing power. A hundred years, 1643, brings us down to the active period of colonizing America and the infusing of greater activity into the minds of men than ever before. Another hundred years, 1743, and the heroes of the American Revolution are ushered into being. A glorious era which soon after developed this great Republic and its mighty possibilities, with its power by example, to direct the governments of the old world.

The third period brings us to 1843. Since then many of us are personally familiar with the changes. The whole face of Nature seems a new one. National boundaries have assumed new lines; governments have been revolutionized, empires have disappeared; science has experienced a new birth; knowledge is becoming universal; a new system of religion, harmonizing with advanced thought has come into being; a flaming hell, a heaven for imbeciles only, Gods, virgin born, devils once agents of light, all have gone, else are fast disappearing, with the false system of world building which gave them birth. Like the effulgence of the noonday sun, truth is radiating everywhere. Soon the whole earth will be filled with its glory.

When 1943 shall dawn, only 400 years after the true system of astronomy was given the world, little will remain of the false teachings of an ignorant and barbarous past. Churches will remain for social purposes, but their creeds will be mostly obsolete. Priests will still clamor for larger salaries, but they will teach science and natural law, instead of the drivellings of ignorance. Good morals, worthy actions, noble achievements will supersede a belief in myths; formulated error will be consigned to the bats, with whom superstition dwells; and man, being free to think and teach, with no fear of inquisitorial torture, bans of excommunication, or endless burnings, will rise to sublimer heights than the world ever dreamed of or prophesied.

The good man almost envies the pleasure which the middle aged, the youth, and generations about springing into life, else on its threshold, are certain to experience in the good time coming, so very near.

Agrees With Other Writers.

"Japan in Transition" is the title of a recent volume in which the author takes the reader into his confidence in regard to Japan as it is. He divides the Japanese Christians into sundry classes, as follows:

"1. Professional Christians, who make their living by working for the missionaries.

"2. Interested Christians, who derive material benefits by falling in with missionary views.

"3. Nominal Christians, who have been in contact with missionaries, and who for various reasons raise no objection to being so styled.

"4. Temporary Christians, who are the children and others passing through the missionary schools for the purpose of being educated.

"5. Christians from force of circumstances, the native wives and servants of such of the Europeans as insist on their dependents observing Christianity."

The author says Catholicism and Protestantism have been pitted against each other in a relentless war, with the result that the Japs lost faith in each; that their supposed rush to embrace Christianity was a rush to learn the English language; that when the students at the mission schools returned to their homes they left their Christian teaching with their books behind them. Though the author is an Anglo-Saxon he writes like a Japanese native born.

Dreyfus Convicted.

The Jesuits, who were at the bottom of the prosecution, have a second time triumphed in their determination to exclude Jews from the French army. So by the most unblinking frauds and perjuries on the part of army officers, if any trust can be placed in press dispatches, Dreyfus was convicted on the 9th inst., and was sentenced to ten years' confinement in the fortress, Amerasia, where he received full reports of evidence used on the trial must place a low estimate on the honesty, else the intelligence, of those who constituted the Court Martial.

Important Point Illustrated.

Captain Ericsson while on earth never saw any visitors except those men who were engaged in his work, says the New York Times. He felt that to see people who called upon him simply in a social way was a criminal waste of time which he could not afford. It is related of him that General McClellan entertained an ardent desire to become personally acquainted with the great engineer whom he so much admired, and employed the services of Mr. Isaac Newton, one of Captain Ericsson's intimate friends, to obtain an audience for him. Captain Ericsson, upon being approached, said that he regarded the general most highly and felt flattered by the request, but he "was too old to make new acquaintances and must beg to be excused."

Although he was not strictly what is known as a "big" man physically, Captain Ericsson was extremely muscular. He was 5 feet nine inches in height, and his average weight was about 178 pounds. There was no superfluous flesh on his body, but his bones were large and his body solidly and compactly built. It is told of him that one day while the Monitor was being constructed in the Delamater iron works, and, running across a heavy piece of iron lying on the floor, ordered two workmen standing near him to pick it up and take it over to the other side of the building. The men said that the piece was too heavy for them to lift, and that they would get a hand truck and remove it. Without a word Captain Ericsson stooped over the heavy piece, lifted it up and carried it where he wanted it to rest. The iron was afterward weighed and tipped the beam at 400 pounds.

It was said that the United States government was still largely indebted to the dead inventor. He had been paid the price he demanded for the Monitor, but he had never asked payment for other inventions he subsequently put into the vessel—inventions in the details of the machinery. He had been imported many times by congressmen and senators to permit them to obtain for him some pecuniary recompense for these inventions and for other work done during the war, but always steadfastly declined, saying that those things which he had done represented his share in the efforts to preserve the Union, and that the products of his brain had been freely given.

The above illustrates an important point that should be brought to the special attention of every person. He read the following lines from "The Two Worlds," which he had done represented his share in the efforts to preserve the Union, and that products of his brain had been freely given.

You can discover in the above the important principle underlying it? Within that declaration is embodied a duty to the world at large which everyone should carefully consider. Each one, whatever his position in life, or how-ever multifarious his duties, should do something for the common good of all. When Vanderbilt contributed freely to endow a university in the South, his selfishness for the time being was held in abeyance, and the general good of the world considered. Within a certain period, says the Atlanta Constitution, "private donations to schools and colleges in the north go over \$25,000,000. In the same time in the south barely \$300,000. The best endowed university in the south, the Vanderbilt, got its money from a northern man. The endowment fund of Emory is \$95,000, of which \$73,000 came from a northern man. Every building of Emory, save the two society halls, was paid for by northern money. More money has been spent by northern men for collegiate education for negroes in Alabama than any six southern states have given to collegiate education to whiteboys. The northern Methodist church alone is spending more money in the south for higher education than all the southern states combined give to their colleges. These figures are not only startling—they are significant."

In these munificent contributions the principle underlying the statement by Ericsson finds a beautiful illustration. But it should find a more general expression, and not one person who lives, but should feel it a sacred duty incumbent upon him to contribute as far as possible something to make the world better, not only in the present but in the future. By so doing the spiritual philosophy will find you an exponent worthy of it in every respect. That religion or that belief that does not tend to the general good, is of no earthly account; but if earnestly seeking for the welfare of all, under whatever name it may work, it may become a potent factor for good.

What Are the Facts?

The secular press, nothing if not sensational, for years when short of an exciting subject, has wasted its surplus energy on Geo. J. Schweinfurth, whose home is on a farm some five miles south of Rockford, Ill. The locality has been opprobriously designated as "heaven," the female inmates of the home have been termed "angels," while Mr. S. was represented to have claimed he was the resurrected "Jesus."

Now a change has come over the dreams of the press. It is asserted that Mr. S. has renounced his former claims, and is deeply repentant for his late faith. Not that only, but it is said he is a regular attendant on the religious exercises of the Christian Scientists, at Rockford, and has expressed a desire to connect himself with that new church.

A distant correspondent inquires, "What are the facts in the case?" Mr. S. is only qualified to answer, and to him our columns will be welcome for a pointed response.

In the interim The Progressive Thinker has long since learned that there are two sides to every story, and that a correct opinion cannot be formed on any subject until each side is fully heard. Years ago we took occasion to investigate the pretended assumption that Mr. Schweinfurth was the resurrected Jesus. We found he really claimed that he labored to be like Jesus, by imitating his virtues, and that beyond this was fiction and nothing else; that his heaven was a well-regulated home, and that he had a large following of intelligent and what appeared to be very worthy people. Beyond this it was not our business to inquire.

A Pointed Question.

It is reported the General Assembly of the United Presbyterians of Philadelphia, by a vote of eleven to one, lately decided in favor of the use of tobacco. An English journal in publishing the news item sagely inquires: "Are the United Presbyterians of Philadelphia filthy Christians?"

Thomas Shorter: A Noble Life Given to Duty.

The announcement in the English Spiritual pages of the death of Thomas Shorter recalls the long and devoted life of this pioneer in the cause, and the great service he has rendered in bringing it to its present estate. The readers of The Progressive Thinker are inclined to regard all active workers as common brothers and are exceptionally interested in the life career of those who represent them before the world. Spiritualism in England had no more representative man than Thomas Shorter, who wrote under the name of Thomas Brevier. He illustrates the intellectual phase of the movement in that country and has done as much as any other to propagate its doctrine and maintain its dignity. His contributions to the spiritual press have been constantly marked with broad and comprehensive views, and the kind, fraternal feeling of the true gentleman and scholar.

He was born in Clerkenwell in 1823. At an early age he lost both his father and mother, and had the family of small children to care for. Hence he had little opportunity for school education. He developed a passion for reading, and eagerly perused every book which came in his way. He had no one to guide him in his choice, and indeed little choice.

He began the battle of life at the age of eleven years as errand boy, at thirteen was apprenticed to a watch finisher, his regular hours being in summer, from six in the morning till eight at night, and in winter, seven till nine. At that time there were no working men's colleges, and the only means of mental cultivation free to him besides the few books his scanty means would buy, was by what is known as mutual improvement societies, attending public meetings, lectures, and coffee houses.

His sympathies became especially enlisted in the Socialist movement, to which the impulse was given by Robert Owen, and the political movements for the enfranchisement of the working classes. At eighteen he became honorable secretary of the friends of the former movement, and was one of the committee of five who drew up the rules for the Bowket Building Society in London. He also joined the People's Charter Union.

The great political events of 1848 called forth the letters on "London Labor and the London Poor," which attracted such wide attention, and gave an impulse to the inquiries into the condition of the working classes and efforts for its amelioration. He was active in the co-operative movement, but the time had not yet come for his success, and he was not disappointed in its failure. The movement of "Christian Socialism," as it was called bore fruits, and led to the success of co-operation, and the founding of the working-men's college was a direct outgrowth. He was secretary, and performed the arduous duties of that office until he was by failing sight compelled to resign in 1867.

His attention was directed to Spiritualism in 1862, and becoming a convert, he boldly announced his conversion, and he was not far from public honor to do so. He published his investigations and conclusions under the title of "Confessions of a Truth Seeker," in the Yorkshire Spiritual Telegraph in 1866, and became a voluminous contributor to all the spiritual journals. He wrote and published his splendid volume of 500 pages, "The Two Worlds," embodying his careful research. He was not a professional lecturer, yet he appeared often on the rostrum and was an effective speaker.

He was not absorbed in Spiritualism, but was active in many directions. He was sub-editor of the London American during the War of the Rebellion, devoted to the Union cause. He wrote and edited several volumes for home-reading and school purposes. He has been perhaps the most voluminous writer on Spiritualism in England. When the committee of the Dialectic Society began its investigations, Mr. Shorter was one of the first invited to his society, applied for information and advice, and his letter to the committee and evidence appear in its report.

Considering that all this work for Spiritualism is gratuitous, the honesty and self-sacrifice which has for his many years of life characterized Mr. Shorter is worthy of highest praise. He has been a representative of Spiritualism at its highest and best. By nature spiritual and refined, he was always courteous, affable, fraternal, and to those who opposed him he had no unkind word or epithet. He was always the same—loving, gentle, sympathetic, truly spiritual.

He has given the object lesson of a life worthy of imitation. He has done well and done all that came for him to do, and can have no regret for idle or misspent moments now in that wider sphere of activity to which he has been called. We will not close with the usual phrase that we have lost in his death, but rather we have gained as he has gained, as earthly life is made opulent by the strength of those on the angel-side.

Important Card of Dr. Peebles.

Drs. Peebles & Burroughs have this day, September 11, 1890, dissolved all medical and business relations of every kind and character. Dr. Peebles having purchased the printing presses and all the office equipments.

Dr. Peebles will remain permanently in Battle Creek, Michigan, where in connection with his able medical and psychic staff of assistants, he will personally supervise all the medical affairs of the office and treatment of patients. The Temple of Health and Psychic Review will be published, regularly; also the Better Life.

All communications of a medical character should be addressed to Dr. J. M. Peebles, Box 243; all communications of a literary character to Dr. J. M. Peebles, Box 232, Battle Creek, Mich. J. M. PEEBLES, M. D.

Not Complimentary.

Pearl Geer, of Silverton, Or., wrote the Torch of Reason, that while in New York recently, he called on Edison, the inventor. During the conversation with him Edison said:

"The Bible of Nature is a splendid book if one understands to read it. Its laws are perfect and grand, and all the prayers in the world can't change them. There is intelligence and law in this world, and there may be supreme intelligence and law, but so far as the religion of the day is concerned it is all a damned rage."

Scholars, inventors, scientists, all in the same boat, and still the world moves on. A reasonable religion based on natural law, such as is Spiritualism, meets with but little or no opposition from the world's thinkers.

Undoubtedly a Medium.

It appears from the Chicago Herald that Little Florizel Reuter, the Chicago boy who entertained President McKinley and his friends at the White House one evening lately, is a prodigy more prodigious than any other in the same category, past or present. He not only plays the most difficult music on the violin with the soul and abandon of a master, but his knowledge and capacities are such as might have put Hadrian to blush when at his very best.

When Florizel was 3 years old—he is now only 8—he began to practice on a tiny violin. At 6 he could play with amazing facility and intonation such pieces as De Berlioz's first and ninth concertos, Prum's "La Melencolie," Vioti's twenty-third concerto, Faust's "Petite Tambour" and Alard's "Faust" fantasia. Since that time, under the care of competent masters, he has continued to improve in such manner as holds out the brightest promise for his maturity. He has positive talent for the piano, and under the instruction of Professor Henry B. Honey his voice has been trained to a remarkable proficiency. As long as two years ago he began to compose, and good judges say that these infantile efforts are exceptionally well done and thoroughly original.

If this were all, little Florizel had been wondrous enough. But his precocity in other ways, and in a seemingly endless variety of ways, is such as to cause one to be lost in a passion of wonder and even awe. Florizel can draw with excellence figures of birds, animals, ships, butterflies, trees and human heads. He will recite you dramatic selections from "The Lady of the Lake" and other poems with a fire of eye and stamp of foot that are patents to his own genuine feeling and his appreciation of the lines. In this art he has had no training. The spontaneity of his gestures, inflections and attitudes show him the natural born actor.

Such talents have been already described as of the artistic order. But Florizel's bent toward science is even more astonishing than is his capacity for art. He has memorized the names and locations of the bones of the human body by studying skeletons, and when quizzed in anatomy by physicians has startled them with his readiness of reply. He can name the parts of an engine, either locomotive or stationary, with the ease of a mechanical engineer. In zoology he can pass an examination that would astonish a professor of that science. He knows the Latin and vulgar names of all native birds, and can describe their habits, nests and eggs. Of forty varieties of butterflies he knows the name and peculiarities and he is never so happy as when hunting these gorgeous little creatures. He is well versed in history, letters and mythology, too, and can answer questions in these lines asked at random.

An Echo.

On page 86, note, of "Jesus: Man, Myth or God," by Dr. Peebles, we read: "The London Athenaeum, reporting the doings of the Geographical Society, said the following:

"The first paper was on 'A Visit to Yarkand and Kashgar,' by Mr. R. B. Shaw. Tartary contains cities of more than 100,000 inhabitants, where many of the arts of civilization are carried on. Security of life and property exists, the roads are full of life and movement, and in the towns are extensive bazaars, containing rows of shops, where goods of every kind and from every country are exhibited. In Yarkand there are sixty colleges, with endowments of land for the education of students of Mussulman law and divinity, and every street contains a primary school attached to a mosque. The people seem virtuous and happy."

"Gracious Heaven! grant to keep Christian missionaries away from 'happy,' heathen Tartary."

Aud, Great God, The Progressive Thinker echoes Dr. Peebles' important supplication, to save the heathen from the curse of a modified Roman Paganism.

How Is This?

Title to Catholic church property in the United States is vested in the Bishops of the many dioceses. The transfer of title to his successor is usually made by will. Under the war-pension law a stamp tax of \$1 is levied on each \$1,000 in value of property thus conveyed on the death of the testator.

The total value of all church property in the United States, as per the census of 1880, was \$79,000,000, of which \$118,000,748 belonged to Catholics. The Commissioner of Internal Revenue has just decided that all this property whose title is passed by will, or otherwise, is subject to this stamp tax. This will net a handsome revenue to the government unless the law is repealed.

Love of Country in Each.

Stephen Decatur, at about the beginning of the nineteenth century, on the occasion of a festival at Norfolk, Va., offered as a toast, which was loudly applauded:

"Our country! In her intercourse with foreign nations, may she be always in the right; but our country, right or wrong."

Somebody half a century later proposed to amend by substituting at the close:

"Our country in the right; in the wrong we'll try to right her."

The Difference.

The island of Sulu, over which now waves the stars and stripes, and the only one of the 800 Philippine Islands where American authority is fully recognized, the people are Mohammedans. They are polygamists and slaveholders. In consideration of acknowledging the sovereignty of the Sultan, paying the salaries of the officials, and agreeing that any slave may buy himself for \$20, our flag bears paramount on the island of Luzon, the native population are Catholic Christians, and the Protestant Christians of America, if we can credit the reports of some of the soldiers in their letters home, are making a pastime shooting them, always designating them as negroes.

Col. Ingersoll was right when he said, "War is hell."

Aftermath Thoughts.

The camp-meetings are one by one drawing to a close. That they are a useful adjunct to Spiritualism, no one, perhaps, will deny. To very many they have proved seasons of spiritual as well as physical refreshing. Tired bodies and hungry souls have mutually been benefited by participation in the advantages the various camps furnish for bodily rest and spiritual enlargement. These things are good to have experienced, and are of fine use in fitting one for better service in personal upbuilding of spiritual life, and the correlated service of building up inner and outer Spiritualism within the range of one's environments and influence in the community where one resides.

There is now the field of inquiry as to the most effectual methods and means for the upbuilding of Spiritualism in the world, and especially in the local communities.

Much good as the various camps have done, it is to be feared and regretted that they have failed to excite and use that interest that should be felt and used in the matter of lyceums for the children of Spiritualists.

The Progressive Lyceums should be recognized and highly esteemed as a most efficient means to the growth of Spiritualism, in numbers of believers and in knowledge of its foundation truths. It will readily be recognized that both of these points are essential to the solid upbuilding of our Cause.

Without the training and knowledge acquired in the lyceum, the children of Spiritualists drift away from the facts and knowledge held by their parents, and either become agnostic, materialists, or align themselves with the popular churches and learn to hate and despise Spiritualists and Spiritualism; all of which they may be saved from by interesting them in lyceum work.

The spiritual growth acquired at the camps should not be suffered to die of inactivity, but should be added to by active work in the upbuilding of Spiritualism, and there is no more effectual way than by heartily engaging in lyceum work, getting children interested and instructing them in the knowledge of the wonderful truths we possess as Spiritualists.

Lessons in the philosophy and ethics of Spiritualism may be inculcated, and the wisdom thus taught, and imbibed by youthful minds, will protect them from the assaults of false churchly teachings, through all time to come.

Save here is a field wide and open, inviting the heartiest and wisest effort of every person interested in the welfare of humanity. It is a field that should not be left uncultivated, nor left to be filled and harvested by those who hate and detest Spiritualism.

Yet another suggestion for the good of our Cause: There is a beautiful and excellent little paper published weekly, especially designed to interest and instruct children. It is worthy and should have a large circulation among Spiritualists. In addition to The Progressive Thinker it should be in every Spiritualist family. Send 50 cents to Tom Clifford, 1905 Pearl street, Cleveland, Ohio, and receive the weekly visits, for a year, of "The Lyceum." In every aspect of the matter, this will be a good thing to do.

Notice to Lyceum Workers.

I am informed by a letter from the secretary of the N. S. A. that the Lyceum Association is tendered the use of the hall engaged for the convention by the N. S. A., Friday morning and afternoon, October 20.

The National Conductor, J. B. Hatch, Jr., has accepted the generous offer, therefore the Lyceum convention will occur on that date instead of the day following the adjournment of the N. S. A.

I make this announcement as I had supposed the Lyceum Association would hold its meeting one day later, and had so reported in some of the papers. Lyceum workers, rally your forces, aim to make the meeting a grand success.

MATTIE E. HULL, Secretary N. L. S. A.

GOING—GONE.

Moments, months and years
Swiftly glide away;
Life, a futile day;
At its close appears.

Going, all is going.
Age that longs to die,
Youth with gloried eye,
Whither all unknowing;

Pleasure's beaker flowing,
Pride, the vain decoy;
Hope, the sightless boy,
Going all untroving.

Summer's brief success,
Winter's blast and blight,
Full and falling night,
Peace and love's caress.

All the good to prize,
All the ill that pain,
All that seemeth gain
Vanish from love's eyes.

Passeth every tone,
Every fond desire,
Joy and folly's ire,
On to the unknown

Going, going, gone,
Hatred cooling fast,
Anger's scorching blast,
Passeth as a dawn.

Only faith abides,
Faith that holds in view
That our souls renew
As the times and tides.

O, that all were sure
As the storied seer,
That earth's sad career
Had its gladsome cure!

Speak, departing wrath,
Speak, evangel lip,
Touch with finger tip
Man's beclouded fith.

Coldwater, Mich. C. J. THORPE.

Planets and People.

"Planet and People" is the name of a magazine devoted to the science of occult forces, astronomy, vibration, magnetism, life, the mystery of worlds, suns and systems—astrology. In its higher aspects is thoroughly considered. It contains Ormsby's Geo-Hello Almanac, a daily guide in all affairs of life. Special, weather information, advice on health. Many money-making suggestions. One subscriber writes: "I have saved \$50 in doctors' bills by taking your magazine. It is worth ten times the price for health alone." Subscription \$1. A personal horoscope free to each subscriber. Address the editor, F. E. Ormsby, 355 Dearborn street, Chicago, Ill.

JUDGE KINDLY.

By the Editor of the New York Herald.

"And above all these things put on charity."

WRITE PLAINLY

The Los Angeles (Cal.) Express speaks as follows of the Spiritualists' camp-meeting: "One of the interesting characters of the camp is a spirit-inspired writer, Mr. Colvin A. Humphreys, who is impelled to poetry by unseen guides. Many of those who sit unseen at his elbow are the literary babblers, but one is a little child, babbling baby rhyme. Mr. Humphreys also paints in the same way, inspired by spirit hands who in the flesh wield dexterous brushes misty years ago. He paints beautiful landscapes, the originals of which he has never seen and the details of which grow up before his wondering eyes. Numerous other of the mediums have strange guides who come to them from the spirit land who may be white Indians, who give out harsh nines, who tell of the Indians of the present day, but the red-man of long ago, before the pale-face slaughtered the buffalo: when Sioux and Comman-

teen years Dr. McAboy has received minister's certificate each year for eight years, and is the representative from the N. S. A. for Western Kentucky. He also has a certificate from the state of Tennessee. He does not believe in Spiritualists, hiding their talent under a bushel, or being compelled to employ ministers to perform marriages and funeral ceremonies; consequently he will officiate at all spiritual marriages and funerals within one hundred miles, free of charge, only requiring expenses prepaid. We are having good attendance and the officers are working harmoniously with the mediums; the principal ones are Mrs. Maria Jewell, C. K. Howard, Mr. Chas. Hoeffstetter, and T. McAboy. We are not having much foreign talent of late. We have Mrs. Carrie F. Weatherford for the month of December. Any traveling mediums and speakers are cordially received. There are two other s-

Mrs. A. M. Cooper writes: "No doubt our friends and co-workers will be pleased to know that Englewood is fast becoming very progressive as far as spiritual organizations are concerned. The Englewood Spiritual Society, 560 W. 63d street, and Sister Dobson across the way, have united and organized under the name, The Englewood Spiritual Union, 560 W. 63d street. Cold courts were swept aside, and the realization that in union there is strength, the blessed influence of brotherly love strengthened, and all voices united in one grand sweet song of harmony. Last Sunday will be a day long to be remembered, for on that evening all hearts were extended, faces beamed with pleasure and satisfaction. The b-

ple Creek, Colo.: "I arrived here to forenoon, after another successful trip to Leadville, and several months running here. I will open my public work next week."

"Success, the Key that Unlocks"—By Nancy McKay Gordon. 45 pages. Paper, 25 cents. For sale at this office.

"Three Jubilee Lectures." By J. L. Peebles. M. D. Dr. Peebles is a trenchant and instructive writer. In these three addresses he touches a question of the greatest importance and pertinent to the Jubilee of Modern Spiritualism, and well worthy of being preserved in a permanent form. Price, 35 cents. For sale at this office.

"Progression, or How a Spirit Advances in Spirit-life." "The Evolution of Man." Two papers, given in the course of the Jubilee, and of great interest of spiritual science, by Michael Faraday. Price 15 cents. For sale at this office.

EVOLUTION

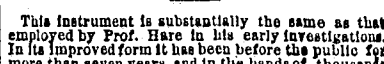
spoke to the minister, he said he was afraid that I was going— He did not finish the sentence, but I knew what he meant.

Sunday came again. I went to the church, and joined in the singing with great heartiness, for I was happy. While the hymn sang, a flash of light seemed to cross the church, and for the first time I beheld the interior; but which drew my attention, even in the midst of my amazement, was a figure of woman, apparently close to the roof. It was from her that the light seemed to emanate, and as I gazed mewithout I had seen that face before. Yes, it was the one I had seen in my dream-vision; my happiness now became complete. I knew that my spiritual eyes were opened, and I rejoiced. This was my first vision normally seen, and proved to me that God was the same yesterday, to-day, and forever.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 43 pages. Price \$1 For sale at this office.

"The Priest, the Woman, and the Confessional." This book, by the well-known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wretched lives. Price, by mail \$1. For sale at this office.

"The Universe." What Force It Contains. The Beginning of Creation. What Matter Is. The Creation of the Earth. The Beginning of Life. Immortality. The Subduing of Evil. Extraneous Questions. Science. What the "Soul of Things" Is. Song of Psyche. A pamphlet by L. M. Rose. Contains 71 pages of interesting matter. Price 25 cents. For sale at this office.



THE PRIEST, THE WOMAN
—AND—
THE CONFESSIONAL

FROM THE ROSTRUM
BY A. B. FRENCH.

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Two choice volumes, each complete in itself, which spirituality is related to everyday life in such

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Versus Black**

BY GODFREY HIGGINS, ESQ.

This work is one of the Library of Liberal Classics
 No author was better qualified to write an impartial
 and honest life of Mahomet than Godfrey Higgins

and this volume is intensely interesting. It should
read in conjunction with Gibbon's work. For sale
this office. Price, 25 cents.

100

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often the clearness is perhaps sacrificed to this brevity. Proofs have to be omitted, and the style becomes thereby asseverated, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary coddling of correspondents is expected.

HUDSON TUTTLE.

L. S. Lowe: Q. At what date were the books of the Bible compiled and made as at present into one book?

A. With the Old Testament there was a collection of books, said to be sacred, and a great number outside doubtful, or received by some and rejected by others. From these the apocryphal books were constantly taken and added to the canon of collection. When this process closed and the Old Testament was completed it is most difficult to determine. The doubtful books were attached as apocryphal at the last.

The New Testament was not made; it grew. Until at least the beginning of the third century, the Old Testament was received as the only sacred book, for the New had not come into existence. Irenaeus first speaks (beginning of the 3d century) of the New Testament as having authority, and as inspired. Even then there was a mass of floating writings, one church accepting one and rejecting another, and no two agreeing. Out of the mass of writings a few were selected, and others crystallized around them. The synod of Laodicea, in 360, made a list of the inspired writings, rejecting Revelations.

Perhaps the reader will be interested in a list of the apocryphal books, rejected from the Bible, many for good cause, but several of these have superior claims to inspiration to those accepted. The apocryphal books of the Old Testament, accepted in the Alexandrian version are: Esdras, Tobit, Judith, Esther, Wisdom of Solomon, Ecclesiastes, Baruch, Song of Three Children, Susannah, Bel and the Dragon, 1st, 2d, and 3d Maccabees—so-called in some manuscripts and excluded in others. The Catholics accept the apocryphal books, while the Protestants reject them. Yet all rest the claim for their sacred character on the same basis, and whatever condemns one condemns all.

There are at least twenty books mentioned by the writers of the canonical books of the Old Testament, of which such mention is all that now remains. They were considered by the writers who mentioned them as of authority, yet they are absolutely rejected by the canon. The Book of the Wars of Jehovah. The Book of Jasher. The Book of the Constitution of the Kingdom. Solomon's Three Thousand Proverbs. Solomon's Thousand and Five Songs. Solomon's Works on Natural History. The Book of the Acts of Solomon. The Book of the Chronicles of the Kings of Israel. The Book of the Chronicles of the Kings of Judah. Chronicles of King David. The Books of Samuel the Seer. The Books of Gad the Seer. The Book of Nathan the Prophet. The Prophecy of Ahijah. The Visions of Iddo. The Book of Shemlah. The Book of Jehu. An Historical Book of Isaiah the Prophet. The Sayings of Hosea. The Lamentations.

There are a far greater number of books gathered around the New Testament. There are now existing, The Gospel of Matthias, Proteoangel of James, Nativity of Mary, Gospel of the Infancy, Gospel of Nicodemus, and a fragment of the Gospel of Thomas. The Gospel of the Egyptians, Gospel of Andrew, Gospel of the Twelve Apostles, of Apollonius, of Barnabas, of Bartholomew, of Basilides, of Cerinthus, of the Ebionites, of Eze, of the Hebrews, of James the Greater, of Judas Iscariot, of the Manichees, of Marcion, of Matthias, of Perfection, of Peter, of Phillip, of Tattian, and many others with "Acts" and "Epistles" innumerable.

Anyone who could write, and obtain a piece of goat-skin to write on, could "write a book," and in the minds of too ignorant, all writing was sacred and too mysterious for human origin. For the books of which is known only the title as mentioned in other writings there were many not mentioned, perhaps even of greater value. The material for writing was costly, the knowledge of writing confined to few, and the labor to make the copy so excessive, the preservation of any writing was difficult.

When we consider the mass of writing which gathered around the nucleus of the New Testament, the few that were embodied in that book, the manuscripts that are known to be lost, and others accepted by some churches, and rejected by others, again to be restored, and this by the fallible constantly changing judgment of bigoted, ignorant and selfish men, the pretense that the Book is infallible and divine is pitifully ludicrous. It is equaled by the arrogance which claims for this purely human concoction such sanctity that if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life. (Rev. 22:19).

Granting that our eternal salvation depends on believing the Bible, how do we know but the most important doctrines were revealed by the books that are lost? How can we be certain that the apocryphal books are not pure inspiration as those received? If we must believe in the authenticity of the Bible, it is better we remain in blissful ignorance of how it grew out of the seething fume of an uncritical, credulous, and superstitious people, with no

more knowledge of the world and affairs than children. If we once know how it grew into its present form; the wrangling, fighting and bloodshed that it has supported; the insatiable of persecutions and tortures it has fostered, we cannot be persuaded or forced to believe.

Estella: Q. What is the key to the Hebrew measure or origin or the square measure?

A. The cubit is the unit of the Hebrews, and was derived from the Egyptian, and by it Cheops planned the pyramids. It was derived from the measurements of the human body. Thus the cubit contained two spans; the span, three palms, and the palm four digits; that is four fingers' lengths equaled a hand, three of which equal a span and two spans equal a cubit. All the Hebrew measures were derived from the Egyptian or Babylonian and these primarily derived from the human body. The unit of capacity being the "hollow of the hand"; the homer or omer was a "cup," and was a measure by the eye, or a guess.

To measure a surface would necessitate the square measure, and a square cubit the unit of such measure.

B. Hoard: Q. Do spirits assume various forms, or have they a fixed reality?

A. Spiritual beings have as fixed a form as man. It is composed of "substance" which is the name given to spiritual matter. They have the same relations to the spirit world that man has to the physical. If seen by the spiritual sight, they are seen as real beings. Yet when they make their presence known through impressibility, the sensitive may be made by them to apparently perceive them in any form they may choose to impress, by the same laws that the hypnotist makes his subject see whatever he wills him to see. Thus a spirit may be described as wearing clothes of a certain fashion or color, with hair dressed after a certain style, and this as a test to prove identity. It must not be inferred that such earthly cloths of dress is a reality of spirit life. It is a subjective impression and not objective. In the study of these phenomena, careful discrimination must be made, if the truth be arrived at.

L. W. Dexter: Q. Many ships have disappeared, leaving no trace. Has any medium received communications, explaining any of these mysteries of the seas?

A. I cannot give an instance although I have read of several. That it is possible, there can be no doubt, but it would not be probable to occur unless the medium or the person seeking information has relatives or friends among the lost, who would be equally interested in furnishing the news.

E. G. Spencer: Q. Can you give the address of the author of "The Voices"? A. Warren Sumner Barlow, the facile poet and ardent Spiritualist, departed this life, some twelve or thirteen years ago. His poems have had phenomenal sale, and are yet relished by those who have not yet become interested in dogmatic dogmas to be amused at the presentation of their absurdities.

Spirit—What Is Spirit?

To the Editor:—My attention has been arrested by the frequent use of the word "Spiritualism." The majority of the writers that write communications for the columns of The Progressive Thinker, make free use of the word, which is all right and proper, when the writer wishes to be pointed in the subject treated upon, with special reference to the subject under consideration. Now, the word "Spiritualism" seems to be an abstract noun, or child of the word "spirit," and conveys the idea that the word spirit, in its original sense is superior to the word Spiritualism, being the parent of, and prime factor of the word.

Now, I venture to say that there is not a person in existence that can define or analyze the word spirit. It is on a parallel with the Christians' word, "God," all try to define the same with innumerable attributes, good, bad and indifferent, and the word spirit, all try to define the word, invariably defining it as meaning goodness, when there is no more evidence of its meaning goodness, than there is of its meaning evil. But these are qualifications, not the essence itself.

The question is, What is spirit? One says "God," another says "Nature," one says "The Life Principle," another says "Force," and so on, but none can analyze the same so as to explain the component parts. Now, if we cannot define the word spirit, I should like to know by what rule we define the word "Spiritualism"—and apply the word "Goodness," as the definition, only by the law of absolute force.

One says, "It is a painful fact that, Spiritualism, the true kind (who is to be the judge) is in a life and death struggle with opposition." It is not to be wondered at, for Modern Spiritualism has no foundation only phenomena, but on basis upon which to build, and upon which all can unite for protection, but all are a basis unto themselves. This state of affairs certainly does not produce united strength, or harmony in our ranks. Another cause for disruption, is the the ever-present and the eternal disposition of some to find fault with the mediums; no matter who they are, or how good they are, someone stands ready with stones, and as a rule they generally live in glass houses. While I would not have it understood that I countenance fraud, false mediumship, or deception in the least possible manner, yet I have learned that it is better to be kind, pleasant and forbearing, than to be self-exalted, puffed up with self-esteem, and indulge in useless language. C. P. MITCHELL.

Mollie, Ill.

IN THE OUTER HALLS.

A wraith knocked at the gate And Peter answered: "Ere You enter tell me who Were foes of yours there— Who were your enemies and why Were they content that you should die?"

Come, kiss the book and swear."

The wraith that stood without Bent an obedient head And kissed the holy book And reverently said: "I had no enemies, I swear; I left the world with no one there Well pleased that I was dead."

"Then go," the saint replied, "To wander where you may, Save that you ne'er shall sit In Paradise, for they Who make no enemies on earth Are bloodied and of little worth— That's all I have to say."

—S. E. Kiser.

"Edith Bramley's Vision." Vivid description of a Jesuit spirit control, together with interesting corroborative testimony. Price 15 cents. For sale at this office.

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Subscribe for The Progressive Thinker and commence forming an Occult and Spiritualistic Library. We send out 4 books for \$1.25, when ordered in connection with a year's subscription to the paper. You need these four books which have been sold in the aggregate for \$6.25. We send them out as above stated for \$1.25, the postage on them and expense of mailing being 45 cents. They are practically a gift. 15,000 homes have commenced forming an Occult and Spiritualistic library, by ordering these books. They are very valuable, and you should send for them at once. See second page for further particulars.

NEBRASKA MATTERS.

Ups and Downs of the S. S. A. of Neb.

The camp of the State Spiritualist Association of Nebraska for 1900 was a grand success, and it is said to the credit of those engaged on its program that they served faithfully and well. The veteran lecturer and testmedium, Frank T. Ripley lectured on the afternoon of the first Sunday in camp in an able and instructive manner; following came tests, for half an hour, of a remarkable character and proved Mr. Ripley to be fully as efficient as of old as a convincing test medium.

Mrs. Annie Gillette, a test medium for ten years, served the association in the capacity of psychometrist and test medium. It is scarcely the place of the secretary to praise his wife, even though she was an efficient worker, but the large number who came to her for private readings after she had given tests in the hall spoke for her louder than words could.

Mrs. Carrie L. Bean, of Lincoln, Neb., and her daughter, Miss Edith Edwards, did splendid work and set many a thinking. The mother was quite a psychometrist, and the daughter quite an impromptu pianist; the fingerings of her selections received favorable comment for unprepared execution.

Mrs. Mary J. Bonney, with her husband, Mr. Wm. E. Bonney, were valuable as test medium and lecturer. Mrs. Bonney's character readings are excellent, and Mr. Bonney's lectures always scholastic, with the finish of an accomplished student in psychic philosophy. Leonidas Pethoud, a competent and able speaker, addressed an impromptu address suggested by one of the auditors and for three-quarters of an hour poured out a steady stream of logic and facts on "The Difference, if Any, Between Christianity and Spiritualism." It would have been difficult to surpass this production; it was of a very high order and worthy of especial comment.

Mr. Jacob Beck, a thorough Bible student, presented the Biblical phase of Spiritualism and did great credit to himself by showing that no one could be a consistent Christian unless they were thorough Spiritualists, i. e., spiritual and acquainted with spirit communication.

Mrs. Mitchell, Mrs. Ewing and Mrs. Alford all did creditable work and merit patronage from the public. Their work was highly appreciated by their audiences. One occasion of special note was German Day, all transactions, lectures and tests were carried on in the German language. The speaker for the day was Max Gentzke, editor of the German Spiritual paper, "Lichtstrahlen," assisted by Mrs. Henry Clausen and others. The test mediums were Mrs. M. Gartelman, of Chicago, and Mrs. Henry Clausen of Madison, Neb. Both ladies did creditable work and gave a good impetus to the cause of Spiritualism in Nebraska.

"Farmer" Riley, the well-known materializing medium, gave four seances while here, but owing to illness could do no more; conditions were against him for giving any strong or convincing manifestations. We hope to see him return into this section of the country again soon. The Association made a great mistake in bringing the D. J. Moran family to camp. It lost a large sum of money to the association. The parents refused to allow their children to give seances until a written certificate was placed in their hands signifying to the genuineness of the children's mediumship, but the Association could not conscientiously give such paper till the close of the camp; each party remained firm, and no public seances were given by them under the auspices of the association, though one test seance was given in private before the executive board and two judges. The association had paid \$184 toward transportation and other expenses of these people, which was 24—more than they asked; in the face of all this they refused to give the test seances on the grounds above stated. The association feels that it has been done a great injustice, and in the future will profit by the experiences of the past, and never employ anyone under like circumstances.

The life of the State Spiritualist Association of Nebraska is greater than ever before and the great cause has been extended wonderfully by this year's camp. In introducing the talent we did, it gave us a start and opened the way for future camps. Especial favorable comment is due to the test mediums, their work was well done. The success of the camp was due greatly to their efforts. Mr. Ripley proved more than we had hoped; he is a host on the program of any camp.

The association continues to hold the same policy with regard to testing physical mediums and the coming camps will use the same methods in order to protect the public; no true medium will be afraid of going through a test seance; all who can pass this and who comply with the usual moral and financial requirements will be welcome. These will not be stringent, but such as all camps should have. The moral and financial requirements mean only a clean character, and such amount as the association can pay, and workers will accept. Physical mediums will be cordially welcomed to practice in our camp on the above conditions. It is our intention to have the best talent possible in the future phases. We propose in the future to employ none but those who will stand by a contract when it is once made; if the management of all physical mediums, be they children or adults, could be carried on as honorably as was Mr. James Ripley's, there would be less difficulty. Mr. Ri-

ley performed his services in the face of sickness, and has the hearty commendation of the board for so doing. Although it was not required of him to work under such circumstances he did it. How totally different is the case when nothing but bull-headed stubbornness fires the managers of mediums to breach of contract and leaves an association in debt to the extent of \$184. The public does not soon forget such things, though they may apparently slumber for a time. The members and officers of the association do not intend nor will they hold any ill feeling toward anyone, at the same time they will not be imposed on, and in the future, as in the past, will be the true defenders of mediums and bring to justice the unjust.

The officers elected for the ensuing year are: James Campbell, president; Wm. E. Bonney, vice-president; Paul S. Gillette, secretary; W. A. Dole, treasurer; Mr. Frank Hays; trustee for three years. PAUL S. GILLETTE, Secretary.

Summerland Beach, Ohio.

This season's camp closed its session on September 3. While the attendance was not as large as expected, owing to the railroad company refusing to run the usual excursion train, yet spiritually all were made to feel they were benefited, and all left with renewed hope that next year will be done to make this camp not only a spiritual, but a financial success.

The large, well-built hotel of forty-eight rooms, on these grounds, and owned by Mr. S. J. Woolley, of Columbus, Ohio, is for sale, and any enterprising person wishing to make an investment would do well to purchase it. It is occupied the entire season, and patronized by hunting and fishing parties, as these grounds are situated on the banks of Buckeye Lake. All the rooms are well furnished, some have never been used. There is a large dining-room and kitchen, well-supplied with all that is necessary towards its furnishings. The writer was so impressed with its loveliness, and felt this prayer, that some philanthropic soul might purchase it and transform it into a home for indigent mediums, who no longer care for their physical bodies, or use it as a private sanitarium. It would be all that could be desired for quiet and restfulness. Since its construction its patronage has been from all classes, who come for fishing, rowing and the usual summer outing.

Mr. Woolley has given the grounds outside of some acres attached to this hotel to the Spiritualists who anticipate the building of a large auditorium for camp purposes for the coming year (within one hundred yards of the hotel). In time this will make one of the loveliest camp-grounds. Owing to Mr. Woolley's age and enfeebled health, he desires to retire from active life. Should anyone desire any further information, address him at Columbus, Ohio, Milo P. O., or the writer. MRS. M. E. KRATZ, Evansville, Ind.

Unija Board Communications.

To the Editor:—In your paper of September 9, I notice an article by W. P. Williams, in which he speaks of the unreliability of some of the communications that are got by means of the will. I will explain why some mediums give good messages and others ungracious ones. I have had several years' experience along that line, and find that it takes the utmost care to get satisfactory information from the persons who have passed to what we usually call the beyond. I have had messages purporting to come from Geo. Washington, Capt. Kidd, and several other celebrated persons, which, of course, were not genuine; also scores of perfectly absurd messages from different individuals. I have also received some sublime ideas from persons who were friends of mine while on earth, who gave me perfect tests of their identity.

I have found it a good way when a test is given by some friend, to ask them to point out on the board some signal that you can recognize at the next sitting. By getting the name of the friend along with the sign at the next sitting, it is quite easy to get rid of all this spirit business who are not able to give the proper signal. It is necessary to be careful not to repeat the sign to any person at any time, and even not to think of it in a clear way, as I have had spirits read part of the sign from my mind, but were never able to complete it. Let the spirit friends choose the signal in every case and get them to change it from time to time. By this system I have been able to have unimpaired communications with personal friends for several years. The only sure way of success is to get in communication with some persons who were quite reliable while on earth and not to be looking after some renowned person whose personal character is not known outside of the near friends. Persons going from earth do not lose their individuality suddenly, and a careful observer, who has had long training in the use of the board, can judge quite perfectly as to the person giving the communication, provided they have been well acquainted while on earth. To get good satisfaction from the above source it is absolutely necessary to get entirely rid of the somewhat prevailing notion that spirits are infallible and necessarily truthful. F. C. HARRIS.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. A most powerful and beautiful work in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 15 cents.

Notes from Cleveland, Ohio.

To the Editor:—While reading the many interesting articles from week to week to be found in the columns of The Progressive Thinker, and noting the wonderful progress and growth Spiritualism is making throughout our country, yes, throughout the civilized world, I have been impressed to say a word in behalf of the cause here.

Since the close of the camp season the West Side Society has resumed its regular Sunday meetings with the usual vigor characteristic of its officers and members. With C. Fannie Allyn as speaker for a time at least, and through the arrival in the city of Mr. D. A. Herick and Mrs. Effie Moss, the former one of our best and most reliable trumpet mediums, the latter an old and reliable materializing medium, together with Mrs. M. Kemp, whose residence is 527 Seaville avenue, and who, too, is an excellent and reliable materializing medium, we feel well assured that the Spiritualists of Cleveland, will, this winter, be blessed with both the philosophy and phenomena of the grandest truth that has ever been given to the world.

A few evenings ago the writer had the pleasure of attending for the first time a seance held by Mrs. Moss, at 99 Bolivar street, this city, and during which he received undoubted and undeniable proofs of spirit return and communion with denizens of earth. Upon this occasion fully twenty-five spirit friends materialized, greeted and conversed with their mortal friends, a number of whom left the cabinet and were escorted across the room by their ether friends under a light sufficiently strong to plainly distinguish their features which were quite natural and readily recognized. An elderly lady who had passed to the other side less than two years ago came, materialized and called her daughter, a lady over fifty years of age, to the cabinet and after this lady had talked for a few moments with her spirit mother, the writer was invited to the cabinet where the spirit taking the writer's left and her daughter's right arm, walked between them out into the room where she was introduced by her daughter to the members of the circle. The forms made up so natural that it was not an unusual thing for one to say, when called to the cabinet, "Oh, that is my mother," "My father, my sister, brother or child," as the case might be. This seance as a whole was unusually good and there was not one in the circle that was not favored with one or more spirit friends coming to them. To go into detail it would take too much of your valuable space, therefore, I will state for the benefit of the Spiritualists and honest truthseekers in Cleveland and vicinity, that Mrs. Moss has been holding the next two months at 99 Bolivar street; Mrs. Kemp at 527 Seaville avenue, and Mr. Herick at 85 Kentucky street, and anyone attending seances held by either of those worthy instruments need have no fears of meeting with fraudulent manifestations. E. R. KIDD.

Missionary Effort in Minnesota.

The State of Minnesota Association of Spiritualists is a live and growing body. It had an enthusiastic convention September 5, 6, and 7, and provided for missionary work during the year. Over \$600 was raised for that purpose. Mrs. Kates and self have been engaged for September, and perhaps a term of months. We served the association during its convention, and held meetings for the State fund, Sunday, September 10, in the Unitarian Church, Minneapolis, under the auspices of the Washington Union, C. D. Pruden, president. The magnificent auditorium was well-filled at each meeting. This excellent meeting-place brought good conditions and results. We sadly need comfortable places to meet in. How can we obtain such without co-operation? Surely, we should be wise enough to support or organized effort, and to make it conducive to the best interests of truth and progress.

We next had excellent meetings in a school-house near Long Lake. That district seems to be full of Spiritualists. Results were good, and we expect to return. Rolla Stubbs, Bearwood P. O., is the active worker there. We go next to Stillwater for two nights, St. Paul for Sunday, and Princeton, Milaca, etc., next week. The missionary work has started well, and the calls are numerous. Minnesota promises to keep us busy, and the time is what we need. We cannot be too active, for our energies demand it and the cause of Spiritualism needs it.

But my personal correspondents must not expect letters. My time is all taken with the public work. Any locality in Minnesota can secure us free of charge. Address C. M. E. Ridge, secretary, No. 1 Highland avenue, Minneapolis, Minn. G. W. KATES.

The National Lyceum Spiritualist Association.

It is desired that every working lyceum should forward through its secretary to the secretary of the N. L. S. A., a report of its work in a general way, also to include in the report the average number of pupils in regular attendance. Especially is it desirable that all lyceums cherish the N. L. S. A. should send as soon as possible, a letter that a proper report can be duly prepared for the forthcoming convention.

It was voted that the second annual meeting of the N. L. S. A., should occur in Chicago, on the day following the adjournment of the N. S. A. meeting. There is no time to lose; it is hoped that every active lyceum will be represented. We need the co-operation of the best brains among us to formulate a system of work that may be practical in all lyceums. I therefore urge that every possible effort be made to interest old lyceums and to organize new ones, so that the work may receive the support it so much demands.

Copies of the Constitution and By-Laws of the N. L. S. A. will be promptly sent on application. Address: MATTIE E. HULL, Sec'y N. L. S. A. 359 Normal Ave., Buffalo, N. Y.

Reduced Rates to the N. S. A. Convention, in Chicago, Oct. 17-20, '99.

Tickets on the certificate plan, one and one-third fare for the round trip, have been granted by the various roads, to secure this concession, purchasers must buy first-class ticket to Chicago, paying full fare for the same. Be sure to ask your agent for a certificate when purchasing your ticket. This certificate when properly signed by the Secretary at the convention and visé by the special agent, who will be in attendance, will entitle the holder to a return ticket (first-class) for one-third of the full fare. Tickets may be procured three days prior to Convention (Sunday not included) and will be honored for return ticket until three days after adjournment. On arriving at Convention deposit your certificate with the Secretary for proper endorsement.

MARY T. LONGLEY, Secretary N. S. A.

The Warfare of Science With Theology.

A History of the Warfare of Science with Theology in Christendom. By ANDREW D. WHITE, LL.D., late President and Professor of History at Cornell University. In Two Volumes. Svo. Cloth, Five Dollars. For Sale at This Office.

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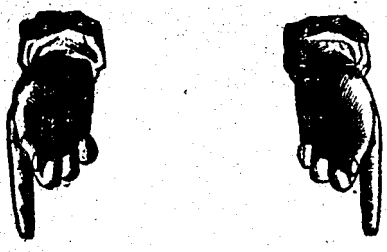
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WONDERFUL PROOF

OF SPIRIT POWER.

Cambriport, Mass., July 24, 1899. Dr. Watkins—Dear Sir:—The medicine for next month has just arrived. I have something very encouraging to report this week. For the last seven or eight years, perhaps even longer, my weight has been 108 pounds right along; last Friday, when I was weighed for the first time since last fall, I weighed nearly 110 pounds. I was so pleased about it. I intend to weigh at least 120 before summer is over, for since I have begun to gain there is no reason why I should stop. Sincerely Yours, GRACE H. PERRY.

North Stonington, Ct., May 1, 1899. Friend Doctor:—Please excuse me for not writing last week, for I have been away. I took a ride about 40 miles each way, and showed myself to the hospital where I suffered six months and two weeks, and they could not believe it was me when they first saw me. They claimed they should have the praise for my appearance, but I claim the praise belongs to you. I am feeling along as well as possible. I took your medicine along with me when I went away so I would not lose any time in taking the same. Kindly your patient, OTIS WHEELER.

Daleville, Ind., May 18, 1899. Dr. C. E. Watkins—Dear Sir:—Your letter of May 15 received yesterday; found my headache better; other ways are feeling fine. This is the first spring I have felt so well for ten years. Just as soon as warm weather comes, I begin to sneeze, wheeze and get filled up in my lungs; but so far this spring I have not had a touch of it, and do hope I will continue to feel as I do now. I am, respectfully, MRS. KATE DILTZ.

Demopolis, Ala., May 6, 1899. Dear Dr. Watkins:—I am glad to report that I have had only one uncomfortable day this week, and that was yesterday; so I feel rather weak to-day, but I can hardly believe my own eyes at my improvement, which is so marked. You have done more good for me than any doctor ever did. I really thought I could never be cured. With sincere wishes, FLORA M. SMITHERS.

Churchville, N. Y., May 1, 1899. Dear Doctor:—I received your medicine all in good order. I have no fault to find, and am well and improving all the time. Yours truly, FRED SPROSS.

Olean, N. Y., May 8, 1899. My Dear Sir:—I am doing nicely, and am very grateful to you for your kindness to me; I have had less asthma in the past three months than I have had in seven years. I am so thankful to you for it. Thanking you again for your kindness to me, and wishing you success, I remain as ever, your friend, EMMA HILL.

(To be continued.)

SPIRIT PROGRESSION.

Reply to Max Muehlenbruch.

Max Muehlenbruch says in The Progressive Thinker of September 2: "Our philosophy claims to teach eternal progression, and if this is true, such spirits as Jesus, Moses, St. John, Aaron and other Bible personages who passed on thousands of years ago, no doubt have progressed far beyond this impure, insignificant planet of ours; and could not if they wanted to come back here, hence we affirm again it is a deception by the spirits or imagination of the medium."

I know this idea of away beyond has been and is being taught by our best speakers upon the rostrum. And I know that it is presumptuous for me to differ from them; yet with a boldness born of desperation, that is just what I am going to do. It may remind you of the fable of the man upon the ox's horn. But I cannot conceive of such a thing as a part of a spirit's thing going off by itself, voluntarily severing itself from itself, and going so far away that a part of itself cannot communicate with itself. But if I can understand plain English, that is just what must happen if the above quotation is true.

It is just as impossible for me to understand how a spirit can get away from itself as it is to understand that old orthodox problem of 8 x 1 is 1.

I believe the conditions of the same life are so closely related and intertwined, that one cannot advance far without the other. The spirit condition is probably in advance of the physical condition just as the teacher is in advance of the pupil; but not so far off that he cannot see, hear nor talk to his pupils.

We are all brothers. We must all advance together. We are all a part of one stupendous whole. We are all strung upon the same string, and all playing the part of the same instrument in the universal symphony. Both the embodied and the disembodied; of course some are far in advance of others, and those that are ahead are trying to pull the rest up the hill whether they consent or not. While those nearest the foot of the hill are seemingly putting forth every effort to pull and hold the advance guard back. And I assert that there is a limit to individual advancement along the line of intellectual spiritual and moral development. It must be universal.

But as a good brother said to me, "What have they been doing all these hundreds and thousands of years?" Just what the people of earth have been doing, studying the same things, learning the same things.

What is the goal of intellectuality? The answer always is, "All knowledge." To illustrate, a boat starts at the head of the Mississippi river with people upon it; but there is a child born upon the boat at St. Paul, another at St. Louis, another at New Orleans; and now would you dare to tell me that these babes were not just as near the Gulf of Mexico as those people that sailed out of Lake Itasca?

And so will the babes that are born this day reach the goal of all knowledge or the millennium at the same time that old Solomon does. If each one had to begin where Moses did, then there might be some sense in this away-off idea; but we all know that each generation begins where the preceding one left off and advances together.

Six thousand years—that is not much compared with the age of the earth. It took millions of years to establish the present vegetable kingdom; and only six thousand years trying to establish an intellectual kingdom. We are just in the beginning.

I agree with Brother Max that it is time to throw down all bonds of superstition, and with them even the shadow of that far-off "beyond" orthodox heaven. I don't know as any of these Bible personages ever have communicated, but according to the law there is absolutely nothing to hinder them.

MRS. E. M. HULL.

PASSED TO SPIRIT-LIFE.

(Obituaries to the extent of ten lines only will be inserted free.)

Passed to spirit life, July 31, 1899, Mrs. M. A. Wardlaw, at Vineland, N. J., in the 72d year of her age. She leaves one son and grandson in Alabama, and a legion of friends to mourn her loss. To know her was to love her. She was a believer in Spiritualism.

MARY E. WARDLAW.

J. Ridgeway Haines passed to spirit life in the 75th year of his life, from Alliance, Ohio. Services were conducted by Mrs. Anna L. Gillespie, of Pittsburg, Pa. He, with his companion, who survives him, were early in life interested in all the reforms of the day, and their home became headquarters for such fearless souls as Abbie Kelly, Elizabeth Hitchcock, Henry C. Wright, Barker Pillsbury and others, and when the tiny rap came they were glad and reverent welcome to the radiant stranger, Spiritualism, and have all these years been faithful to their trust in helping spread the light of its truth. All attest to the high respect in which he was held in this city, in which he has lived over half a century.

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Sunday Spiritualist Meetings in Chicago.

The Christian Spiritual Society hold meetings in Hygeia Hall, 404 Ogden avenue, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts.

The North-Seekers' Society meets at No. 4111 Peoria street, near Sixty-third, every Sunday at 8 p. m. Lora Holton, pastor.

Search-Light Spiritual Church meets at 2:30 and 7:30 p. m. each Sunday, at 1003 West Madison street, corner of Western avenue. Conducted by Mrs. Squire.

The Freedom Society, formerly of 404 Ogden avenue, will begin meetings Sunday, September 8, at 3 p. m., at the People's Institute, corner Van Buren and Leavitt streets, in the east lodge hall, main entrance. Sunday-school at 2 p. m. Seats free.

The Englewood Spiritual Society will hold union meetings at Hopkins Hall, 528 W. 63rd street, at 2:30 p. m., September 10. Lecture at 7:30 p. m.

The Church of the Soul holds regular services every Sunday at 11 a. m. in Kimball Hall, 243 Wabash avenue. Mrs. Corn L. V. Richmond, pastor. Sunday-school in the same place every Sunday at 9:45 a. m. School of Psychophysics established in connection with the church.

The Spiritualist church of Students of Nature, will hold services every Sunday at 7:30 p. m., at Nathan's Hall, 1505 Milwaukee avenue, corner Western avenue.

Church of the Star of Truth, Wicker Park Hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

The Spiritual Brotherhood of Truth meets at 330 West Sixty-third street, in Temperance Hall, Sunday, at 2:30 and 7:45 p. m. Psychic readings by J. K. Hillis and others. All are welcome.

The Spiritual Investigating Society meets at 3228 Cottage Grove avenue, under the direction of Dr. Carr. Lecture and tests at 8 p. m.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 400 Handel Hall, 40 Randolph street. Services at 7:30 p. m.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 603 Handel Hall Building, 40 Randolph St., every first and third Thursday of each month, beginning at 7:30 p. m. and continuing at 8:30 p. m. Refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Richmond. Always an interesting programme. All are welcome.

The Gross Park Spiritualist Society holds meetings every Sunday afternoon at 2 o'clock at 1785 N. Hoyne avenue.

Forty-third Street Christian Spiritual meetings will be held in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday, 3 p. m., conference and tests at 7:30 p. m., lecture by Dr. A. Houghton; tests by H. P. Coates and others. All are invited. Good music and seats free.

The First Spiritual Church of the South Side holds services every Sunday at 2:30 and 7:30 p. m., at 77 Thirty-first street. Lecture and spirit messages at both services. Mrs. Georgia Gladys Cooley, pastor.

The First Spiritualists Alliance holds meetings at Union Park Hall, 517 West Madison street, at 2:30 and 7:30 p. m. Mrs. Hamilton Gill and other mediums will lecture and give spirit messages.

The Beacon Light Spiritual Church will begin Sunday services, at 40 East Randolph street, (Handel Hall), the third Sunday of September, at 7:30 p. m.; also weekly meetings, Thursday evening the 14th, at Schiller Hall, Wells street, near North avenue.

Spiritual Endeavor Society, meets at No. 1 South Hoyne avenue, near Lake, at 8 p. m. Sarah E. Brownell, pastor.

The West Side Spiritual Society has consolidated with the First Eclectic Society of Spiritual Culture, and are permanently located at Van Buren's Opera House, Madison street and California avenue. Services at 8 and 7:45 p. m. Judge Maguire assisted by other good speakers from time to time, will lecture. Mr. Grupp, psychometrist.

Send in notice of meetings held on Sunday at public halls.

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By JEAN MESLIER.

A Roman Catholic priest, who, after a pastoral service of thirty years in France, wholly abandoned religion, and came to America, and here he has written this book, and it is a masterpiece of logic and common sense. It is a book that will prove to be a gem of much value.

T. H. Sketchley writes: "I am constrained to express to you my appreciation of the grand work in which you are engaged. On the 24th inst. the postman brought to my door that splendid book, Art Magic, which is awarded to every yearly subscriber to your invaluable paper, The Progressive Thinker. As a premium, I must say to you that Art Magic is indeed a grand book and worthy of the appreciation of all who may read it. With my last year's subscription to The Progressive Thinker I obtained Ghost Land, and now I am in possession of Art Magic; and I wonder if you will be able to give your subscribers a premium next year. To-day the Christmas number of The Progressive Thinker reached me, and I at once read Moses Hull's article on Christmas, and I shall file it away for future reference. The Progressive Thinker is well worth the subscription price without a premium, and I am much surprised that Spiritualists will consent to do without it. It is a real educator, and I find it invaluable to me. As Spiritualists we ought to keep the front ranks. The phenomena of Spiritualism is all right, but there is more belonging to it than phenomena; we need to study the philosophy. We are in a wonderfully progressive age and if we march in the front ranks we must have progressive literature."

E. De A. Blakeland writes: "The beautiful book Art Magic arrived two days since. I find it intensely interesting, and very enlightening to my mind upon the important subjects treated. I would not part with the book for five times its retail price!"

M. A. Crawford writes: "You will find enclosed an order for \$1.70 for your paper and the books Ghost Land and Art Magic. I can't well do without your paper; have been a reader of it since its infancy."

W. E. Jones writes: "I am much pleased with Ghost Land. I have read it twice and learned more from it the second reading than the first. I think that this is a very easy way to get good books. In fact, they cost us nothing. I believe you are doing a great work for the American people than all of the 120,000 preachers of this country, and it seems to me that it is the duty of every Spiritualist to strengthen your hands by becoming subscribers to The Progressive Thinker."

OBSESSION.

How evil spirits influence mortals. By M. Faraday. P. 25. 10c.

POEMS OF THE LIFE BEYOND AND WITHIN.

Voices from many lands and centuries, saying, "Man, thou shalt never die, and thou shalt be reborn." Edited and compiled by Giles B. Stebbins. Cloth, \$1.

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To which is added Spiritual Phenomena: How to Investigate their Various Phases; how to form circles of clairvoyants, and how to use them. By H. H. Tattle. Most excellent work. Every Spiritualist should have it. Price, cloth, 25c.

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Morphine, Opium, Laudanum, or Cocaine, of a never-failing harmless Home Cure. Mrs. M. E. Baldwin, P. O. Box 1212, Chicago, Ill.

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Contains the following songs with music: "I'm thinking, dear mother, of you. We were boys at home. The land of the by and gone. The good times yet to be. The land beyond the stars. They are waiting at the portal. When the dear ones gather at home, resting under the daisies. The grand jubilee. My mother's tender eyes. Dear heart come home. Come in some beautiful dream. Where the roses never fade. In heaven we will know our home. For sale at this office. Price 20c.

Researches in Oriental History,

A VALUABLE WORK.

Embracing the Origin of the Jews, the Rise and Development of Zoroastrianism and the Derivation of Christianity. By G. W. Brown, M. D. One of the most valuable works ever published. Price \$1.50. For sale at this office.

THE MISSING LINK

IN MODERN SPIRITUALISM.

By A. Leah Underhill, of the Fox Family. Interesting and valuable as a history of the beginning of Modern Spiritualism, by one of the Fox family, the history of the Hydeville rappings, as related by the Fox family, remarkable clairvoyance, etc. etc. Hand-somely bound in cloth. But few copies remaining. Price, cloth \$1.00. Postage 5c. For sale at this office.

Thomas Paine: Was He Junius?

An interesting pamphlet. By Wm. H. Burr. Price 15c. For sale at this office.

DEATH AND THE AFTER-LIFE.

The "Book of the Key" is the philosophical introduction to the revelations contained in this book. Some idea of this little volume may be gained from the following table of contents: "The Origin of Man: Life: 2—Scenes in the Summer Land; 3—Society in the Summer Land; 4—Social Conditions in the Summer Land; 5—Winter Land and Summer Land; 6—Angels and Life in Summer Land; 7—Material Work for Spiritual Workers; 8—The Future of the Human Race; 9—The Future of the Human Race; 10—The Future of the Human Race; 11—The Future of the Human Race; 12—The Future of the Human Race; 13—The Future of the Human Race; 14—The Future of the Human Race; 15—The Future of the Human Race; 16—The Future of the Human Race; 17—The Future of the Human Race; 18—The Future of the Human Race; 19—The Future of the Human Race; 20—The Future of the Human Race; 21—The Future of the Human Race; 22—The Future of the Human Race; 23—The Future of the Human Race; 24—The Future of the Human Race; 25—The Future of the Human Race; 26—The Future of the Human Race; 27—The Future of the Human Race; 28—The Future of the Human Race; 29—The Future of the Human Race; 30—The Future of the Human Race; 31—The Future of the Human Race; 32—The Future of the Human Race; 33—The Future of the Human Race; 34—The Future of the Human Race; 35—The Future of the Human Race; 36—The Future of the Human Race; 37—The Future of the Human Race; 38—The Future of the Human Race; 39—The Future of the Human Race; 40—The Future of the Human Race; 41—The Future of the Human Race; 42—The Future of the Human Race; 43—The Future of the Human Race; 44—The Future of the Human Race; 45—The Future of the Human Race; 46—The Future of the Human Race; 47—The Future of the Human Race; 48—The Future of the Human Race; 49—The Future of the Human Race; 50—The Future of the Human Race; 51—The Future of the Human Race; 52—The Future of the Human Race; 53—The Future of the Human Race; 54—The Future of the Human Race; 55—The Future of the Human Race; 56—The Future of the Human Race; 57—The Future of the Human Race; 58—The Future of the Human Race; 59—The Future of the Human Race; 60—The Future of the Human Race; 61—The Future of the Human Race; 62—The Future of the Human Race; 63—The Future of the Human Race; 64—The Future of the Human Race; 65—The Future of the Human Race; 66—The Future of the Human Race; 67—The Future of the Human Race; 68—The Future of the Human Race; 69—The Future of the Human Race;

SUICIDE.

Fighting Death to the Last.

Fighting Death to the Last.

Judge Simeon E. Baldwin's address before the American Social Science Association at Saratoga on "The Natural Right of Man to a Natural Death"

has caused some discussion. There is nothing new about Judge Baldwin's idea that victims of incurable disease should be allowed to die. Some years ago a number of English physicians advocated the idea of expediting death in such cases. They argued that it would be an act of mercy to hasten the end in cases of painful and inevitably fatal diseases, such as cancer and the like. Consumption is less painful, but after a certain stage it is none the less incurable, and the British physicians held that it would be better to obviate a lingering death by some swift and painless medicine administered by the physician. But this has never been usual, and cases in which these doctors put their theory into practice. Their proposition caused a momentary flurry of discussion and then was ignored and forgotten.

Judge Baldwin's idea is somewhat less radical. He simply says nothing should be done to prolong life in such cases. He argues that a man has a right to die when afflicted with an incurable disease without interference from doctors and nurses. He thinks the fatal disease should be allowed to finish its work as soon as it can, instead of keeping the patient alive only to suffer through a longer period.

In spite of its plausible sound Judge Baldwin's theory is no more tenable than the theory of the "instinct of self-preservation" as the most fundamental instinct of the human mind against it—the instinct of clinging to life. A patient can seldom be found who would consent to let his disfigurement take its course without fighting it; however hopeless the fight. And if such cases can be found there will often be opposition to such a course on the part of the patient's friends and relatives. There is no important and imperative difference in human nature that impels the race to fight death even after the fight is in vain. Besides, who can say with infallible certainty that any given case is hopeless? Not every man or woman dies after the physicians have given up the case. The only safe rule is to combat death with every known and available weapon while life remains.

There are moral reasons deeper than any religious dogma against surrendering to death before the last possible blow has been struck. The world remembers the heroes of Thermopylae not because they died, but because they died fighting. The Alamo became a thrilling battle cry, not because Bowie and Crockett and the rest died there but because they died with defiance of their thus and dogged enemies piled around

men, and there is a moral value in the gallant fight against hopeless odds and disease. Our civilization already tends too much towards a weakening of the primal fighting spirit, as seen in the

increase of suicides and in the tendency to succumb to death more tamely than in the days when a man's highest honor was to be known as a good fighter. There is still enough of the old instinct left to make Judge Baldwin's warning suggestion fall flat, as did that of the British physicians before him, and the fact is not one to be regretted.

The above are the words of the Chicago Tribune. Spiritualists as a rule strenuously object to suicides, believing that it is well for each one clinging to life so long as consciousness remains.

ANTI-SUICIDE

TO HELENE DANKEN,

Of The Arx Conservatory.

When the mid-summer glory has faded
And the precious late roses have
sighed
Their life out, in bowers that shaded
The flaunting gay gardens of pride—
When the gloaming steals over
waters,
Half-bidding the star-gleams and blue
This heart that beats true to earth

Goes out in full tide, dear, to you.
 For down in the desolate places,
 Where love struggles vainly with
 Your womanly tenderness traces
 The footsteps where angels have
 been.
 And never a sister's sad wailing
 Appeals to your pity in vain!

And never a rumor assailing
Another, but stung you to pain!
Your selfhood includes ev'ry creature
And measures their needs by y
own;
Love smiles in expression and feat
God grant you to "reap as you
sown!"
Sweet eyes of devotion excelling
The subtle enchantments of art:

The truth and the beauty indwell
Endears you to soul and to heart!
When the golden-winged butterfly
perish,
That fluttered their vain little bow
Your life-work the worthy will cheer
That yields woman culture and po
HELEN HINSDALE RICE

The State Spiritualists' Association Washington will hold their annual convention in Seattle, October 4 and 5, at the Assembly Hall, Masonic Temple, 2d Pike street. First service, 2 p. m. We wish to extend a cordial invitation to all who are interested. Mediums are especially invited. We also desire to

notice that it has been decided at a meeting of the board to amend section 1, article 4, of our constitution, to read: "That all chartered societies shall be subject to the state convention delegates to represent all members of said societies in good standing."

MARY E. STANCH-McCALL
Sec'y pro tem S. S. A.
3124 N. 24th St., Tacoma, Wash.

Sargis, the Critical, Comprehensive Thinker and Keen Observer, Steps Forward Again and Demands a Hearing.

Good, good; then I was right in statement that the title page was misleading. So far, so good. How many words might have been saved if the genial Doctor could have been induced to make that statement in his first title. After this we shall perhaps

the- Jesus than the Doctor knows him-
nisi- cannot be permitted to testify in t
case, then no mother could recogni
the- her child. How profound! The Doc
ced- is certainly entitled to fill the chair
hear- logic in some great university! Is
under the influence of Aristotle, or

THIRTEEN TIMES

to Hull's once—as far as present count has disclosed. But one thing is remarkable, he does not deny that Gravelle really is a lion, though dead,—only that the Coleman in kicking him is a very dirty dog. Gravelle, however, is not a lion in doing—that is, the fable is not a defence in part only. This is not a defence of Moses Hull in any sense—that he is amply able for himself—but it is a mere literary curiosity that the report is referred to.

Brother Teobles is an interesting character to study, and if he were steady long enough to study even a nation at a time—the orthodox, the universalist or the Spiritualist—the record might be a clinic that would add materially to the catalogue of psychological exploration—but to be honest I frank it is as now beyond analysis.

SLOW VIBRATIONS IN FOLKS

call split communion and communion is but "the X-ray of the touching the X-ray of the medical And again we are treated to the and the "X-ray of the medical magazine once on "wireless (telegraphy, X etc." etc., which shows "Prof Daw is to be an up-to-date reader of our publications—but, possibly owing to different rate of vibration, the ge reader is not able to see their coo tion with the subject . It would s grove of the "X-ray of the medical Philosopher would be plain brief to say that the reason his c do not understand him is that rates of brain vibration are not i money with his. That is what comes to in the light of his much gled "common sense."

Such sort of discussion settles no unless it is the way. There is s thing as vibration; there is such a

tack,
 It will clasp your hand and slay
 back,
 And row it was there before y
 Ayé, many an error the old world
 And many a sleepy blunder;
 But ever and always at last it w
 With pitiless scorn for another
 takes,
 And the fools who have follow
 under.
 The world means well, though i
 der-and stray
 From the straight, short cut to
 So go ahead in that path, I say,
 For after awhile it will come y
 Bringing its pleasure and beau
 —E. W. W.

"Success, the Key that Unlocks
 By Nancy McKay Gordon. 45c
 Paper, 25 cents. For sale at the

pages.
s office.

—Boston Commonwealth.

..GENERAL SURVEY..

THE SPIRITUALIST FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that the "Progressive Thinker" is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige The Progressive Thinker.

CONTRIBUTORS—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best served thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has a whole truth, hence kindly feelings should always be entertained for those who differ from you.

ITEMS—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to be abridged more or less, otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every article or item that appears. This rule will be strictly adhered to.

C. H. Figures writes from Cleveland, Ohio: "Now that the camps in Ohio have all closed I am in Cleveland, Ohio, for the winter. I have had a permit. I have worked at the camp, and I have a few open dates during October and November. My parlor meetings are now open and my rooms are filled each night."

E. C. Leonard writes: "Please send me 25 cents worth of your most valuable Spiritualist paper for distribution. The article on the first page, by Hon. A. B. Richmond, is worth the price of one year's subscription. I hope that you may print it in pamphlet form for distribution to the benighted, superstitious and ignorant people—the ones who are putting their whole trust in faith and hope in their Lord Jesus Christ for salvation. When will our kinsmen get their eyes open?"

In a late address in California, Dr. Charles A. Anderson said: "The people who refuse to believe a new faith are the least capable of doing so. The mere assertion that the world was made from nothing is a paradox in itself. It cannot be proved within the realms of logic. This is what religious people believe. However, in the nineteenth century new ideas have been evolved on account of a desire to learn, and this desire precludes religious belief. I can prove in all inherent and personal progress in nature. We are on a planet without our creator, and we find certain conditions which are the results of certain causes. These causes are embodied in the law of evolution pertaining to matter. A tree has consciousness corresponding to the degree of matter which it contains. Every breath you take causes molecular death, and this causes the changes in your life. Finally a person cannot keep up with molecular death. His hair turns gray, his limbs begin to shake, and his entire constitution changes. Molecular death is but a balance which aggregates and segregates. You must change for the better or worse. Mankind are immortal by necessity, and personalities are the outcome of certain invisible potencies. The more people know, the less religion they have."

Mrs. R. L. Little has taken a prominent part in the California camp-meeting. One evening, says the Los Angeles Times, several hundred people assembled in the pavilion to hear her lecture. She opened her address by saying that she was sorry to learn that there were many who daily attended the meetings who possessed such shallow intellectual vessels that they could not hold a tithe of the principles advanced. They went away, she said, with a distorted idea of Spiritualism and what it means. This falling she attributed to unfortunate ideas in the public mind. Continuing, the speaker read selections from Plato and Socrates, and endeavored to prove that death is but a sleep, and a transition stage to another form of life. She contended in strong terms the eating of animal food, and expressed the belief that before many years have passed the human family will derive sustenance from fruit alone.

True Spiritualism does not begin and end in communion between spirits. This has its place and should be kept there. Its beginning and its end are one—the unfolding of spirit power within each for the good of all. All manifestations in the external are results of internal force. If this is rightly directed the effects are good and permanent. It will feed the hungry, give drink to the thirsty, clothing to the naked, and health to the sick, yet cause and maintain no pauper class. It will eliminate vice, not by restraint or removing temptations, but by the substitution of nobler ideals. It will cause the manifestations of good in the outer life by calling into vital activity the forces which lie within, awaiting the call. The language of the higher spirits is "Let good be done," not let the good I do be known.—A. A. Williams, in Herald, Los Angeles, Cal.

The Central Iowa Spiritualists' Association, Marshalltown, Iowa, elected officers as follows: President, Mr. John D. Vail, Marshalltown; vice-presidents, Mr. I. F. Andrews, Marshalltown; Mrs. P. D. Imman, Grinnell; Mrs. Hinton, Oskaloosa; Mr. Clifton Bohartz, Cedar Falls; Mr. Max Hoffman, Chicago; Mr. C. M. Folsom, Springfield, Mo.; Mrs. E. L. Allen, Webster City; Mr. W. B. Palmer, Quincy; Mrs. Sarah E. Beem, Des Moines; secretary, Miss Mabel Dewey, Marshalltown; treasurer, Dr. W. S. McBride, Marshalltown. The board of directors for the ensuing year will be Mrs. Eva McCoy, Dr. W. S. McBride, Walter Wilson, L. W. Fox and H. C. Holschlag, of Marshalltown, and Dr. Dan Davis, of Oskaloosa.

Mrs. A. E. Sheets has accepted an engagement with the Temple Society, of Buffalo, N. Y.

very good; at least will be in a short time. What we most need is the feminine influence, of which we have none except on the other side."

A correspondent writes that the Rev. J. O. M. Hewitt's work is received with marked favor by the Spiritualists of Columbus, O. The society is taking steps to have the church containing one of his services there. They find he is a gentleman who is thoroughly capable of meeting any and all anti-Spiritualist opponents with reason and argument, and able to present the philosophy of Spiritualism in a manner to meet the favor of cultivated thinkers and critical inquirers.

The Ohio Spiritualists Association held a mass-meeting, September 22, 23 and 24, in Army and Navy Hall, Cleveland, Ohio. The following talent was engaged: E. W. Bond, president Ohio State Association; D. A. Herick, vice-president Ohio State Association; Rev. Moses Hull, Mrs. Mattie E. Hull, C. F. F. Dunakin, Rev. Geo. A. Day and others; mediums, Dr. C. H. Pigners, Dr. Nellie C. Mosler, Rev. Geo. A. Day, Miss Maggie Walte and others.

T. H. Hartley writes: "Mrs. Jennie Hagan Jackson, of Fort Worth, Texas, has been delighting the audience at the First Church, 77 1/2 street, for the last two Sundays. Words are not available to express the grandeur of her work. No 77 is indeed very fortunate in having such inspired teachers come among them. Mrs. Wilson, her traveling companion, rendered numerous solos, with a rich voice which brought forth tremendous applause."

J. M. White writes from Liberal, Mo.: "I am located at this place for an indefinite period, developing higher spiritual gifts and recuperating from the strain of the last four months. I wish to hear from every materializing medium in the United States, and let each one give the process by which they have developed of that phase. Any Spiritualist passing through this place can find me at Catalpa Park, south of the town. From Saturdays to Wednesdays of each week my time is open for lectures, or seances in neighboring towns."

Mrs. G. Partridge has returned from a very successful and pleasant tour. Lily Dale camp, New York, Brooklyn, New Jersey, etc., much elated, much rested and re-baptized with the holy spirit. Her psychometry and clairvoyance were shown high marks of appreciation everywhere.

T. H. Hartley writes: "The First Church of the South Side, 77 1/2 street, Mrs. Georgia Gladys Cooley will resume her duties as pastor of the above on Sunday, October 1. Services at 2:30 and 7:30 p. m., sharp. Let us give her that which she so has faithfully and honestly earned, a rousing reception on her return."

Virginia Barrett can be addressed for engagements to Indianapolis, Ind.: 819 E 10th street, Indianapolis, Ind.

Prof. Lockwood has returned from his camp engagements, and is a little indisposed from hay fever and asthma. His last article in the "Iris" debate, which has been delayed on account of camp work, will appear soon; also one of his Boston lectures upon "The Evolution of Man a Cosmic Process," will appear in this paper in brief time.

G. F. Perkins writes: "The Thursday night meeting, formerly at Schiller Hall, on the North Side, will be held this week, September 27, at Mrs. Smith's residence, 475 Cleveland ave., North Side. Sunday services at Room 414, Handel Hall, 40 E. Randolph street."

Samuel Fallows, pastor of St. Paul's Reformed Episcopal Church, says: "Telepathy has been proven beyond the possibility of a doubt. It is no longer a theory; it is a fact. Telepathy, or spiritual telegraphy, or whatever you may want to call it, works on precisely the same principle as the new wireless telegraphy. In the first case, thought waves travel through the ether and in the other electric waves. To call thought a physical substance may sound strange, but it is nevertheless true, and the waves of ideas travel from one person's brain to another, instantly, in entire disregard to distance or intervening obstacles such as buildings or mountains. Before thought telegraphy has limitless possibilities in sending messages to God and our fellow men in all parts of the earth. I hail him as a benefactor of his race who will teach people how to use this tremendous psychic force."

Positive Thought says: "Little Leo Brett, twelve years old, son of Dr. Frank W. Brett, South Braintree, Massachusetts, was taken to the hospital as well as other people can see the surface of the body. His father uses his marvelous power in diagnosing disease. He can describe the exact appearance of any organ in the body, so that his father knows just what the trouble is. What next? As this method of diagnosing disease is not taught in the medical colleges, shouldn't the boy be arrested and charged with something or other?"

The Sunlight Center Band, Woman's State Organization, will re-convene in an interesting and profitable manner, president, I. South Hoyne avenue, on Wednesday, September 27, at 8 p. m., President, S. E. Brown; secretary, M. A. Pierson.

Mrs. Scott Briggs resumed meetings in San Francisco, Cal., at 117 Larkin street, (formerly 111) September 13, to be continued each Wednesday evening at 8 o'clock sharp. They will be of a high order, the best of talent co-operating. No tearing down, but upbuilding. B. F. French sends us a short criticism of the stand taken by Prof. J. R. Buchanan in his book entitled "Primitive Christianity" regarding the character and writings of John in the Book of Revelations. Mr. French writes: "The highest respect, brotherly love and veneration for Prof. Buchanan, pioneer as he is in Spiritual and medical reform, but he doesn't like to have his friend, the apostle, adjudged insane, and this is the gist of his criticism, which, to substantiate, he makes many quotations from the Bible."

Carrie F. Weatherford writes: "I have been called home unexpectedly for a few days, but am now again ready for field work. This last spring has brought me the first real public work that I have had in four years, and I have utilized it to good advantage in watching my girls grow, and in compromising with a thousand and one duties which seemed to lie right at my hands. I have October still disengaged. Societies wishing my services for lectures, tests and improvised songs can address me at Alaska, Mich. Will also answer calls to attend seances (Citizens' Temple), I want to hear from localities near Cleveland, Ohio, and Louisville, Ky., for week night engagements during November and December, as I feel that I can make a good offer to near-by towns."

Mrs. J. A. Chapman writes from Norwich, Conn.: "The First Spiritual Union of Norwich, Conn., will open its lecture course in the Spiritual Academy, Park street, Sunday, October 1, with Mrs. Mary E. Lense, late of Wichita, Kan., as speaker. Others in the course are Mrs. Helen C. Rissgus, of Hartford, Conn.; Mrs. Nettie Holt Harding, Mr. J.

Olegg Wright, Miss Lizzie Harlow, Dr. Geo. A. Fisher, Mr. A. P. Blinn, Mrs. May S. Pepper and Mrs. Carrie E. S. Twing. We regret that we were unable to add Prof. W. M. Lockwood to our list, on account of his engagements in the West."

Mrs. C. H. Mullins writes: "Mrs. Cora L. V. Richmond will give a discourse for the Freedom Society, at East Lodge Hall, People's Institute, Sunday, October 1, at 3 p. m."

Lyman C. Howe has been engaged to speak at the Temple of Reason, Richmond Township, Pa., October 8 and 15. Keep him employed, now that he has regained his health.

B. B. Hill, the prominent Philadelphia Spiritualist, who has been traveling in Europe the past summer, writes just as he is nearing home: "We are at this writing off the Bank of Newfoundland, awaiting the shores of the best country on this planet. Our vacation has been pleasantly spent, as well as beneficial to health, and we hope our sojourn abroad has not been void of some good to those we have met on foreign shores. We have attended many meetings in England and Scotland, as well as been given a considerable number of receptions, all of which we have gladly borne testimony to the truth that has made us free. Mrs. Cadwallader has greatly improved in health and gained what she lost in her last winter's sickness. She got overworked in going to the National convention at Blackpool, England, and then rushing to the Hague to attend the Fourth of July celebration. It required about two weeks to get righted up again, by rest and recuperation at the old stand where she resides the apostle of the spiritual movement in England, J. J. Morse. We have been favored by reading 'The Progressive Thinker' part of the time, but in moving around from place to place we have often missed it. However, we have taken it home, where we will regale ourselves and get posted up to what has transpired in the field of Spiritualism while we have been absent. Mrs. Cadwallader intends to be at the Convention. I will come if I can get away. Then we can compare notes, and mark lines for the future."

Appeal to Spiritualists. Brothers, Sisters, for eight years all over the Southwest, I have lectured and built up Spiritualist societies. This turned all my relations against me. Since last spring I have persistently lectured in my boyhood home, Quincy, Ill. I have been to the Mercier-Orandall trouble here, the cause here was down below ground. I tried hard to bring about better results.

Read the following, and then, I pray you, help me: "Isaac S. Lee, who rooms in the rear of the second flat in the Parkhurst building, met with painful injuries yesterday afternoon at 5:30 from the handling of gasoline that may result fatally to him."

"His room has been infested with bed bugs and cockroaches and yesterday afternoon he used a gallon of gasoline in an attempt to exterminate them, and ended by almost exterminating himself in the explosion and conflagration that followed. A match thrown upon the floor after the gasoline had been thrown around, set fire to the room and Lee was badly burned before he could get out of the room."

Mrs. John Connell heard his cries from her room in the front of the building. "Lee's mustache, eyebrows and hair were burned off before he got out of the room, and both hands and arms were blistered with the heat. He also had inhaled the gasoline fumes and his throat and lungs were in bad shape when he ran into Reed Bros' pharmacy at Fifth and Hampshire to secure temporary relief. Fred Reed did what he could to relieve him and then called the police ambulance in which the sufferer was removed to St. Mary's hospital. He was taken back to his home and left the hospital."—Quincy (Ill.) Paper.

Everything I had on earth, except old cleaning clothes I had on, was totally consumed, leaving me without a change of garment, or a dollar in money. I am now 64 years of age and will work for our cause till I die. Help me with clothes or money. I weigh 120 pounds, slender, height six feet, No. 14 shirt, 33 length pants, 38 coat. I pray you help me with clothing. Not a church or churchman. Neither poorhouse nor hospital will help me. I beg you not to let me down. Please read and address letters and packages to me as follows:

ISAAC S. LEE, 412 North Fourth St., Quincy, Ill.

A Correction. To the Editor—Dr. J. M. Peebles' article in "The Progressive Thinker," headed "A Camp-Meeting Correction," in which he would have his many readers believe that the management of Island Lake Camp programmed him for August 13, without leave or license otherwise than an invitation, is a great injustice. Such not being the case, I hasten to explain.

April 29 I wrote to Dr. Peebles, asking him if he could serve us August 13, if so, would he please state terms. I received an answer from "The Temple of Health Pub. Co.," Battle Creek, Mich., containing the following:

In regard to Dr. Peebles, will say that we are certain he will be more than pleased to fill the engagement you offer him, and he will be willing to accept of whatever compensation you may consider reasonable and fair. The matter will be left entirely with you. Dr. Peebles is not at the office just now, but doubtless will return inside of a week or ten days. He will notify you at once on his arrival in regard to the particular date, but we have no doubt that it is open, and if so, it is at your disposal."

Now, although the program was in the printers hands, I decided to wait a few days, and write the Doctor again, which I did, and received the following: "Dr. Peebles is somewhere between here and the Pacific coast. He is on his way here now. We cannot get him by wire or letter, and his address is here until he comes. We can say positively, however, that he will fill the date you mention with a pleasure which you may consider reasonable; his health permitting. He is an old gentleman, as you know, and cannot be as certain of his engagements as a younger man."

Very truly yours, "The Temple of Health Pub. Co.," Battle Creek, Mich.

Then I filled in Dr. Peebles' name for August 13, and told the printer to go ahead with the work, as I was behind time with the program. After they were printed I received notice from the Doctor that it would be impossible for him to give us the date. The whole affair was unfortunate, but the fact remains not alone with Mr. James H. White, that we were disappointed in not having the pleasure of hearing the Doctor, August 13, 1899.

A. G. BROWN.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit From Matter Through Organic Processes, and How the Spirit Body Grows." By Michael E. Frady. Price 10 cents. For sale at this office.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT OF THE EAST, CALCUTTA, INDIA.

SIMILARITY BETWEEN CHRIST AND BUDDHA.

If we conceive a little perhaps we will be able to find out that there is a great similarity between Christ and Buddha. Though the founders of these religions were not synchronous, but apart from each other by about 500 years, yet as a matter of fact many of their achievements singularly resemble each other.

(1) About their birthplaces in the river. (2) Bird or birds descending from heaven. (3) The trial by the tempter or Devil.

At first let us investigate a little about Christ: It is written in the Gospel of Luke (Chapter 11-1) that Jesus Christ was born most probably in the last year of Octavianus, or Augustus Caesar, who ruled the destinies of Rome from 63 B. C. to 14 B. C. Jesus had been with his parents for twelve years, i. e., till A. V. C. 779, but after this period we know nothing of him till his thirtieth year, i. e., A. V. C. 757, in the time of Tiberius Claudius Caesar, Emperor, who reigned from 79-80 A. V. C.

So we do not know anything about him for eighteen years.

It has been said by some German rationalists that the intervening period from A. V. C. 779-757, which was taught by the Assyrian priests who held at that time an upper hand in Judea.

Whether that is true or wrong we do not know, for we have not got any written record about him of his eighteen years. Except that before 800 A. V. C. he was baptized by John the Baptist, who was baptizing men from 782 A. V. C.

Now when Jesus was baptized a dove descended upon him and a voice was heard according to—(a) Matthew—"This is my beloved son, in whom I am well pleased."

Mark—"Thou art my beloved son, in whom I am well pleased."

Luke—"Thou art my beloved son; in thee I am well pleased."

Now it can be seen that Mark has taken a medial course, both of Matthew and Luke. It is written that after acting many good deeds, he at last was betrayed by Judas Iscariot, one of his disciples, and crucified on a cross, rising after three days. On the head of the cross this was written according to—(b)

Matthew—"This is Jesus, the king of Jews."

Mark—"The king of the Jews."

Luke—"This is the king of the Jews."

John—"Jesus of Nazareth, the king of the Jews."

Though the part (a) was spoken by spirit why was the difference? Surely there is some mystery.

The part (b) was written in four different forms. If anyone says that they took the words of Hebrew, Latin and Greek, we must answer him that that was for three, and from where then came the fourth.

So in the Bible (a) and (b) are two points where a reasonable man ought to pause a little.

LIFE OF BUDDHA OR THE ENLIGHTENED.

Gautam Buddha was born in the city of Kapilavastu, in 527 B. C. He was the only issue of the king Shuddhodhana and Mayadevi. From infancy he had certain marks of his future greatness. He was married to Gopa, the daughter of Danda Pani; after a year Gopa brought forth a child.

Buddha renounced the world at this time. He left his father's city and entered Vaisali, where he was taught by a Pandita; learning from him what he could teach, Buddha went to Rajgirha and here he was for a few years under the tutelage of a learned Brahmin.

He left Rajgirha with five other men who acknowledged themselves as his disciples.

Buddha next went to Uruvula and began to perform severe austerities, but he did not succeed in attaining salvation. So he gave up the pious austerities, seeing this his disciples left him.

Being alone, Buddha then proceeded on and came near the river Niranjana. At this time Buddha was very much hungry.

A man looking as a Rishi brought for him milk and honey, which he drank, and being invigorated he wanted again to perform penance with a new energy. So he desired to undertake a Shudhi Kriya and so bathed in that river.

As he rose, lo! the birds hovering round him. This was a fair simile to Christ, except that in the case of Christ a bird descended, while here the birds hovered round. After this, analogous to Christ, he was tempted by the seducer who hailed him thus: Oh, Son of Sakhyia rise up, there is no use of injuring the body. If you keep yourself alive you will be able to perform many austerities.

You have dwindled to a shadow and your color has changed. Death is at your door; your blood has been dried up; leave these penances. I will give you a heap of wealth and will make you an heir of a large estate. Then Buddha told the Satan: "I am not a slave of luxury or prosperity."

Who desires for wealth, go and secure him. I do not fear death for after death is my life. I am ever a Brahmachari and Brahmacharya is my way. But it is not mine, Oh Satan."

THE SHOCK OF TWO BLIGHTS THE FORCE OF GROWING YOUTH, AND THE AGONY OF REMORSE FOR SIN IS ALLOWED TO PRODUCE WORRY BY DAY AND INSOMNIA BY NIGHT, UNTIL PHYSICAL AND MENTAL DEVELOPMENT ARE EFFECTUALLY ARRESTED. SOME OF OUR READERS WILL, NO DOUBT, BE ABLE TO RECALL THE NIGHTS OF THEIR YOUTH WHEN THEY HAVE PASSED IN THEIR INFANCY, WHICH WERE THE DIRECT RESULT OF THE TEACHINGS RECEIVED IN THE SUNDAY SCHOOL, WHEN "A RELIGIOUS EDUCATION, SO-CALLED, HAS BEEN DRIVEN INTO THEIR YOUNG MINDS. IT IS NECESSARY TO DWELL ON WHAT THE RELIGIOUS EDUCATION CONSISTED OF. EVERY READER IS ABLE TO RECALL THE AWFUL WORD-PICTURES THAT WERE PAINTED, CONCERNING THE LOT OF THE DAMNED. SUCH INHUMAN DOCTRINES HAVE DRIVEN HUNDREDS OF PEOPLE MAD. THE ROAD TO AN INSANE ASYLUM SOMETIMES LIES THROUGH A CHURCH. AND IF THROUGH A CHURCH, THEN THROUGH A CHURCH SCHOOL, WHERE LITTLE ONES ARE DRESSED WITH THE SAME HORRID MIXTURE OF "BYLINES AND DIVINE WRATH" THAT THE STRONGER NERVED ADULTS ARE AT TIMES UNABLE TO BEAR.

The antidote for all this is for parents who have left this kind of horrid stuff for spiritual manna fresh dropped from heaven, to see to it that their children are in the same spiritual atmosphere, that they may run no danger of falling the mad-house in years to come. The Children's Progressive Lyceum is the proper place for the training of their members' children. They have only half done their duty. They are merely working on the branches of religious instruction, and they themselves are helping to feed the tree at its roots. Shall we characterize such tactics as indicating wisdom or folly? Children who grow up without a knowledge of their parents' religious convictions are not to blame so much as their parents if they ultimately make sport of their parents' religion. If you want the world to know your convictions teach them to your children, and they will carry them to posterity.

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

MEDIUMSHIP AND BUDDHA.

Of all people in the world, Spiritualists should be the most open minded, the freest of thinkers, the most accessible to new ideas, the most determined enemies to superstition, dogma, tradition, narrowness of view, the tyranny of old opinions and the slavery of convention; for they possess the truth, and the truth should make them free. They know that thought is progressive; that it has been so in the past; and that it will continue to be so in the endless future; and therefore we should always be upon our guard against closing our minds to the influx of new ideas.

Approaching the study of Spiritualism, then, with this openness of mind, we find that it amply repays us by enabling us to survey the entire expanse of human history from such an elevated standpoint, that we can rise above the circumscripting influences of religion, creed, race, and epoch; and come to regard mankind as one great family; and to discern in the movements of humanity, not the irregularity and confusion of an aimless and weltering mob, but the orderly march of the peoples of the globe, towards a divinely appointed goal. And so with the various revelations upon which all the great religions of the world have been founded. Spiritualism, by the insight it gives us into the phenomena of mediumship, qualifies us to perceive how gross were the delusions of both Jewry and Christendom, in supposing that they were the exclusive recipients of messages from the spirit world; inasmuch as China, India, Persia, Egypt, Arabia, Greece, and Italy, were similarly favored; while it likewise teaches us that mediums, possessing rare gifts and faculties, were raised up in each of these countries; and that the communications transmitted through them, were everywhere and always founded on the same fundamental principles, and were adapted with the nicest skill, to the national characteristics, the special circumstances, and the precise stage of intellectual development which had been reached by each nation at that particular period of its history.

It would be easy, indeed, to collect from the precepts of all the great masters of antiquity—Pythagoras, Zoroaster, Confucius, Buddha, Moham—wherever and in whatever age, the same fundamental principles, and were adapted with the nicest skill, to the national characteristics, the special circumstances, and the precise stage of intellectual development which had been reached by each nation at that particular period of its history.

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QUESTIONS AND ANSWERS.

This department is under the management of **Hudson Tuttle.**

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of correspondents, that to give all equal hearing compels the answers to be made in the most condensed form. Questions are to be asked in a clear, concise manner, and the answers to be given in a clear, concise manner. Questions are to be asked in a clear, concise manner, and the answers to be given in a clear, concise manner.

NOTE.—No attention will be given to anonymous letters, or to letters which do not contain the name and address of the writer. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give, I am unable to answer all. I am unable to answer all. I am unable to answer all.

John L. Shepherd, New York: Q. If the spirit originates at birth, must it not be necessarily annihilated at death? Must we not hold to this or to pre-existence and reincarnation?

A. "This question has been repeatedly asked and answered in these columns, more or less fully. We fully accept the doctrine of evolution and advocate that through physical birth the spirit and body as co-partners receive being. That reality it is through and by means of the physical being that the spiritual being is evolved. This subject, however, is too vast to discuss in these narrow limits. Dr. Paul Gilder, director of the New York Pasteur Institute, in his splendid work on psychism, attacks the prevalent theory of the theory of pre-existence of the soul, clearly says, and his words cut their support from all such theories: "To microscopical elements, a cell furnished with a vibrating cilium, the male element, and another cell of globular form, the female element, two forms that are nearly mathematical meet and man is engendered. This meeting of two cells forms a third, a great fact. About this fact matter and energy will accumulate."

"The mind, detaching itself gradually from the personal intelligence, would become united to matter in a greater or less proportion, according to the value and the capacity of the cerebral recipient. Personality would group itself around the Great Fact, varying itself arbitrarily according to chance guided arbitrarily by heredity, environment, social conditions, education and a thousand other circumstances which are not of our creating and which occur to attenuate in so large a measure our own responsibility."

Mrs. K. T. has been a healing medium and had wonderful success. She also had a communication with loved ones, but an influence between them and her, and her controls her continuously, to her great annoyance, and she fears the consequences.

A. There is no labor of body or mind which so rapidly and completely exhausts the vital forces as the practice of mediumship. By continuously using it, in any of its forms, dangerous nervous prostration is sure to follow. In this state of prostration the will is weak and undesirable controls enter the door through the reason mediumship should not be made a matter of business. It cannot be without deterioration, and too often the ruin of the medium.

In the present case where the end has been reached, there is only one course. This is to restore the physical health, and by clearly understanding the laws of control being in every direction by the power of the will. For the time all efforts to receive communications should be avoided, and the mind directed in some channel of interest which will divert it from its absorption in the communications. To restore health, drugs are not to be relied on, and are of little use. Food, pure water, and pure air, with all the exercise possible, are essentials. The vital forces should be guarded from depletion in every direction. The restored health the undesirable manifestations will disappear. Then at regular and appointed times, not more frequently than twice a week, and continuing not to exceed one hour, seances may be given.

The will should always dominate. It is a great injustice to the individual for another to usurp control. The medium thus becomes a mere instrument, and a slave to the will of another. On the contrary, the medium should hold himself superior to whatever control may come; should be able to command himself, and thereby the spirits who may or may not enter his sphere.

When it is found that one is capable of coming into rapport with spiritual influences; that long-desired communion can be held with departed loved ones, the tendency is, for a time, to devote the mind to yield all other interests to this new-found joy. The paramount laws and conditions of such control are not thought of, and the dangers not regarded. The influences are allowed to usurp the place of the will, and dictate in the most ordinary affairs of life. If only true and trustful friends, the guardian angels, held this control, there would be no danger, although such surrender of personal control would be anything but desirable, but by this constant absorption the vital force becomes so weakened, the unsuspecting medium falls into the unresisting state, and passive to any influence, which in the nature of things he can not know the character of. There are always those who gladly avail themselves of such opportunities, who not to awaken distrust, they are instruments for a time persons their friends who have previously communicated, and thus gain complete control, which they then recklessly use.

The same result follows the constant use of mediumship by professional mediums; there is exhaustion, and to produce the phenomena, and thus earn the fee, there comes a time when the medium is confronted with the alternative of failure or the practice of deception.

The endurance of different sensitivities greatly varies, and while a single seance may leave one in collapse, another may give many before exhausting the force on which the manifestations depend, but this finally is reached by all. Safety depends therefore on always

resting while there is ample self-protective force in reserve. It is thus clearly seen that mediumship should not be made a matter of sale, or of indiscriminate use. When it is, its value depreciates; it becomes a menace not only to the possessor, but to those who consult him.

This is not only true of all physical manifestations, but even more of the higher forms of psychic influence. Lecturers and "platform test" are conducted by it in their public work. The condition under which they give "tests" to an eager audience, or receive the impressions enabling them to speak without pause for an hour are the most exhaustive, and yet they must retain their reputation or they will not be able to fill engagements.

The most ready way for the spirit controlling to gain a hearing is to claim to be some distinguished person while on a platform. To give the name is easy, to maintain the intellectual character is impossible. Hence the "inspirational" speaking and writing, which has been so often referred to by opponents, as evidence of deception or the loss of intellect of those noted in this life for its brilliancy. The examples thus given, the readiness with which mediums attach the names of the departed to puerile and driving communications, or speeches, leads a man to the death. A noted man or woman scarcely draws the last breath, when scores of mediums from Maine to the Antipodes receive communications. If these did not by their style and thoughts betray their source, the impossibility of a spirit newly ushered into the spirit realm giving such communications is a final answer.

It is established that at the very moment of death the spirit is enabled to appear, even to distant persons, but after that brief moment, there comes an interval during which the spirit has to become in rapport with its new surroundings, and freed from the disabilities retained temporarily from its earthly life. If during this interval earthly friends receive communications purporting to come from such spirits, they may be certain some other spirit bears the message.

E. B. A. Your experience has brought about the weakening of your faith and you must overcome your exceedingly nervous state by turning to yourself. You rely too much on others, and have had the misfortune to find too often your faith, which comes from overtrustfulness, sadly misplaced.

Turn to yourself, hold a private hour of communion with yourself. Invoke the presence of the loved spirits, especially of the one you most desire, and after a few trials you will be fully answered. Every seance will give you strength and you will rise out of the clouds which now environ you.

I distinctly see that the mists which now trouble you will break away, and it is like the opening of green fields with glint of waters in soft sunlight. But you must rely on yourself. You are a spirit, and as such must have command of your spiritual powers. No one can better advise you. Come to your inner consciousness. Ask yourself what is best for you, and then you may know you are under the guardianship of spiritual powers whose abiding strength will surely lead you to victory.

PHENOMENA.

Different Phases of Mediumship.

Many have heard of such beings as "fire kings" or fire mediums. The noted personage, Home, was one. It was reported of him that he would pick a live coal from the burning grate, carry it in the palm of his hand, and exhibit it to spectators.

In the United States, Mrs. Kayner, daughter of that late brave warrior, E. V. Wilson, is an instrument for the marvelous fire test.

On the Pacific coast, a few years ago a lad, Wm. Bluff, of Stanislaus county, Cal., discovered strange happenings to appear in his presence. A friend of the writer hereof, Miss Dodge, an accomplished school teacher, knew this boy Bluff as a pupil of hers twelve or thirteen years of age. In his presence patches of fire would start spontaneously in stable of wheat-fields. At once discovered, they were soon put out. This strange incident occasioned exciting comment for the time, but was soon forgotten.

In the light of Spiritualism this sparkling spark of fire fact is the latest Spiritualistic phenomenon evolved in our time and our mundane sphere. Its incidence is on the same level with the grand time-honored rap. It stands out as a distinguished event to be carefully filed, recorded in spiritual archives for the subsequent historian.

Not long ago brother Dr. A. T. Hudson and myself were trying to determine the number of ways and means adopted by spirit friends to communicate with earth denizens. To this end I will try to name as many as I can:

1. Rapping.
2. Table moving.
3. Writing by medium.
4. Writing independently.
5. Writing by arm.
6. Writing instantaneously.
7. Clairvoyance.
8. Clairaudience.
9. Speaking.
10. Trumpet speaking.
11. Palming.
12. Making fabrics.
13. Visioning.
14. Fire-lighting.
15. Water sprinkling.
16. Entrancement.
17. Matter through matter.
18. Materialization.
19. Dematerialization.
20. Levitation.
21. Delevitation.
22. Paraffine mould.
23. Force.
24. Spirit photo.
25. Spirit healing.
26. Spirit vision.
27. Obsession.
28. Prophecy.
29. Dreams.
30. Bringing of Flowers.
31. Premonition.
32. Telepathy.
33. Vocal music.
34. Instrumental music.

I hope others may add to this list. A. S. HUDSON, M. D. Stockton, Cal.

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and will be repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper, 50 cents.

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ENDING LIVES.

Doctor Who Kills in Mercy's Name Defends His Position.

RECITES CASES WHERE HE HAS PRODUCED DEATH WITH CHLOROFORM TO END THE SUFFERING OF PATIENTS WHOSE MALADIES WERE SUPPOSED TO BE INCURABLE—SAYS MAN'S RIGHT TO DIE IS ABOVE AND BEYOND THE LAW—BELIEVES SUICIDE IS JUSTIFIABLE.

To the Editor:—Dr. Neleniah Nickerson, of Meriden, Conn., one of the best-known physicians of New England, who a few days ago declared that he had produced death by chloroform in the cases of incurable patients, in defending his action, says:

"My position has not been changed by the criticisms of the clergy and some brother physicians. I still think, and always shall, that if a patient is suffering from an incurable disease and he wants relief from his misery a physician is doing a deed of mercy if he helps him to end his life.

"I have strong convictions on another proposition which has brought upon me a storm of disapproval. 'That is, that if a man has no obligations to hold him to this world he has a right to leave it when he wishes. I claim that a man has a right to commit suicide without being called a fool or insane.

"A physician should never yield to a patient's pleading for death unless he knows that the disease is incurable. I raise the question of the fallibility of a physician's judgment. There are some cases in which the physician cannot make a mistake. For instance, he cannot be deceived by the intolerable agonies of the final stage of external cancer.

"He knows the hopeless, last stages of phthisis. He knows when the death throes of heart disease are approaching. In other cases, where the disease is the slightest doubt, he should call in a consulting physician.

TELLS OF ENDING LIVES

"I have relieved the suffering of a good many patients in the course of my thirty-five years' practice. A patient who was near the end with consumption would not let her suffer the last terrible pangs of the disease. Her husband begged the same favor as pitiously as she. I said that she could not live more than a day or two. I administered chloroform. I kept her under the influence of it from 10 o'clock at night until the end. She died at 4 o'clock the next morning—died peacefully and without pain, and her husband thanked me when it was over.

"I had a friend, a woman whom I had known all my life. Latterly she was afflicted with heart disease. She asked me to promise that when her final illness came I would not allow her to suffer as she had seen others suffer from heart disease at the last. I promised.

"When the end came I attended her and I kept my word. She asked me at 10 o'clock one morning, 'I administered chloroform continuously. When evening came she passed quietly and painlessly away.

"When I was a surgeon in the federal army I was assistant officer in charge of a Union hospital in the South. One of our boys was brought in one day, literally almost shot to pieces. His stomach was shot away. There was not the slightest hope that he would recover. He begged that I would put him out of his misery. I gave him chloroform. It was a humane act.

"I have always used chloroform in such cases. It dulls the sensitive nerves and the spinal chord and arrests the heart action in systole. Its action is gentle.

CARES NOT FOR THE LAW.

"Such cases are beyond and above the law. They are not contemplated by it. They are to be settled at the bar of the physician's moral judgment.

"As for the moral or religious aspect of the case, it is still a matter to be settled by the individual. There are circumstances under which killing is admissible. The United States takes that stand in her war policy. She is killing Filipinos daily in what she calls a humane war. She executes criminals. Her laws excuse murder done in self-defense.

"Hence, I contend that killing, if you must call it so, to end a patient's inevitable suffering and hasten his certain death, is justifiable.

"As to suicide, every man's life is his own. He may do with it what he will, as long as he does not interfere with the rights of others. If he has no obligations—as, for instance, the support of dependent family—I see no reason why he may not end his life if he wishes.

"If his work in the world is done—if he feels that he is through with it—he has a right to die when and in the way he wishes without being called a fool or insane."

There is apparently a tender humanitarian sentiment in Dr. Nickerson's statement, but Spiritualists generally will be exceedingly slow to endorse his views. The prevailing sentiment among Spiritualists seems to be in favor of prolonging life as long as possible, however great the pain or misery; however great the suffering, terrible in its reality, prolong the life as long as possible.

A TRUE STORY.

I wish to say that the story of "Josie" by Edith Wright, in your issue of September 9, is, in every essential feature, perfectly true and correct. Miss Wright has taken the author's usual license of giving the characters fictitious names, else it would be readily recognized by many in Chicago, Louisville and other places, where she has taught and given eloquent entertainments. I have heard several of the characters speak of the seance with "Josie" and have no reason whatever to doubt their veracity. In fact, "Aunt Cautious" and family, "Aunt Leola," and the author, Miss Wright, are all my wife's relatives.

Of the author, I would say that she is a young lady of excellent education, a graduate of the Indiana Normal University, a gifted sensitive, her line being the finest of poetry and the writing of sketches and stories all based on the central foundation of the truths of the Spiritual philosophy and phenomena. She has a volume of stories ready for publication, to be published at the first auspicious occasion, and I advise every reader of The Progressive Thinker to buy one, for I am sure the book will be a pleasing novelty in the way of spiritual literature.

U. G. FOGLEY.

Ney, Ohio.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., L. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price to cents.

COL. R. G. INGERSOLL

Some Reflections on His Life and Work.

The following thoughts and remarks, suggested mainly after reading some newspaper criticisms, on the presumed incongruity and want of harmony, in the inspirational talk or speech, purporting to come from Col. Ingersoll, through the medium of Mrs. Cora L. V. Richmond, as in comparison with the well-known life talk, recorded in The Progressive Thinker, under date of August 5, I feel to find a single line or word to justify such adverse criticism.

Independent of her mediannistic power, Mrs. Richmond is a very able and brilliant writer, and it is easy to find many parallels in the published writings of Col. Ingersoll.

When Theodore Parker delivered that incomparable eulogy on the life and death of Daniel Webster, he said he had been asked to perform, the hardest of his life, because he had the courage to tell the truth.

In comparison, it was not hard to rehearse, and that in glowing terms, some of the grand elements unfolded in the life of Col. Ingersoll. As there were no conflicting forces to contrast or harmonize, all was line work, as in him were combined all the virtues; he had no vices.

One of the most perfect characters as a personality, outlined in Bible history, is that of Job; and he was not lacking in wisdom, either. He was an Atheist; and only that life and death are equal mysteries, his logic would be irrefutable. Read from Chapter xiv, Book of Job, from the 7th to the 18th verses.

Follow the centuries along down (all we come to Socrates). He was a truly good, and with the end with a much more of wisdom. He was not an Atheist. Let us draw the line, and make a comparison.

Was Col. Ingersoll less or greater than Job?

He was less or greater than Socrates? He was neither less nor greater, but he was the equal; and what will be the answer, and who will make it, to that end, he should call in a consulting physician.

Did he think as Socrates thought?

"And is this all? Is death the end? Over the grave bends Hope and whispers: 'We shall meet again. Before all life is death, and after all death is life.' The hectic flush that testifies of autumn's death, is in a subtler sense, a prophecy of spring." (Testimonial to Walt Whitman, page 73.)

Was this sublime and incomparable language drawn alone to emphasize what Walt Whitman believed, which was essentially the same as that of Socrates? Or was it a contempt of his own? Are we to see in the picture, a reflection of his own thought?

In one word, I think we are to see himself as he saw Walt Whitman. It was his own thought as well as Whitman's. The picture fits both.

Parallels: "Save for that ineffable hope that divine and wonderful prompting in every heart that seems to yearn toward a higher and diviner life, did I know it? * * * and sweet strains of music, like those that Apollo might have given on his harp of light among the stars, floated toward my consciousness and seemed to upbraid me from mortal thought."—Mrs. Richmond.

Of the indescribable charm and power of his eloquence there is a difference between oratory and eloquence. One can recall great orators holding vast assemblies spellbound, and every utterance false. To be sublimely and irresistibly eloquent, the words must be the truth, and that alone.

Few have been able to approach Col. Ingersoll in his ability to express great thoughts with the most simple words. In his life work, mostly contending with an all-powerful church, and the cruel and debasing dogmas of a not infrequent and unscrupulous—sometimes malignant theology, he had the advantage because he always had that as a support and basis. I am not saying that all of theology is bad, there is in it much that is good. And truth, how shall we define it? And what is it like? If by a figure, a symbol, it is like an ever-blooming, everlasting flower, its fragrance ever expanding like a flower, the heart of the rainbow, and its distilled essence would be for the healing of the nations. JOHN VAN DENBURGH.

Milwaukee, Wis.

WAITING AT THE PORTAL.

All the dreary days he lingers near a sodded earthly mound, Round and round in deepest silence, with his gaze upon the ground; He is white with age, and feeble, and his tear-bedimmed old eye Gives a clear to all his sorrow, all his silence, every sigh.

There before him lies the earthly, lie the bones of his dear wife, Who has shared with him the burdens of a long and weary life; Who has cheered his heart to action oft when he was sore oppressed; She has kissed him and caressed him, and has passed on to her rest.

Oh, how sad and gloomy, weary, all alone he treads along, Only waiting at the portal, hoping soon to join that throng; Only waiting where he saw her slowly sink beneath the sod; On longings for her presence; 'tis his solace; 'tis his God.

He has served his earthly mission until bowed with age and grief, And he longs for the position that he will bring relief. That will give him his companion who is out beyond the grave; And who whispers low to soothe him, "Thou art coming love, be brave."

But his thought is caught in sorrow and his eyes are bathed in tears, And he seems to feel her presence, but her voice he never hears; Hence, he lingers at the threshold of the door through which she passed, Ever mourning, ever dreaming, and his life is ebbing fast.

Oh, the glory of that meeting on the bright eternal shore; Oh, the pleasure in that union which will last forevermore; Where the blending loving spirits will remain entwined as one, Till the mission of their mating in the universe is done.

DR. T. WILKINS.

"Ancient India: Its Language and Religions." By Prof. H. Oldenberg. The subject is of unusual interest at the present time, and it is here treated in a way to interest and instruct all readers. For sale at this office. Paper, 25 cents.

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JUSTICE TO PAINE.

His Merits and Work Should Be Recognized.

If one investigates the records and reads a few of the atrocious falsehoods circulated soon after the passing from earth of the great philanthropist, patriot and immortal genius, Thomas Paine, and contrasts with them the eclogues bestowed upon his illustrious co-worker, Robert G. Ingersoll, the fact that—

"The dawning of the morning When the mists are cleared away," is near. If we read the "Thomas Paine" of Monroe Conway, we are filled with the most intense indignation, scorn and loathing of the vile ingratitude of our country (next to Washington) its greatest benefactor.

Even after a century and nearly a half to realize that no imposing memorial has the Republic his writings builded so largely, and his generous contributions so nobly aided, reared to the great emancipator of slaves, of the oppressed, the creed-bound intolerant victims of ignorance and bigotry.

It is proposed to build a monument to Ingersoll. That is well. But let there be two heroic figures, side by side—two grand exponents of the "Rights of Man" and champions of woman's equality with man.

Let the brave humane statesman and fiery-hearted evangel of freedom, who kindled the deathless flame of liberty and fed the divine torch of hatred of tyrants with his imperishable appeals to human reason, justice, and advancement of the race, during the Revolution, be at last recognized by the nation, the people his humanity, courage and unselfish munificence blessed, and modern enlightenment "be in evidence" for the most shamefully maligned, and cruelly neglected, of all the champions of truth, right, and Christian civilization this world has ever known.

"Republicans are ungrateful." "Justice is blind." While Paine is not included among those sceptered sovereigns who still rule our spirits from their urns!" Shame to us that he whose motto (lived) was: "The world is my country. To do good is my religion," has not an honored statue in the marble halls which his love of man laid with reverent hands, the firm foundations, to endure forever.

His faults were of the age, and no worse than those the churches have condoned. Many contemporaneous men we have delighted to honor.

While I am a devout believer in the sublime teachings of Jesus, in the return of the spirits of the good and great, and the ultimate triumph of the true, the beautiful, and the good; and pity those who doubt the infinite love and endless power and mercy of one God, I plead for justice to all and "honor to whom honor is due."

HELEN HINSDALE RICH.

ONLY A SMILE.

It was only a smile, a cheering smile, To an erring sister given; But it closed the portal to doubt and sin And showed her the light and love of heaven, And the tempters fled away.

It was only a word, a gentle word, I gave to a weeping child, And the chilling winds of the cold, bleak world Were changed to those of the summer mild, And the bitter trial passed.

It was only a deed, a kindly deed, To a way-worn traveler shown; Yet it brought him joy and his sunshine lay Thereafter on the path of the pilgrim lone, And weariness fled away.

It was only a kiss, a loving kiss, I gave to a child of old, But it lifted the burden of care she bore, And made her forget the heat and toil In which her life was passed.

Oh, Christ, the beloved of every soul, That out of the depths hath risen, Now let thy spirit have high control Till the festering fetters of hate are riven, And Love is the law of life.

Then with the smile, the kiss, the deed, And words of love that cheer and lead, Be given to all whose hearts have need, And the night of sorrow will disappear When Love is the law of life.

Then one in hope, in joy and love, One in the quest of truth, And the trust divine that looks above, Will the tolling hearts of age and youth Find joy and peace in life.

BELLE RUSH.

Seminary, Belvidere, N. J.

The National Lyceum Spiritualist Association.

It is desired that every working lyceum should forward through its secretary to the secretary of the N. L. S. A., a report of its work in a general way, also to include in the report the average number of pupils in regular attendance. Especially is it desirable that all lyceums chartered by the N. L. S. A. should send as soon as possible, in order that a proper report may be duly prepared for the forthcoming convention.

It was voted that the second annual meeting of the N. L. S. A., should occur in Chicago, on the day following the adjournment of the N. S. A. meeting. There is no time to lose; it is hoped that every active lyceum will be represented.

We need the co-operation of the best brains among us to formulate a system of work that may be practical in all lyceums. I therefore urge that every possible effort be made to interest old lyceums and to organize new ones, so that the work may receive the support it so much demands.

Copies of the Constitution and By-Laws of the N. L. S. A. will be promptly sent on application. Address: MATTIE E. HULL, Sec'y N. L. S. A. 359 Normal Ave., Buffalo, N. Y.

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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems. SPIRITUALISM

VOL. 20

CHICAGO, ILLINOIS, SATURDAY, OCT. 7, 1899.

NO. 515

SHALL THE SPIRIT BE FORGED OUT OF THE BODY?

Shall a Person Be Allowed to Suffer Intolerable Pains From Incurable Disease?

A Prominent Philadelphian Writes of Suicide and Its Results.

THE ANCIENTS GAVE A MAN THE RIGHT TO KILL HIMSELF—WE MODERNS, HOWEVER, HAVE A GREAT DREAD OF DISSOLUTION—HOW THE LAW OF THE STATES LOOKS AT THE ACT OF SUICIDE—TWO INSTANCES WHERE SELF DESTRUCTION WOULD HAVE BEEN JUSTIFIED.

Whether one agrees with Judge Simeon E. Baldwin and Dr. Nehemiah Nickerson regarding death as a recourse from incurable disease or not, all thinking men must hold to that death is held to be too much of a catastrophe and too little a matter of course, says the Chicago Chronicle. It has recently been pointed out that the Old Testament may be searched in vain without finding that death was ever regarded as a motive, positively or negatively, for the living. And this, too, in the face of the fact that the world was almost on the threshold of the Christian era before a school arose among the Jews to which faith in a future life was not unknown. "No free man thinks much on death," says that man drunken with the thoughts of God, Heruch Spinoza, and there is nothing truer to the absurdity of going to a possible ending of life for guidance respecting the conduct of it.

Along with this feeling of hyperaesthesia concerning death in the modern world has gone a curiously growing disregard for the sanctity of the individual life. Suicide is held to be murder by all Christians and the common law bears this out by pronouncing it *felo de se*, a felony committed upon your own person. Yet how great a step has been taken since the day that a man who took his own life was buried at the intersection of two roadways, "with a stake in his side!" New York, it is true, punishes an attempt at suicide as a crime, but the condition is anomalous; to condemn the unsuccessful when the successful are beyond condemnation is absurd, and only less absurd is the intervention of a human court when an appeal has been taken to the final and supreme one of all. Good manners and morals are conserved equally well by Illinois in holding it to be a disorderly conduct, when such is the fact. Public scandal is to be prevented.

SUICIDE AND THE ANCIENTS.

The ancients held death self-inflicted to be a resort of unexceptionable propriety under many circumstances. The taking of Cato will be in the mind of every schoolboy. Among oriental nations death is notably despised, and not infrequently sought as a blessing. Our newly found fellow citizens in portions of the Philippines have brought the unpleasant custom of running amuck into American territory, by way of example. In older Japan the practice of *hara-kari*, or ceremonial suicide, reached the point of etiquette and was described as the "proper thing" under certain circumstances. In India and other countries of the East it is not unusual for a man to kill himself at the threshold of his enemy, with the avowed intention of haunting him as soon as he has obtained the necessary information in the world beyond. Primitive man has at all times held to the right of self-destruction, and in most cases carried this forward to the point of ending lives filled with the miseries of incurable disease or extreme age.

It would seem, therefore, that while it has been the practice almost universally to take one's own life as one sees fit and to deprive the others to whom life is a burden, of it, as a matter of duty and humanity, we moderns have grown to such a dread of final dissolution that we would deny to those we love the consolation we grant to a pet dog or cat—of making a peaceful and dignified ending of what they do not hold worth keeping and would gladly give up. When a distinguished jurist like Judge Baldwin or a physician of repute like Dr. Nickerson unite in approbation of taking human life when it is undoubtedly humane so to do, they deserve to meet with something besides platitudes and false analogies.

A CHICAGO CASE.

Not many years ago a resident of Chicago was stricken with such an incurable malady of the kidneys that death became merely a question of time—at first of years, then of months, at last of days. To those who knew him well enough to understand that he was suffering from a mortal hurt to his constitution, and who knew enough of medicine to understand the effect of this trouble upon his mind and disposition, the result was sufficiently disagreeable and disheartening. This was, of course, especially true of his family and more intimate friends. Just in proportion as one stood close to this man, in his prime a perfect specimen of physical and intellectual vigor, just so far was one compelled to follow the slow and insidious wrecking of all that was best in him.

This was for those who loved him. To those others who were more remote, his enemies more particularly—for there was too much character and positiveness in the man to leave him without warm friends, and so with warm foes—there was no knowledge of the pathological changes in him, only of the fact that a model of self-containment was losing all sense of restraint upon confessedly slight provocation, and that an exemplar of habitual self-denial should indulge himself in the grossest of excesses.

Those who read Stevenson's "Dr. Jekyll and Mr. Hyde," published about

would his family not have given and his friends and his work people, who loved him too, if the utter bitterness of that last year could have been avoided? Who could have blamed the plow hand which stepped his soul in a Lethargy which it could not awaken again in this world? What blame would have followed a Dr. Nickerson had he administered the quietus, so far as intelligent persons are concerned? Many things are for the best—was this?

A WOMAN THE VICTIM.

Henry Ward Beecher is said to have observed that he never knew a Christian to make an edifying end when the cause of the death was situated below the midriff. For some reason not fully made out diseases having their seat in the organs lying under the diaphragm injure the character and disposition far more than those which are seated in the organs above that dividing membrane, generally and rather crudely speaking. But this is not always true, though it is sufficiently near an exact statement to be taken as illuminating if only its various bearings be studied out. A most estimable woman, for many years well known in Chicago, by reason of her complete devotion to her husband and family fell a victim to an organic trouble of the heart. She was a person of the strongest will, of intense vitality, of unusually good heredity and of the highest character. All who knew her held her in the highest esteem, though in some cases this was manifested by a feeling of envy, so various and so excellent were her natural gifts, refined and perfected by constant application and real nobility of soul. Unfortunately for everyone concerned, this estimable woman fell into the hands of the practitioners of a school of medicine which lacks at once scientific knowledge and scientific remedies. Treated as she was by purely empirical processes, she eventually fell into a *droop*, which forced her to confine herself to her chamber, though with characteristic energy she refused to be bedridden.

This, he it noted, was not for years after her malady had declared itself. It has long been known to students of longevity that the chief factor in giving length of years is, after all, the tendency to live for a certain length of time regardless of all other considerations. In the minds of educated and properly trained physicians with whom the case has been discussed there seems to be no doubt that the matter should not have been allowed to assume the phase of *droop*, or, having gone to that length, that it should not then be checked. The physicians who were attending upon this unfortunate woman, however, stood powerless in the presence of a mere symptom and while they were confessing their ignorance of palliatives the dropsical condition grew into a poisoning of the blood. The patient, cheerful at the worst, even merry upon occasion, saw no more reason for dying than she had before, and could not realize that she was being left alone at a time when she most required aid. Because these physicians of hers had been in attendance upon her during other and slighter attacks and she had admitted and believed that they had been the means of her restoration to partial health—the fact, of course, being that it was her wonderful powers of recuperation, her system having been wound up to go for a longer time, as it were, which had kept her from being permanently invalid.

PRECIOUS TIME WASTED.

So when urged by friends to take the counsel of other physicians she refused. No one was willing to be the bearer of bad tidings and disclose the whole truth to these physicians, and she was unwilling to admit or to advise recourse to some school not so bound by imperfect and disproved theory and unscientific practice. In their quandary they kept hope alive by vague promises of tapping for the withdrawal of the dropsical liquid and by the administration of remedies which were not remedies. In this way four full weeks were wasted, every day, every moment of which was precious and beyond recall.

ASKS FOR POISON.

At last, upon a Sunday, these physicians paid their last visit to the sick-room. Just before their coming the patient had been seized with an attack of vomiting and a black mass had been brought up, which they immediately pronounced to be a fatal symptom of blood poisoning, or septicaemia. They assured the trained nurse privately that their patient could not live twenty-four hours more, and they had the heartlessness to bid the poor woman good-by in a manner which left no doubt, even in her hopeful mind, that they were pronouncing a death sentence. When the two men had gone the sick person, in perfect command of her faculties, made the nurse sit down before her and tell her the truth. Of wide experience in such cases—though she afterward confessed she had never known such vitality as was exhibited here, either before or since—the nurse was compelled, by the superior force of this woman's character, to disclose in some detail the horrors of a death from such a cause. After listening with all due attention, the sick woman asked the nurse to give her a little box of powders which was in one of the drawers of the dressing case. When the nurse took this in her hand it was wrapped up. Removing the wrapper she found the "aconite," and she was informed that she was assured that her patient intended self-destruction, as the less of the two evils with which she was confronted—as it undoubtedly was. The nurse therefore put the powders back in their place and returned where the poor woman could see her.

"I am compelled to refuse you those powders, madam," she said. Though she has blamed herself bitterly ever since, there was no word of blame from the lips of the person she had thus condemned to almost infinite suffering. The powders were not mentioned again.

GOES TO HER END.

It was necessary that there should be an assistant for the nurse. What had

been foreseen took place and the room became uninhabitable except for those devoted servants of the afflicted in the third day, which was Wednesday. Had not the wind been favorable and so continuing for an unusual time, the entire house must have been given up, in fact. Sheets saturated with powerful disinfectants and deodorizers were hung about; every fifteen minutes the nurse on duty rinsed her mouth and nostrils and gurgled her throat with appropriate germicides; the situation was inconceivably awful. For the sick woman observed her faculties through eight long days, during which she was dying, literally, by inches—and her extremities were not only dead long before her intellect, but were grossly and horribly corrupt. She passed away on the Monday, a day and a week after her physicians had said she could not live twenty-four hours. For three days before her death her heart, a part of her left lung and her brain were all that were alive in her. She lay to the full what she was passing through. She stood like the woman of the character she was. She could not move; she was denied the right to a death which was not an accumulation of horrors; she sat upright in her chair and passed to her deserts without complaining. But she refused the consolation of religion to the last, and those who knew her felt that in her heart she believed God to be unjust in so afflicting her.

It is no difficult matter to advise after the event. For a fortnight and hindsight have been judiciously decreed to be different things. But who knowing what he knows now could have visited the nurse with blame had she placed the aconite in her patient's hand and turned her back? And if this is true, may not our present method be capable of improvement?

Experiences of a Suicide in Spirit Life.

The fate or condition of the suicide in the after life, is a question that has been much discussed by those entertaining various opinions. However as there is no school so thorough and exacting in its methods as the school of experience, doubtless the most important of life's lessons are learned in that school.

Some time ago I received an unexpected spirit communication. The spirit began by saying: "I am a suicide. When in earth life I lived in a house and in environments that were quite unsatisfactory." (I presume the spirit referred to the physical body as the house in which it lived while on earth.) "Being dissatisfied with my lot in life, I concluded to end it. One day I went to the river banks and threw myself into the water, and they threw me out. I was conscious of the future. On regaining consciousness, I found myself upon a barren plain, dark, dismal and desolate. Alone I wandered about in the darkness, calling for assistance, but there came no response. I have no language to fully describe my sufferings. I prayed for relief, but alas, it came not.

"After a long time, which seemed a thousand years, I saw in the distance a rift of light in the dark canopy above, and tried to draw near it. Presently I came to a dark face in the welcome light. This messenger inquired what was wanted. I replied that I wished to know where I was, and to escape from my fearful condition. I was told that it was impossible at that time, as I had brought upon myself this state of suffering by the act of self-destruction, thus forcing my spirit into a life for which it was entirely unprepared, and as effect follows cause, so must misery follow one who presumes to overstep the bounds of nature's laws. The face disappeared, stillness reigned and all was dark and lonely again.

"I had no conception of the time that passed, but as the seeming eternity dragged slowly along, I remembered that when on earth I had at times prayed to God for help. Kneeling, I prayed as in the days gone by, that I might escape from my terrible fate. God, however, did not grant my request, but again I saw the light, and with it came a voice, saying that no power could rescue me from my sad dilemma. Time alone could bring relief, there being no other position for me to occupy until the time arrived when I should have passed from earth to spirit life in the regular course of Nature's laws. As I was being told this a star became visible and I was further instructed that when the star should reach its zenith, the time of my liberation would be at hand.

"Thus I suffered on, flaked with misery and despair, until I heard a voice whisper, 'The time for your release has come.' When released I was told that I must begin life as a little child and work my way upwards. I learned subsequently that I had been in that state of suspense forty years.

The spirit was asked the object of the confession. The reply was: "To impart a lesson." The spirit declined to give the name it bore when on earth, on account of friends still in this life, who would be pained thereby.

What a painful lesson! Here set forth by an erring soul, who has suffered for the crime of self-murder, it doubtless seems a trifling matter to a thoughtful and dissatisfied individual to cut short its stay on earth, and thus avoid the trials and difficulties of mortality. We are evidently destined to meet the trials of life with patience and fortitude in order to become strong and vigorous and thus be prepared to fulfill a useful mission in the future life.

The confession of this spirit proves that if we ignore Nature's laws and by our conscious act sever the bond that holds us in earth life, the effect of such act must follow as inevitably as the weight falls to the ground. Nature's method of dealing with such outrages against the laws of life are not only self-operating, but self-correcting, as well as calculated to correct the fault. It also proves that a spirit forced from its earth plane, a conscious suicide, has no proper place or condition in spirit life until such time as he or she should have passed on in the regular order of nature. Nor is this all; the spirit must return to the earth plane, take up the life work left undone, and finish the same as best it can, while meeting more and greater difficulties than would have

been encountered when it was in possession of the mortal form.

It also appears that it is a part of the mission of such returning spirit to give the warning signal, that those who contemplate self-destruction may be apprised of their danger, and thus avoid the painful results experienced by this suffering spirit.

It will readily be understood by this lesson that any attempt upon the part of a mortal to escape meeting the trials and trials of life by suicide is not only robbing himself, but the spirit falls back into an abyss of suffering fearful to contemplate, making the last estate more trying than the first. The spirit cannot escape from its own selfishness, or the results of such acts of violence and outrage upon its life.

As the spirit said the object of the communication was to impart a lesson to the writer that implied that it should be tempted to pursue the course of this unhappy and misguided spirit, might benefit by the danger signal, thus aiding the spirit to fulfill its mission.

In placing this communication on record, the writer hopes the lesson will meet the desired end for spirit and mortal.

B. B. HILL.

Philadelphia, Pa.

MINNESOTA ITEMS.

A Valuable Object Lesson for Other Spiritualists.

The missionary work under the state association goes forward with enthusiasm. Mrs. Kates and self find it congenial to our liking to be busy—and that has always been our life. If Spiritualism is worth working for at all it is worth our best energy. We have had large audiences the past week in opera houses at Princeton and Milac. Sunday, September 24, we had a splendid meeting with a crowded hall, before the Scandinavian society in Minneapolis. These people are full of zeal and spirituality. Their number also speaks volumes for the work being done by their mediums. "The Nya Tiden" is a monthly paper printed here in their language, and should be taken by all who can read it. The address is an earnest lady, fully capable of the great effort she has assumed.

The State Association employs us, pays our traveling expenses, and the localities furnish the hall and entertain us. The collections paid the state association are excellent dividends, and the local people get meetings upon an easy plan. The work is proving to be very useful in all ways. Meetings are held free of any admission, and the people attend in large numbers, whilst halls, opera houses and churches open their doors to us with only cost of lighting.

The results of the Minnesota missionary work will teach a valuable lesson to the Spiritualists. Instead of debating how to do, just get up and go ahead. We need enthusiasm, not a descriptive willingness to do something practical for the cause, instead of always discussing plans and cussing efforts already instituted. If we desire propaganda to be effective we must educate. And the best way to instruct the people is to furnish ways and means to send instructors. We must prepare the way for phenomena, for that part of Spiritualism is little understood by the gaping and expecting multitude and perhaps by many confessed Spiritualists. Meetings for lectures and some dignified descriptive work, will leave a marked effect for good. We have thus reached a thousand people in a week, who would not to-day think that Spiritualism is a sensible philosophy or positive religion, nor hold the Spiritualists as decent people, had not these missionary meetings been held by the Minnesota State Spiritualists Association. I hope to hear from every locality in Minnesota where we can hold a free meeting. After October we resume the work for the winter.

G. W. KATES.

Minneapolis, Minn.

Distilled Water.

To the Editor:—Mine is a short story in re distilled water. For I have had the actual experience. For over fifty years I have used as drinking water that taken from our northern lakes, more especially from Lake Erie at Buffalo. This water is more or less loaded with organic deposit and limestone. Now when I begin to feel the bad effect of this loaded water in my system, I always take about one quart of pure, freshly distilled water and put through my system one day in each week, and used in this way as a medicine it is of use, and to me of great use, for this one quart of water passes through heavily loaded with whatever matter it can pick up on its passage. But if I should use it seven days in a week it would be a very detrimental thing to do, for it would remove too much of the compounds that I need in my daily life in my body. But used with reason, and as a medicine, distilled water is of great use, especially to a person of a bilious temperament and rather sluggish through the system. Common sense and a good deal of moderation are good things to use at all times, in all things.

Buffalo, N. Y. J. W. DENNIS.

Lake Helen Camp-Meeting, Fla.

The first excursion will leave New York City (per 45, North River) on October 24, at 3 p. m., by the Clyde Line steamer Comanche. I have secured first-class state-rooms, and am ready to quote very low rates to parties of ten or more, who may wish to visit Lake Helen or other places in Florida. The hotel at Lake Helen camp will be open for guests about December 1. Those arriving earlier will find accommodations in the Apartment House in Brigham Hall, or in cottages. Write me for particulars, rates, etc., enclosing 4 cents in stamps for postage on circulars. H. A. BUDINGTON.

St Sherman St., Springfield, Mass.

N. S. A.

Annual Report of Secretary Mrs. Mary T. Longley.

To the Editor and Readers of The Progressive Worker:—Dear Co-Workers and Friends:—It gives me pleasure as secretary of the National Spiritualists Association, to submit my report to you for the year of active work that is about to close for this worthy organization. The year has been fruitful of results to the cause we espouse, and to the N. S. A. as a factor in the progress and usefulness of Spiritualists as a body, and in many instances as individuals. Of this I am assured by the number of testimonials received at the home office from friends and strangers far and near.

Personally, the work of your secretaries has been varied and diversified, not a little of which has been in the effort to assist in drawing together scattered forces, and to harmonize, by correspondence and otherwise the factions that have arisen between certain societies and this association in former years, and by explaining to individuals the true attitude of the N. S. A. towards Spiritualists and Spiritualism. What ever may have been the disturbing element that had caused the condition of inharmony, and misrepresentation referred to, I am not called upon to exist, and in a few instances may still be manifested; but I am happy to state that at the present time a cordial feeling of good-will between the most of our societies towards this Association exists; and the same may be said of the Spiritual press, while the affection and loyalty shown to the N. S. A. by private individuals, not especially connected with any established society, is very gratifying to its board of trustees.

In this connection the secretary would say, that she has habitually found in her correspondence, and interviews with societies, editors and private individuals, during her association with the N. S. A., that courtesy is met with courtesy, good will with a like element, and sincerity with its kind, and that she has not the slightest complaint to make of lack of kindly treatment on the part of anyone, nor has she had to endure misrepresentation from any source. Therefore the labor of her office has been made pleasant to her, and easier by the treatment received. There is on file at the home office, a large collection of letters from societies and individuals, attesting to the truth of these remarks.

With spiritual societies, as a rule, finances have been very low during the year; this has been no less so with N. S. A. chartered societies, than with others, as a consequence those who express their desire to pay dues and make contribution to this parent organization, have been mostly unable to do much in that line owing to the apathy on the part of Spiritualists at large towards the needs and claims of local societies, which necessitates the expense of holding meetings by the locals, being borne by a few hard-working individuals. During the months of November '98 to September, '99, the secretary of the N. S. A. had written eight hundred letters without the aid of assistant or stenographer, copies of which are in the press letter books of the association. The correspondence of all descriptions incident to the work of the office of secretary has been conducted without the aid of an assistant except for a matter of six weeks, at the close of the 1898 convention, owing to the generosity of our valued and well appreciated treasurer, P. J. Mayer, an assistant was engaged for the president and secretary, who were expected to them, or to the N. S. A. and the same may be said of a period covering about a week, since January 1.

Quarterly circular letters have been sent to each of the chartered societies during the year, nearly all of which have elicited kindly responses. On an average, a letter a month has been written for each of the Spiritual papers—not circular letters, but mostly varying in matter and construction—in the interest of the N. S. A. All of these have been printed; and here I wish to acknowledge the courtesy of the Spiritual press towards the N. S. A., and to myself, and I ask the thanks of the delegates in their October convention be passed to the several editors for all kindness shown.

On Saturday, December 3, the treasurer and secretary of the N. S. A. went to the Arlington Hotel, in Washington, D. C., to present a paper to the directors of the National Military Homes, requesting them to grant the privilege of free religious worship at the soldiers' homes—especially at Dayton, Ohio, and Marion, Ind., where such had been denied to Spiritualists. We were courteously received by the clerk of the board, and assured that the appeal should receive attention at their business meeting. In the course of a few weeks the N. S. A. received a communication from the directors of the National Military Homes, that nothing could be done with our appeal, as the matter of religious worship at the homes must be left to the judgment and management of each home.

On Saturday, December 3, I started for a grand mass-meeting of three days held by the First Society of Spiritualists in Philadelphia, which society paid the expenses of my trip, that a good word might be said for the N. S. A., by one of its officers. The meeting was a grand success for the cause, and reflected much credit upon its managers. In response to my personal appeals to friends, donations of money have come to the N. S. A. in a number of instances in sums of from one to ten dollars, with promises of more when times improve. The library of the N. S. A. has proved a source of instruction to many who have borrowed books for perusal from its shelves. The secretary has solicited by letter, and through the press donations of

their publications from authors, with the pleasing result of having over fifty books added to our library. Of those who have largely contributed books to the N. S. A. since January, may be mentioned, Lillian Whiting, Susie O. Clark, who sent a complete works; Susan Porter, donating Abby Judson's works; Dr. E. D. Babbit, four volumes; Carlyle Petersilea, four volumes; Florence Huntley, Frank A. Wiggins, W. J. Colville, Annie Lord Chamberlain, Frank Walker, I. O. Fuller, and several unknown donors. We have kept the headquarters open for business and visitors, the entire year, and endeavored to do our duty towards the work in hand and our constituents. Seemingly looked at as a bureau of information, the N. S. A. office receives questions upon all subjects from correspondents and visitors, that the officer in charge is expected to answer with certainty and dispatch, and as far as knowledge will permit, this has been done. In recognition of the splendid service rendered to her in many instances, the secretary wishes to acknowledge in gratitude, the uniform aid and consideration of President Barrett and Treasurer Mayer, and to add that each member of the board has done his part in adding harmony and aid to the general whole.

The N. S. A. has granted fourteen new charters since October 1, 1898—one state, one camp, one lyceum, and eleven locals. Several societies have disbanded, and others have affiliated with their state associations.

The secretary has found it impossible to trace charters lost in 1898, through the mails, as there was no registration made of them at the post-office. Charters sent out this year have been registered and received for.

A financial statement can only be made after the close of the fiscal year, when the books are presented to the auditing committee.

With loving thought and good will towards all, respectfully submitted, MARY T. LONGLEY, Secretary N. S. A.

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With loving thought and good will towards all, respectfully submitted, MARY T. LONGLEY, Secretary N. S. A.

FROM A WORKER.

Field Notes from Mr. Geo. H. Brooks.

I should have written before of many things I desired to say, but I have been too much worn out with my work at Lily Dale, and besides very busy since the camp closed, to either feel like writing or have the time so to do. The camp was a success in every way. More interest was manifest in the meetings than ever, and truly a finer array of talent could not be found anywhere. We had several new speakers come among us, and all left hosts of friends behind.

One among that number was our good friend, Rev. B. F. Austin, who left the M. E. church not long since. His coming was looked forward to with eagerness, and his stay with us clearly showed what a power he is to be, in our ranks. The association and campers were well-pleased with him, and I do hope the Spiritualists of Canada and America will keep our good brother more than busy.

One of the facts that have inspired me to write this article is this: Our worthy and honored brother, Lyman C. Howe, who has served the cause of Spiritualism so faithfully and well, who has left not only the teachings of our philosophy behind him for his hearers to follow, but the sum of his noble, generous, spiritual life upon the community, an impress that can never be obliterated. Brother Howe informed me he had no engagement ahead of him, and said there seemed to be a mistaken idea in the minds of so many, that he was unable to do any work. Now, Mr. Howe has not been as well in years as now, and truly with the ripened experience of many years, and the helpers behind him, he is better able to work now than ever. I trust our friends will give Mr. Howe all the work he can do, for truly if the old worker like Mr. Howe are not kept employed, what is there to inspire the speakers and mediums to spend the better part of their lives in the work, then when they get on the shady side of life, find there is no work for them to do. Brother Howe says he can do a better work for a society where he has a long engagement. I trust he will be kept busy.

I am sure when people hear such men as Mr. Austin and Mr. Howe, they will be led into a higher conception of thought.

I shall, I fear, be unable to attend the N. S. A. convention, owing to my work in Pittsburgh. I am truly sorry, but I cannot see how I can attend.

The first Sunday in September I held a grove meeting at Chamberlain, Ind. Mr. B. A. Brooks is the president of the society. The meeting was held in a grove belonging to his brother, and truly it was a Brooks affair. This is the third meeting they have held. I have served them two summers. There was a large attendance—larger than one year ago.

The second Sunday I held a grove meeting at Waterloo, on the consecrated grounds of the Chautauqua Association. There would have been a very large attendance, but rain began to fall just before the time for the meeting to commence. Still there was a very good audience indeed. I found a greater spirit of investigation than when there two years ago, and a spirit to receive the truth. The society is small, but it hopes to keep on until it can hold meetings more regularly. My address will be in Pittsburgh will be, 216 Forbes street.

G. H. BROOKS.

Patience is bitter, but its fruit is sweet.—Rosaean.

Good deeds ring clear through heaven like a bell.—Richter.

Without earnestness there is nothing to be done in life.—Gotho.

A handful of good life is worth a bushel of learning.—George Herbert.

Eat at your own table as you would eat at the table of a king.—Confucius.

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SATURDAY, OCTOBER 7, 1899.

Cheap Glory.

The magnifying of mole-hills into mountains has been a custom with the church for ages, if such inflated mountains would increase their glory. An illustration recently occurred in Toledo, Ohio. A lawyer resident there, who passed for an infidel, is said to have discarded his unbelief, and embraced Christianity. It was then given out that he had determined to make a public and ostentatious display of his changed views, by copying the example of Cardinal Ximenes, of Spain, who burned at the beginning of the 16th century, on the public square of Granada, eighty thousand Arabic manuscripts, many of them translations of classical authors, the burning of which was the immediate cause of the decay of Arabian literature and scholarship—works which did not harmonize with his religious conceptions, and probably exposed the fraudulent history of the sacred books which began to appear in great numbers at about that time.

It was announced by telegraph that "M. O. Waggoner, Esq., with an infidel library from the pens of the ablest writers of all times, costing several thousand dollars, was to be publicly burned by him, as a testimonial of his changed faith."

A correspondent of the *Truth Seeker* says he visited Toledo, and stopped with Waggoner from August 23 to 25, and took good care to learn the extent of that library to be cremated. He saw the books doomed to destruction. They were Kersey Graves' Bible of Bibles, Paine's Age of Reason, The Godly Women of the Bible, Volney's Ruins, and the Candle Under the Bushel. Their entire cost, at retail, which *The Progressive Thinker* will supply, is \$32.25. Cheap enough for such a world of glory, and of buffoonery.

Facts in Place of Theory.

The distilled water question has gained an extended hearing in these columns. A physician of considerable experience and large observation has given us the following facts. As facts are better than theories, they are worth considering. He said to the writer: "It was my pleasure to attend clinics at the Pennsylvania Hospital in Philadelphia, during the spring and summer of 1898. Prof. Argyer was in charge. One day I witnessed thirteen operations, each following in quick succession, for stone in the bladder. A history of each case preceded the operation. In every one of them the patient had come from some soft water region, several miles from Cambria county."

The Doctor went on to say, he had frequently attended clinics in Chicago and Cincinnati, where the patients were uniformly from regions where hard water is generally used, and he did not recall a single operation for calculi. He gave it as his opinion that organs for the excretion of an excess of phosphate or oxalate of lime were kept in active service where hard waters are used, but in case of the long use of soft or distilled water they became dormant, and any excess received in the system from any source, instead of being eliminated, collected in the kidneys, bladder or gall ducts, to the prejudice of good health.

Exhibition of Apostates.

An English Catholic organ, under the above head, informs its readers that "at a meeting of the Wesleyan Conference in London, eighteen Frenchmen, ex-priests, who had abandoned Roman Catholicism for Protestantism, were exhibited in a row on the platform, and their several good points were dwelt upon with unusual fervor by the arch-bishop. Rev. High Preb. Hughes. The Literary Guide says the Methodist Times, in a rough engraving, gave a picture of the scene, which did not seem to be without comic aspects for the unregenerate. Suppose all those voluntarily retire from the Protestant ministry and are then termed infidels by the church, were thus placed on exhibition; the numbers would be immense, and would consist of the ablest scholars, profoundest thinkers, and the most devoted moralists of the ages."

Progress Everywhere.

The Episcopal Diocesan Council, in session at Milwaukee, on September 20, by vote of 27 to 23, decided the right of women to vote on all church and parish matters. The Episcopalians are but one step behind Catholicism in conservatism. It may be well to note that it was the younger element of the church which made this advance move, the first of the kind in the history of Episcopalianism. Who will say hereafter there is no progress in the churches?

Another Book Opened.

Late advices from Santa Fe, N. M., throw new light on the early history of this continent which is almost bewildering. A party of scientists visited the ruins of a buried city in Santa Clara Canyon, near Santa Fe, a few weeks ago, and commenced systematic excavations in the lava which had flowed from an ancient crater in a mountain a few miles from the New Mexican capital. They came upon a communal building 300 by 400 feet, three stories high, containing at least 2,000 rooms. The rooms excavated, says the report, showed the dwellers of that immense structure must have deserted the house in great haste. Many articles of interest were left behind, which would have been carried away, had not their leaving taken them precipitously. Turkey and dog bones in great profusion showed these animals were kept in the house. Even the burial places of the extinct race were filled with the bones of dogs and turkeys.

Nine well-preserved skeletons were found, which showed the inhabitants were not of the Indian race, but were closely allied to the Caucasians; some of those found not very distant from the ruins had long red hair.

Instead of a shower of ashes, as in the case of Pompeii and Herculaneum, which covered this city, it was a stream of lava, which when cooled became a rock, as enduring as time, unless disturbed by outside influences.

Rev. G. S. Madden, who is at the head of the exploring party, and from whose report we have collected these facts, estimates the dwellings discovered were deserted two thousand years ago. From the length of a thigh bone he picked up, which was twenty inches in length, he estimated the stature of these people must have been between seven and eight feet.

The pick and shovel are the modern instruments employed to turn over the leaves of the long-lost history of the human race in all countries. These authentic records, not priest-made to deceive, give a more correct idea of man in his primal condition than can be gathered from the books of any people; for these books are all modern, comparatively, the very oldest inscriptions by letters not carrying us back more than five thousand years.

Rev. Madden fixes 2,000 years ago as the probable period when the city mentioned was destroyed. It is very evident he is governed by Bible authority as to the age of the earth; but in a climate where frosts and rains do not destroy the works of man, and in this instance sealed by overlying lava from the influence of the disintegrating elements, ten thousand or even fifty thousand years would leave few traces of the ravages of time.

A red haired person, indicate blue eyes and a white skin, and a building of such magnificence as is described, is not the work of a savage or a wandering race. Their teeth, worn to grinders, prove them to have been mainly vegetable eaters, and such a multitude of rooms, each, possibly, occupied by an average family of five persons, would give in that structure alone ten thousand persons.

What other marvels are to be found with these discoveries in the region of red haired people, one can guess, but the problem will remain, if nothing more is revealed: How came a people resembling the Mediterranean race, to build and occupy a city so very remote from either ocean?

An Earthquake in Alaska.

Advices from Seattle, on September 20, represents that a terrible earthquake has just occurred in Alaska, which convulsed the coast line for full 500 miles, and produced sad havoc far inland. This is the first earthquake known in that country since its discovery by Behring, under Russian auspices in 1741. The whole country is reported to have settled two feet or more, while the sea-bed was uplifted, and several new islands were formed. Fissures in the mainland three feet in width, and many miles in length were opened, which emitted steam. The Indians are represented as terror-stricken, and say the Great Father is mad, and is wreaking his vengeance on both white and red men.

By similar processes, frequently on a more magnificent scale, that Nature, in her changing moods, uplifts mountains, submerges continents, and upheaves others from the bed of the ocean. The crust of the earth rests on a fluid mass of matter, which is ever contracting by loss of heat and the escape through volcanic vents of gas and lava. Vacuums thus formed leave the crust unsupported, and it settles down upon the molten matter. If by extra weight, in case of mountains, its pressure overcomes the force which tends to preserve an equilibrium, the bed of the sea rises, elevating islands or even a continent. And this the theory of submergence and emergence, well understood by geologists, and no way contingent upon supernatural causes, as the anger of a God, as ignorance supposes.

Want the Priests Expelled.

A telegram from Manila on the 18th ult., says the Filipinos are circulating petitions for signatures, which are addressed to President McKinley, asking him to expel the friars and archbishop of Manila from the island. The Filipinos claim the presence of the churchmen is a menace to their interests. Are they not also prejudicing the interests of this government in all of the Philippine Islands where they have influence? The Stars and Stripes float over the Sulu archipelago, where the Mohammedans hold sway, and priestly rule is powerless there; but in every other island belonging to the Philippine group the priests are arrayed against our arms. Even the island of Luzon, the present seat of war, and where the petitions are being circulated, and where the United States has gained partial control, the priestly influence is exerted against American interests. They should be banished from the islands or made to shut up.

Right Was Victor.

The good people of Belvidere, an outlying suburban Chicago town, have been engaged in a little war in which the clergy took an active part. The latter, under the leadership of Rev. T. W. Heyland, of the Baptists, and Rev. F. N. Hubbell, of the Congregationalists, appeared before the city council, and urged the adoption of an ordinance to close every business place in the city on Sundays. The final issue was reached on the evening of the 18th ult., when a vote was had, after a long discussion in which the preachers joined, and the scheme to extend the blue laws of Connecticut over that prosperous city was defeated. Good sense there.

Keep the N. S. A. Broad.

It is not the purpose of *The Progressive Thinker* to limp along on one foot through life, nor crawl in the path mapped out by the most "spiritual, just and reasonable," by those who would egotistically make laws to control its expression, or prescribe trade-marks by which to be recognized. Its columns are open to articles relevant to the questions of Spiritualism, and all else that will tend to make life on earth just what it should be—worth living.

For ages the common people submitted to the dictates of self-appointed leaders and teachers, and were cheated out of their birthright—the right to think and act according to the dictates of their consciences; submitted to the oppression that fell upon them through ignorance and the effect of superstition; but the common people of to-day are marching along in the light of their own reason; they have outgrown those old musty laws that were serviceable only to enslave minds.

Let us allow our retrospective view to aid us in our forward push into the new conditions of a broad and ever expansive future; let us be the masses with the masses instead of a narrow, creed-bound sect, and educate the people into the higher light of this century; let us fill the grand and noble mission of our own spirits and keep in touch with the progress of the age, guided by the higher and broader conceptions of our natures, instead of making our consciences wince at our own scheming, cunning attributes, and our spirits blush with shame at our ambitious for power.

It is an easy matter for one person to say "unspiritual" or "more spiritual," from their standpoint, and yet the expression may come from selfish motives.

If one person stands in the way of an organization that purports to be of good to the many, that person becomes an obstruction; but when the majority are opposed, it is presumed, at least in our human laws, that the majority shall rule.

To the point: If the N. S. A. gets its support so largely from New England, that district should and does control it; therefore it is but a representative of New England, and the N. S. A. is a misnomer. It was organized in Chicago, captured and carried away by New Englanders, and until this year it was said to be a legal necessity to have its meetings held there.

We are to have the convention in Chicago once more, and will have one of the best meetings and the best attended, no doubt, of its kind, the National Convention, and its deliberations will be as harmonious and as legal as any previous meeting.

This is the better place because of its central location, and the West can take a hand in the deliberations as numerous by the personal delegations as the East, and the North and the South have it nearer home.

The *Progressive Thinker* has invited criticism, adverse and favorable comment toward the N. S. A.—not to kill or wound, but to advance the cause by a proper understanding of its needs, its good, its errors, its life and utility, and in this it has done much to bring about harmony and strengthen the organization as a business institution strictly, upon business principles, and believes itself to have acted in a "spiritual" manner.

Mr. Mayer's Proposition.

Theodore J. Mayer, the present treasurer of the N. S. A., comes to the front with a generous proffer to that institution and to the Spiritualists of the nation.

He proposes to donate the present headquarters of the association, valued at \$15,000, provided the Spiritualists place that sum in the treasury. This will give the association a home and \$15,000 in the treasury.

So far as can be learned no such proposition has ever before been made to the N. S. A., and the generosity of Mr. Mayer is very commendable, but if the said amount depends upon general contributions and not upon the willing wealthy people, the proffer will be very slowly met, if met at all. If the amount is raised for a national home it becomes evident at once that the Spiritualists of the nation can be moved to acts of generosity easier far by eloquence and enthusiasm toward climbing to the heights of public sentiment and the world's religious standing than by the soulful, fearful pleadings of the many poor but noble workers who have knelt upon our cold, unmeted Spiritualistic threshold begging for food and clothes and shelter, just to finish earth-life with. Spiritualism needs a home where poor, rest and attention; where those workers who have fought and are fighting the awful battles of reform without money and without price, can lie down at ease when all their strength and money are gone; can linger out their remaining time among loving friends without feeling the humility of a common pauper, and then, this done, a brown stone front will seem more in place as a permanent home or headquarters.

No one's enthusiasm for raising the standard of Spiritualism to its proper place among the institutions of the world, is greater than that of *The Progressive Thinker*, but we must begin at the foundation. The first thing that hangs of hunger and still the chills of cold in our ranks in order to most successfully do this. It is a careless mother indeed, who can turn a deaf ear to her hungry children while she dresses for a ball or other social gathering; who can gather up and put upon her back the means that should clothe the naked and feed the hungry forms that cluster at her knee.

There are those in the ranks who are carrying with them to the grave immense fortunes, who would not miss the amount from their annual income or their hoard, and if they can be enticed to acts of generosity all well and good; it may relieve their minds of a clumsy burden over their passage to that land where gold and silver are not the medium of exchange, and help the cause to an elegant home at Washington, D. C.

Mr. Mayer is a philanthropist at heart, one who wishes to exalt the cause to a higher plane and he puts his hands down deep in his pockets in order to do it, and we hope there will be a general response all along the line, and an interest manifested to meet his proposition half way, and thus secure a home for the N. S. A.

A Correction.

The type got tipsy in the editorial of last week, headed "Monumental and Divine Revelation." At the close of the 6th paragraph from the bottom, amend to read: "who afterwards became the mother of Solomon, and was also one of the fore-mothers of Jesus."

A GREAT EVENT!

THE SEVENTH ANNUAL CONVENTION

OF THE

Nat'l Spiritualists Association

Of the United States of America and Canada, Will Be Held in

America Auditorium Hall, 77-79 31st St., Chicago,

October 17, 18, 19 and 20—Business Sessions at 10 a. m.

and 2 p. m. Each Day.

Important business of interest to every Spiritualist will be presented for action before these gatherings.

At 7.30 each evening grand public meetings with addresses, spirit communications, music, etc., etc.

A large number of the most gifted lecturers and mediums will be present and participate in these exercises.

All Spiritualists in the United States and Canada are invited to be present.

A Bold Expression.

Dr. Theodore Schultz is said to have been "one of the deepest students of Oriental religions in Germany." In comparing Buddhism and Christianity, he is reported to have written:

"Although I never thought of being a Buddhist missionary, I must own that if, according to my opinion, Christianity and Buddhism are compared, the latter is a factor of human culture, and questioned according to their real value for mankind, one must give the preference to Buddhism; and I hope this view will be recognized more and more in Christian countries whose inhabitants are, after all, only nominally Christians."

To Be Avoided.

"Ostentation," said the Rev. D. H. Chapin many years ago, "is the signal flag of hypocrisy."

The word ostentation is defined as "An ambitious display, or boastful show of one's power, designed to attract attention, praise, glory or flattery." It is a trait of character in no way enviable, and should be avoided by practical writers.

The Names Confounded.

A sacrilegious cue up in Kansas says:

"A preacher was saying: 'Mark says, "To him that hath, unto him shall be given, but to him that hath not, from him shall be taken away, even that which he hath."'

"A sleepy hearer on a back seat arose and asked: 'Who said that?'

"Mark," replied the preacher.

"That's just like Hanna," said the sleepy hearer."

Well Said.

Judge Parish B. Ladd, of California, says in the course of an article in a late issue of the *Truth Seeker*, on the priest-hood:

"Ignorance and Religion travel together. They put up at the same tavern, eat at the same table, sleep in the same bed, while Intelligence and Infidelity, as fellow travelers, have at all times carried the torch that is to-day enlightening the world."

Thanks.

Every honest thinker owes Wm. H. Burr, Esq., of Washington, thanks for his kindly and truthful defense of Thomas Paine, as given in *The Progressive Thinker* of two weeks ago, against the vile slanders of Rev. DeWitt Talmage. Misrepresentation is the strongest point in Talmage's discourses. He labors to be sensational, and is generally untruthful.

Coming to America.

Dreyfus, convicted in France of treason, against law and evidence, has been pardoned for a crime he never committed, set free, and latest reports say he is coming to America. He should be everywhere welcomed as an escaped victim from Jesuit persecution.

A THOUSAND ROADS TO HEAVEN

A thousand roads or more to heaven Should fill man's every need; To every one the choice is given, But each must have a creed, And each one claims theirs is the way. The only true one given, And all but that leads us astray. In the thousand roads to heaven.

As hackmen round the depots stand And each one shouts his story, So preachers all, throughout the land Call out the way to glory; But each one has his chosen inn To which you must be driven, Where he will dump your load of sin And lead you straight to heaven.

And like the hackman, you may see, If you should get benighted, You'll have to pay an extra fee When to his inn he liveth, And when you're on the coast, And when your sins are forgiven, You'll not know then but what you're lost.

A thousand miles from heaven, Then if the kingdom you would seek Begin by loving others.

Do good to all the poor, the weak, For all mankind are brothers. Be guided, then, by reason's gift, That surely is God-given, And then you'll not be cast adrift, But find the road to heaven.

G. E. NEWCOMB, M. D.

The Principles of Nature, as Disclosed in the Development and Structure of the Universe.

Material and Spiritual Magnetic Forces. Laws of Spiritual Manifestations and Mediumship. Spiritual Planes and Spheres. Given Inspirationally, by Mrs. Maria M. King, in three volumes. \$5.00. A remarkable work; among the greatest in the literature of Spiritualism. Price reduced from \$1.75 to \$1.25 per volume. Postage 12 cents.

NATIONAL SPIRITUALISTS' ASSOCIATION

Report of President Harrison D. Barrett, of the Work of the Association During the Past Year.

Ladies and Gentlemen of the Convention:—Another year has rolled away into the Eternity of the Past and I am again called upon to present my report as President of the National Spiritualists' Association of the U. S. A. and Dominion of Canada, of the work said Association has performed during the past twelve months, and to outline, in brief, that which to me seems necessary to make the work of the coming year of greater moment to our beloved cause.

RETROSPECTIVE.
It is well to glance in retrospect over the past year to see what it has brought forth for our cause, as well as for the people of the world. Never before in the history of America has there been so much interest manifested in psychism as during the past twelve months. Press, pulpit and science have unitedly considered the questions pertaining to psychical research, and have spread the light of the most recent investigations made by eminent men and women in all sections of the nation. The secular press has devoted no little space to the work of Prof. Hyslop of Columbia University, while the results of the labors of Profs. James and Hodgson and Dr. Gihler have been largely elaborated upon through the same channel. The religious press has also dealt with this important question and has thereby given psychic science the recognition its importance demands.

In religious circles also there has been much interest manifested in the same great subject by the most scholarly pulpits in America. Psychic facts have been so forcibly presented to them that they have felt constrained to speak concerning their import, and their words have had no uncertain sound. Charges of heresy have been numerous and some of the most eloquent clergymen in America have been called upon to stand trial because of their fearless presentations of the truth as they perceived it. Methodist, Episcopalian, Presbyterian and even Swedenborgian ministers have been placed under the ban of their respective churches for giving utterance to sentiments at variance with the ancient doctrines of the church as an institution. Rev. Dr. B. F. Austin was expelled from the Methodist church because of his frank admission of his knowledge of spirit return. Rev. Dr. Workman of the same church, much sooner or later stand trial for the same offense. These and other instances prove that progressive clergymen have heeded the revelations of psychical science and have followed the leadership of Truth from ecclesiastical darkness to realms of spiritual light.

There has also been a radical change in public sentiment on the part of the masses with regard to Spiritualism. The work of the distinguished scientists mentioned, and the work of many able clergymen, have had a most salutary effect in this direction. The Easter sermon of Rev. Minot J. Savage of New York, on Spiritualism, that of Rev. B. Fay Mills of Boston, on Immortality, and those of Revs. Heber Newton and Lyman Abbott of New York on the same subject, have had much to do with the creation of a deeper interest in Spiritualism, and with its being accorded a more respectful hearing on the part of the press and people. These several sermons, supplemented by the positive affirmations of men of science, have made Spiritualism a popular topic of conversation in all social circles. This has led to an increase of interest in Spiritualism in its every aspect on the part of the people, and the result has been that the National Spiritualists' Association has been repeatedly called upon to give important information to honest investigators. This recognition on the part of the public has made the National Association an institution that commands the respect of all seekers for truth, wherever dispersed. The respect shown the National body by the opponents of Spiritualism, as well as by honest investigators, proves its worth to the Spiritualists of America, and is a powerful argument in favor of its receiving a generous support from the Spiritualists themselves. It is very apparent that those who know nothing of Spiritualism are manifesting a greater recognition of the National body, and the respect for its worth than is shown by far too many in spiritualistic ranks. I congratulate you most heartily upon the present prominence of Spiritualism in the public mind and earnestly recommend that you take such action at this Convention as will augment this recognition during the year next ensuing.

LIBERTY.
The struggle for secular and religious liberty has been carried on in several States throughout the past year. In Illinois medical monopoly, despite the efforts of the friends of freedom, won a complete victory and fastened a most invidious law upon the people. In Michigan the opponents of liberty were partially successful, while in Massachusetts a compromise was reached, by which the struggle was postponed, probably until the next session of the Legislature. In several other States contests were waged most fiercely, in some of which the people were victorious. I cannot refrain from making special reference to the broad-minded and noble-hearted statesman, Governor Thomas of Colorado, whose ringing veto message of the odious medical monopoly law passed by the Legislature of that State, has forever secured him the honor of being the champion of liberty in America. I recommend that special recognition of his heroic act be accorded by this Convention. The struggle for medical freedom is not yet over and the friends of liberty must prepare themselves for action ere the Legislatures of the several States shall again assemble. A determined effort is to be made by the medical monopolists to secure the absolute control of the healing art for the sake of financial profit to themselves. I am constrained to recommend the formation of a National Medical Liberty League, non-sectarian in character, for the purpose of protecting the liberties of the people in this direction.

VACCINATION.
Compulsory vaccination has also received no little attention during the past year. In many instances Boards of Health have succeeded in riveting the chains of slavery upon the limbs of the people and have forced them to submit to the poisoning of their bodies for the special profit of a few men, under the false assumption that the said poisoning was necessary to the protection of the health of the people. I referred last year to the noble work of William Tebb in England and his signal success in securing the repeal of the compulsory vaccination law in that country, as worthy of emulation on the part of his fellow-Spiritualists in America. I can do no more than to repeat those words now, and to recommend that this Convention take some action to secure the repeal of all compulsory vaccination laws in every State in the Union.

PEACE.

The last annual convention, upon the recommendation of your President, voted to send a congratulatory memorial to the Czar of all the Russias for inaugurating the movement that led to the assembling of the International Peace Congress at The Hague, Holland, during the past season. I am happy to report that the greeting was sent as directed, and the Spiritualists of America were thereby placed on record as practical supporters of International Peace. I need not refer at length to the work of the Peace Congress, as you are all quite familiar with it. It did not accomplish all that had been hoped for, neither did it place the United States on record as a peace nation. As Spiritualism is the religion of humanity, it is also the religion of Peace and a higher civilization for the race. Therefore all true Spiritualists repudiate war and protest vigorously against the use of implements of torture against their fellow-men. I cannot view the increase of the standing army of the United States, to its present gigantic proportions, as anything less than a serious menace to the Republic and a practical repudiation of Peace. I feel it incumbent upon this convention to express itself in strong terms upon this important question, that the people of the world may know that the Spiritualists of America believe in perpetuating republican institutions through the maintenance of peace. I must also protest as a Spiritualist against the expensive and wholly unnecessary war in the Philippine Islands, that has been instituted since we last met in convention. The religion given us by the angels of God fifty-two years ago was a religion of peace and love, civilization and progress—not one of hatred, war and bloodshed. The true patriot is one who loves his country and wants that country to stand as the representative of Truth and Justice. The true Spiritualist, being a firm believer in Truth and Justice, is therefore the true patriot, hence lives his religion in doing right and in promoting the Kingdom of Peace. The religion given us by the angels of God fifty-two years ago was a religion of peace and love, civilization and progress—not one of hatred, war and bloodshed. The true patriot is one who loves his country and wants that country to stand as the representative of Truth and Justice. The true Spiritualist, being a firm believer in Truth and Justice, is therefore the true patriot, hence lives his religion in doing right and in promoting the Kingdom of Peace. The religion given us by the angels of God fifty-two years ago was a religion of peace and love, civilization and progress—not one of hatred, war and bloodshed. The true patriot is one who loves his country and wants that country to stand as the representative of Truth and Justice. The true Spiritualist, being a firm believer in Truth and Justice, is therefore the true patriot, hence lives his religion in doing right and in promoting the Kingdom of Peace.

During the past year a number of new local societies has been formed in various sections of the country, others have quietly gone out of existence. This rise and fall of our local societies is a most important problem and I invite your careful attention to it at this time. I referred to this matter at some length last year, and everything then stated holds good to-day. The vast majority of our local societies are lamentably weak, both financially and numerically. This deplorable condition is largely due to the lack of proper management on the part of the officers and members, but there are other causes to which I must call your attention. It is nothing less than a crime against Spiritualism to permit the present condition to obtain longer. The idea that speakers and mediums must pay their own salaries, hall rent, music, advertising and car fares, is the very quintessence of selfishness on the part of those who require them to do it. A change in the methods of work has become an absolute necessity.

Church societies have their rolls of membership, and each person who unites with any one of them is expected to contribute his share to its support. He does this cheerfully, because he believes in his religion and does not expect to get something for nothing. In far too many instances it costs nothing to join a Spiritualist society, and all members are admitted free to its Sunday meetings, while a ten or fifteen-cent admission fee is demanded at the door of all who are not members. This is an attempt to make outsiders pay for the religious pabulum received by the members, and is nothing less than the receiving of something for nothing. A Christian loves his religion truly enough to pay for it, while many Spiritualists only love Spiritualism when others pay for it for them, or for what they can get out of it in dollars and cents.

A decided change in the method of work is one of the great crying needs of the hour. A brief but comprehensive constitution and code of laws should be drawn up, obliging all those who append their names thereto to do certain things for the support of the cause. They should be required to pay a small sum per month or per year for the support of the local society, and the door fee could then be abolished. To-day the salaries of all platform workers are fixed at the lowest possible figures, and few there are who can actually support themselves and families from their platform earnings. A few speakers have rare medial gifts, through which, by means of private sittings, they receive enough to make up a decent salary. It is neither just to Spiritualism nor to the individual to ask any reputable man or woman to work for two hundred and fifty dollars per year upon the Spiritualist platform when he or she could earn two thousand dollars per year in some other way. The laborer is worthy of his hire, and this convention should protest vigorously against the debasement of the Spiritualistic platform below the level of mediocrity.

It cannot be said with truth that all Spiritualists are poor in purse, nor can the cry of hard times account for the weak financial standing of many local societies. It is true that the reign of prosperity has not yet been fully established in the United States, yet there has been a revival of business in many centres that may have favorably affected some Spiritualists. There is certainly no reason why those who are in prosperous circumstances should not render some support to the Cause. It is reasonable, at least to suppose they would do so, if they were approached in the right way, or if they could be led to see that business methods prevailed in the management of the society to which they are asked to contribute. No philanthropic business man can be expected to place large sums of money in the hands of those who fritter them away in useless expenditures, nor can a man of wealth be told that they must give generously, and yet have no voice in the management of the society, nor be permitted to say one word as to how their money shall be expended.

Let the Spiritualists in any community meet at some convenient place, adopt a business-like code of by-laws and select men and women of good standing to look out for the business interests of the Society. They should choose some one of good presence as the presiding officer, carefully avoiding any and all platonic speakers or mediums at case when introducing him to the audience. As soon as these details are attended to, open subscription books and ask all friends of truth to subscribe what they feel able for the support of the meetings. The doors could then be opened free to all, and with collections taken at each session, there would be no difficulty in meeting the running expenses of the society. I have made these suggestions in order

The last annual convention, upon the recommendation of your President, voted to send a congratulatory memorial to the Czar of all the Russias for inaugurating the movement that led to the assembling of the International Peace Congress at The Hague, Holland, during the past season. I am happy to report that the greeting was sent as directed, and the Spiritualists of America were thereby placed on record as practical supporters of International Peace. I need not refer at length to the work of the Peace Congress, as you are all quite familiar with it. It did not accomplish all that had been hoped for, neither did it place the United States on record as a peace nation. As Spiritualism is the religion of humanity, it is also the religion of Peace and a higher civilization for the race. Therefore all true Spiritualists repudiate war and

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often the clearest is perhaps sacrificed to the forced brevity. Proofs have thereby ascertained, and the style becomes thereby ascertained, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time in this place, and all are treated with equal favor.

NOTE.—No attention will be given to anonymous letters. Full names and addresses must be given, or the letters will not be read. If the request be made, the name will be published. The name of the contributor to this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

"Scribe": Q. What are the symptoms of poisoning by poison meat, and the remedy?

A. Among the most virulent poisons known are the ptomaines developed in decaying meat. These poisons act on the system, and are thought to be microbes, and by eating the flesh containing them they enter the blood. Then it was thought that these microbes secreted a poisonous fluid which was independent of them. Both theories are probably in a measure true. Flesh cannot decay without the presence of the microbes, and their presence in the living body may or may not be prejudicial, according to the state of vitality. The secretions or excretions of such microbes as blood poisons which are irresistible. Flesh may become exceedingly poisonous before giving any indication by smell or taste, the cooking disguising its condition, and while destroying the microbes, not affecting the ptomaines.

The symptoms and remedies are well presented by an eminent physician in the American Lancet. He says:

"I received into my stomach, while empty, a small morsel of sinking meat. In a short time a sickening, copious secretion of hot, frothy mucus, swimming in the head, and great nervous prostration. Placed under circumstances which rendered it impossible to use emetics or any other medicaments, I rode for 15 miles in great torture. Procuring a draught of fine domestic wine, I was enabled to complete my ride, reaching home late at night, after a ride of more than 20 miles since eaten any poisoned meat. On the morning following, I was seized with a violent attack of poisoning. I ate supper and retired. At night was one of great trouble, oppression and anxiety—frightful dreams tormenting me through all its dreary hours. I arose next morning, weak, sick, tremulous, feeble, and with a frightful vertigo. I ate a light breakfast and hastened to visit some patients. I returned about midday, with a sense of sinking which seemed to be the prelude to death. I drank a large draught of water and soda, threw up, and felt as if every support were gone and I could survive but a few moments. Seeing a mixture of salicylic acid and bicarb. soda on the mantle, I called for it and took a dose, repeating it every 15 minutes. I distinctly felt it pervade my whole economy, giving force to the heart, clearing up the brain, throwing off the nervous system, and affording the most delightful relief. It was evident the medicine had neutralized the septic agent and caused its rapid discharge by the kidneys. Here was a single morsel of diseased meat, exceedingly minute, but which in 20 hours had so transformed and poisoned all the fluids as to place me in imminent peril."

Had the physician taken a larger quantity of meat his death would have been certain. Unless carefully prepared canned meats are especially liable to become poisonous, and to give no indications of their condition. The most dreadful fevers result from the use of such meats, and it may be safely stated that diseased flesh is the cause of the most violent and untrollable attacks. The effects of the "Army beef," is fresh in mind, and refrigerators, unless preserved by antiseptics, cannot be otherwise than affected by the presence of microbes and their poisonous excretions.

The great slaughter houses, which are now combined to control the market of this country and Europe, and ostensibly under the espionage of the Government, and agents are appointed to examine all meat sent out in whatever form. This examination is a farce and perhaps the most detestable fraud ever practiced on the people. In an honest examination of the carcasses which are supposed to be carefully examined one by one, at least five per cent (some authorities say ten) show some form of disease which makes them unfit for food. The bacillus tuberculosis, or consumptive germs are most common, while anthrax and murrain are not infrequent.

While the Government stamp is affixed by the inspectors to such carcasses as are found healthy, what becomes of those condemned, if there are any such? They are transformed, as the poet says, "into something new and strange," as bologna sausage, pie-meat, where spices and seasoning cover up the traces of origin; or dried-beef, canned beef, or the wonderful efficacy of the healing of the sick, wherein it is said to be concentrated the nutritive value of pounds and pounds of flesh in a little far no larger than a thumb! This extract, recommended highly by physicians, who give their recommendation for the advertising, if not direct pay, is of all the foods the least nourishing, and even if prepared from the best flesh, the last to be recommended.

The necessity of careful inspection of all food used as food, that it be of healthy animals, and fresh, becomes apparent.

F. J. Meere: Q. Wishing to make a close study of the early history and origin of Christianity, what books do you recommend?

A. Mosheim's History is as good as any, but it must be in mind that every page of the history of Christianity has been written by bigoted and all-believing Christians; in other words by

those too prejudiced to write fairly or truthfully, and the material was such as would not be accepted for a moment in a court of law. The Decline and Fall of the Roman Empire has some chapters which show Christianity in its true light, and how it was responsible for the ruin of that empire, the influx of barbarians and the night of the Dark Ages. These are now published in a volume. Gerald Massey's works and Judge Walter's History of the Christian Religion are to be recommended. The magazine "Researches" of Dr. Brown opens a new field, and the works of Professor Johnson are of such a character that if his conclusions are accepted, the whole fabric of Christian history falls into a rubbish heap. There has been some sharp criticism of late on Prof. Johnson's books, yet while epistles and his temper are freely indulged in, not a single position he has taken has been overthrown. Christian history from the standpoint of Prof. Johnson, is a bank of fog, and the more it is studied the more impenetrable it becomes. There is nothing real or true about it. There is forgery of manuscripts until it is impossible to determine the genuine, or if there are any genuine. The "original manuscripts" prove themselves to be of comparative modern date, and the "original fathers" so much relied on give no sign of being what their evidence is wanted by the priests and monks of the sixteenth century. Yet this mass of fraud and credulity is made the basis of all histories of Christianity and quoted with almost the reverence given Bible texts.

Dr. Brown, of Rockford, Ill., is the agent for the works of Prof. Johnson. His own "Researches" may be of use to him. For a time and impartial treatment, Mrs. Childs' "Progress of Religious Ideas" should not be omitted, and the "Warfare of Religion and Science" shows the bigoted ignorance which has ever characterized the supporters of the Christian faith.

Subscriber: Q. Some time ago I had a desire to have Rev. Talmage preach a sermon from certain words in the Bible. On Sunday evening I wrote a letter to him, asking him if he would kindly do so. When I finished my letter, I concluded not to send it, thinking it might be asking too much, as he is a very busy man, so I laid my letter in the desk, but thought about the subject all the week. On Sunday he preached from the very words I selected, and answered my questions just as if he had received my letter. Can this be explained?

A. There are two ways of explaining this class of phenomena, both satisfactory to the mind of the whole ground, and widely applicable. One is the conveyance of the message by spiritual messengers; the other by telepathy or the direct transference of thought from the one having the desire to the other on whose mind it impinges. The British Society for Psychical Research have gathered a great number of instances of such transference, and the conclusion may be taken and demonstrated that it is possible and of not infrequent occurrence. The leaders of that society have adopted the lesser instead of the greater theory in accord with the usual procedure of scientists, yet a large proportion of the facts they have gathered are far more plausibly explained by the spiritual theory, and many admit of no other solution.

MEMORIES AND HOPES.

I watch the leaves of autumn
As slowly down they fall,
And they make me think of a vanished
form
Now gone beyond my call.

I watch the spring-day flowers
And hear the bird notes sung,
And I think of one I learned to love
When the spring was fair and young.

I walk the streets times often
Alone 'mid the busy throng,
And I peer into each eager face
As it swiftly moves along;
Yes, seen their anxious faces,
I know not hardly why,
But it seems as if I might see him
Among the passers by.

Sometimes in field or woodland
I think alone to roam,
And hold communion with my God
Beneath fair nature's dome;
But with the swaying branches
And the brooklet's murmuring tone
There comes a voice which seems to say
"Think not you are alone."

Sometimes I watch the dancers
As they move with the music's
chime
And I catch a glimpse of a face or form
Like the dream of a former time,
Which sets my pulses thrilling
And dizzy turns my head,
But then I know it is not he
For they tell me he is dead.

Yet the vision sets me thinking
Of a ball room of the past
Where we whirled thro' the mazy dance
In bliss too sweet to last.

To church sometimes on Sundays
I take my weary way,
To hear the organ's solemn notes,
And with the people pray;

Then while the mighty anthems
Make saddest souls rejoice
I listen, for it seems to me
I hear a well-known voice.

Sometimes around the old hearth-stone
We meet at Christmas-tide—
The brothers, sisters, parents all
Now scattered far and wide;

Yet always when I look around
Upon that circle gay,
My heart aches at the vacant seat
By me on Christmas day.

Some time I'll cross the river
And join that mighty throng,
And help them sing the chorus
In accents sweet and strong;

And when the organ's pealing
My soul will then rejoice,
For I shall not be mistaken—
I know I'll hear your voice.

And sometimes over yonder
We'll meet at Christmas-tide
The parents and the children
And loved ones true and tried;

And in that family circle
There'll be no vacant seat;
No hearts will then be aching
For life will be complete.

LAURA B. PAYNE.

Topeka, Kans.

"Human Culture and Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, it will fill the promise of its title. For sale at this office. Price 75 cents.

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"Edith Bramley's Vision." Vivid description of a Jesuit spirit convulsion, together with interesting corroborative testimony. Price 15 cents. For sale at this office.

REPORT OF PRES. BARRETT.

(Continued from page 5.)

Spiritualists. This is one man offering alone to meet the donations of thousands. Such noble philanthropy serves to revive one's faith in human nature, and should inspire every Spiritualist to respond promptly to Mr. Barrett's unsolicited proposition. I cannot refrain from making special reference to the work of Treasurer Mayer during the past year. Your office faced a deficit of eighteen hundred dollars at the opening of the fiscal year, and would have found it exceedingly difficult to provide ways and means to sustain the N. S. A. had not been for Mr. Mayer. He at once placed one thousand dollars to the credit of the Association, which sum, with the donations, collections, etc., received at the last convention, made it possible for the year's work to open with a fair promise of success. Throughout the year he has been a loyal friend to the Association, a conscientious officer, and a thoroughly capable adviser. He has, in fact, been the strong right arm of the Association, and is entitled to the heartfelt gratitude and recognition of the members of the N. S. A. who are financially able to meet their obligations, he simply took the principal, and made no charge whatever for the use of his money. Such generosity, such devoted service, and such love for Spiritualism, deserve especial consideration in this convention, and I recommend that the Committee on Resolutions be instructed to report an appropriate recognition of our treasurer's faithful work.

REPORT WORK.

It behooves this convention to place the Spiritualists on record with regard to the leading reform issues of the day. There should be decisive action taken with regard to capital punishment, and I recommend that every delegate be appointed a committee of one to work up public sentiment against the most atrocious relic of barbarism now in existence. Only five states in the Union now prohibit legal murder, viz., Maine, Rhode Island, Michigan, Nevada, and Colorado. Shall we continue to stand alone? Spiritualists! It is for you to give the answer to this important question.

There should also be some strong words uttered with regard to the question of equal and uniform taxation of church and sectarian school property. Every widow's home and poor man's cottage must be taxed, and nearly three billions of dollars in taxes are levied on the churches and sectarian schools, and every free citizen is taxed equally. This is rank injustice, and I recommend that it receive attention in this convention.

Protection for our American youth should also be considered by you. The age of consent agitation should be continued by every Spiritualist until public sentiment is led to demand uniform laws upon this subject, making it impossible for a young girl to legally consent to her own ruin under the age of eighteen years. One state places the age at which legal consent to moral depravity can be granted at seven years.

Some others place this age at ten, twelve, thirteen and fifteen years. Think of it, Spiritualists of the United States! Our laws are so fixed as to make it legally impossible for a boy or girl under twenty-one years of age to make certain business contracts, yet mere children of seven and ten years of age are assumed to be capable of deciding as to the destruction of their bodies and souls. We have been silent too long upon this question, and I recommend earnest, honest work in behalf of our unprotected children on the part of this convention. I refer now to boys as well as girls. Let us endeavor to place the age of consent for the latter at eighteen years, while in behalf of our former, let us seek legislation that will place their male debauchers in prison at hard labor for a temperance question, equal suffrage, social purity, an honest ballot, labor reform, God in the Constitution of the United States, municipal ownership of street railways, gas, water and electric plants, state ownership of all railroads, telephones, telegraph lines, coal, iron and other mines, the adoption of the Initiative and Referendum are citizens of America! The convention should do something to say upon each and every one of them, and I recommend that the Committee on Resolutions be instructed to report to this convention such statements as will express the views of this body and its constituents upon all of these vital issues. Especial emphasis should be laid upon equal suffrage for intelligent men and women, and the value of the Initiative and Referendum.

SPIRITUALISM ABROAD.

Our English brethren held the annual convention of their National Federation at Blackpool in July of this year. With the advice and consent of the board of trustees, Thomas Grimshaw, of St. Louis, Mo., and Mrs. M. E. Cadwallader, of Philadelphia, Pa., were appointed as fraternal delegates from this Association to that convention. They were received with great courtesy, and accorded every attention. Our delegates were commissioned to make a special report at this convention, and will do so later. At this point I desire to call your attention to the fact that an International Congress of Spiritualists will be held in Paris, France, next year, during the World's Fair. I venture to recommend that this Association should be represented there, hence urge you as delegates to take action accordingly.

REVIEW OF THE FIELD.

In studying the results of the year's work in various sections of the nation the friends of organization have no cause for discouragement. Although but fourteen charters have been issued during the year, the societies already connected with the N. S. A. have been brought into closer relations with it, and have, thanks to our secretary, been able to see that the National is their co-laborer and friend—not a drone in the hive of Spiritualism. The extension of interest in psychic science has also aided the N. S. A. as the representative of progressive Spiritualism, and brought some of the ablest minds in America into direct touch with it.

The report of the last convention was carefully edited and published in the form of a neat pamphlet of 168 pages. Unfortunately this report could not be placed on the market early enough in the season to secure a good sale. I consider the reports of our annual conventions of vital importance to our movement and invaluable as historical documents. That they do not find a ready sale is largely the fault of the delegates at each convention. Each and every one could dispose of ten or twelve copies of an effort was but made to do so. I would urge every officer and delegate could well afford to purchase six copies each for their own personal use. I recommend more definite action upon you in connection with the sales of the report, and that the price of the same be fixed at fifteen cents.

The Spiritualist press is entitled to the hearty thanks of the Spiritualists of America for the favors it has so generously extended to the N. S. A. throughout the year. Every letter from the

president and secretary has been cheerfully published without charge, and many timely words of encouragement have been offered by the thoughtful editors. All of our officers feel under special obligations to these men and women of the press, and unite in recommending special recognition of their services. To our faithful friends, John R. Francis of The Progressive Thinker, Thomas G. Newman of The Religious Philosophical Journal, Willard J. Hull of The Light of Truth, Charles W. Newman of The Dawning Light, and D. Lunt and E. M. Carlson of The Medium, Miss Carrie Newman of Nya Tiden, W. W. Gargant of The Evolutionist, W. H. Bach of The Sunflower, Max O. Gentzke of Lichtstrahlen, F. G. Neelin of Cassadagan, and the proprietors of The Banner of Light, I recommend that our incoming secretary be instructed to send special letters of thanks, under the seal of the Association and countersigned by the president.

I congratulate you as delegates, as well as your constituents the Spiritualists of America, upon the fact that the N. S. A. has a stronger hold upon the minds of the masses at the close of the sixth year of its labors than it has enjoyed at any other period in its history. It is the only source of information for our opponents and honest truthseekers, hence it is becoming better known and reliable authority as time rolls on. It has become a paramount necessity to the future growth and permanency of Spiritualism, therefore you as delegates, and the friends you have the honor to represent, should leave no stone unturned in the direction of rendering the N. S. A. a most hearty support. If you will but take the same interest in its welfare as is manifested by your opponents certain success is ahead for the N. S. A.

I must urge you to do the work of this convention yourselves. Consider every measure brought forward, give it your best thought, and do not refer it to the incoming board of trustees, with power to act, and then you never heard of the proposition. Each delegate represents a society, and it is manifestly unjust to your constituents for you to take no interest in the work you were sent here to perform. Study every recommendation, and register your votes upon it in such a way as will show your friends that you have acted for their good in the settlement of every question brought before you.

For the many favors extended to me during the past six years, for the continued bestowal of honors upon me, for the numerous expressions of friendly sympathy and brotherly kindness on the part of the Spiritualists of America, I can only return my sincerest thanks. I am ever your grateful friend, and I extend in full measure to all who have helped to make the work that which it is. I return to your care and keeping the office you have placed in my hands for the past six years, "with malice toward none, with charity for all," and hearty good-will for the cause we love. My last words to you shall be "The National Association now, and the National Association forever!"

All of which is respectfully submitted,
HARRISON D. BARRETT,
President of the National Spiritualists' Association of the United States of America and Dominion of Canada.

Dawbarn's Vibrations.

To the Editor:—I am interested in all that Brother Dawbarn writes. He thinks in accordance with his organism, and apes no one. His writings are highly suggestive and instructive, and whether scientific or not, his thoughts keep things vibrating, and awaken echoes that stir the mental atmosphere and thus evoke truth. I was a little surprised that Brother Dawbarn should have thought my expression, hastily flung out in a running sketch of impressions, as worth his notice; and equally surprised that Brother W. F. Peck should refer to it as "vibratory moonshine" (7) when my "vibratory moonshine" was no semblance or "argu-ment" nor was it intended to have. It was simply an off-hand expression of an estimate, or private opinion, publicly expressed. Another writer, while not accepting Brother Dawbarn's theory, regards my "vibratory moonshine" as rather harsh! I think Mr. Dawbarn understands me better than that. I have known him for twenty years, and he is as independent and high in esteem. He is independent, unique, original, and jolly; social, clean, and manly, and I like him. I feel complimented that he regarded my expression of value received—"vibratory moonshine" worth his notice.

He seems to regard my opinion of his theory as due to the antiquity of my education; for, when I went to school, these newer discoveries in science were not known, and hence, I am behind the times. But I have not yet seen anything in his general and yet so radical in molecular physics, including the correlation and conservation of force, vibratory theories of heat, light, etc., the conversion of molecular into mechanical motions, the relations of energy to motion, etc., are all in familiar correspondence with my habits of thinking. But the assumption that truth so radical in the mind, as to cause a total suspension or annihilation of memory, and the denizens of spiritual spheres forget their own past lives, and all that relates to them, because their vibrations have struck a spiritual cyclone in transit, is, to my understanding "vibratory moonshine." Nevertheless, I am glad Bro. Dawbarn is after the ghosts, and the material fakers, and the "materialists of Godliness" in general, and is trying to solve the problems within the dark horizon that borders this world and echoes the voices of the next. If I ever get the time, when I have the strength, I may write an extended review of this theory of spiritual relationships; and "starting limitations in spirit-return," etc., but not yet.

LEMANO. HOWE.

FOUND OUT.

He stood beside the coffin where
Another was at rest,
And as he lingered, gazing there
Was trouble in his breast.

"I passed him on the way," he said,
"I won the place he sought;
He knew not how I got ahead
Through worth alone, he thought."

"I gave him gifts, I raised him high,
He blessed me from his heart
And, with the world, supposed that
Had played a noble part."

"Yet had he won the place he craved—
That place I won away—
He would have failed therein and
slaved."

On till his dying day.
"But there's a book of records where
The tale is told, unfettered, goes—
The lie I told to win is there,
And now he knows—he knows!"

—S. E. Kiser.

"Success, the Key that Unlocks It." By Nancy McKay Gordon. 45 pages. Paper, 25 cents. For sale at this office.

SELFISH SPIRITUALISTS

Enjoy Themselves and Let the Cause Languish.

To the Editor:—The camp-meeting season having now become a thing of the past it is perhaps quite the proper thing to stop and ask ourselves the question, How shall we continue the good work? I know many Spiritualists who go year after year to camp and spend enough every summer for their own individual pleasure to hire a speaker or medium for three or six months to work in their own home neighborhood. Is this not to a great extent a selfish expenditure? What of the many interested persons in their own towns who are too poor in this world's goods to be able to attend the camps, who are compelled by the competitive system under which we live to labor from early morn till late every night to keep body and soul together?

How much good have all these thousands derived from the camps? Would it not be better for our wealthy Spiritualists to think more of those unfortunate brothers and sisters who cannot afford to attend camp and further more would it be better to sow some spiritual seed in all our towns—yes, and even country school districts, instead of sowing so much in one place as we do at our camp-meetings?

A few days ago we came in contact with a wealthy man who had spent some three hundred dollars this summer, (so he said, at least) in providing for his own spiritual nature, yet this man had not a dollar to spare in getting the enlightening of the public in the enlightenment of Spiritualism. He was not asked to pay a large sum for a course of lectures, but simply to have one or two meetings, a speaker and medium having occasion to pass through his town and who wished to mutually benefit the cause and themselves.

What of all the mediums who have helped to make the camps a success? Are the great majority of them to be laid on the shelf to rot during the winter season, are they to look back with disgust to the time when they started in the work because of the injustice and indifference of those who represent our cause in their respective localities or shall they be kept busily employed during the winter when they need support as well as in the summer. After a good deal of traveling up and down through the country, we are forced to one of two conclusions, either Spiritualists as a class are too selfish or they are too cowardly to make a move in their own localities. Of course there are honorable exceptions, there are those who realize that to be true Spiritualists they must be willing to deny themselves for the good of others, they must be willing to make sacrifice that the good seed may be sown and stand ready to help those who are actively engaged in educating mortals who have so long been kept in darkness by theological professors.

Each individual Spiritualist must answer these questions sooner or later. Have we done our whole duty in this matter? Are we uselessly working for truth at home as well as in the camp-meeting? Are we doing all we can to assist our speakers and mediums in their work? Let the coming winter demonstrate that we are not so afraid to demonstrate a revival of enthusiasm at home; let societies be organized everywhere and every available worker who is honest and capable be kept busily employed.

A WORKER.

Declaration of Principles.

Since the beginning of the discussion among Spiritualists as to the necessity of adopting a "Declaration of Principles," I have been anxious to hear from that profound thinker and philosopher, J. S. Loveland, and the result of his much delayed declaration published September 9. How rational and sensible, compared with the orthodox, is his conception of the Infinite. Yet there will probably be more cavil and discussion at the National Convention about God, than anything else. We must agree with him or declare that the finite cannot comprehend the Infinite, therefore, we know nothing about God, and leave people to believe as they please.

With one correction, Prof. Loveland's declaration is eminently worthy of adoption. If Spiritualism is the philosophy of life, and "embraces all principles and questions involving human relations and destiny," it also includes woman, and no declaration of principles should ever be adopted by Spiritualists that does not positively and emphatically endorse woman's rights. It is not enough that we believe in the equality of the sexes and practice what we preach as exemplified in our work and on the rostrum, we should proclaim it to the world; not by implication, we have had enough of that in other systems, but in language clear and unmistakable that we champion the cause of woman. By contrasting our teachings on this point with orthodox, which has cursed and blighted the life of woman, let us make the church ashamed of itself.

This is a question of vital importance and deeply concerns the welfare and happiness of humanity here and hereafter; and not to recognize this fact would be one of the greatest mistakes that we could possibly commit.

JOSEPHINE NORRIS.

Lamar, Mo.

IF A MAN DIE, SHALL HE LIVE AGAIN?

Tell me, ye wise ones, ye who say,
"The life ends all;
That, when the heart is stilled, kind
nature spreads a pall
Above the cold dead things, to hide
them from our view
Forevermore." Pray tell me if it is not
true,
That nature folds her treasures closely
to her breast
In winter stern and cold, that they may
sleep and rest.

And, with the springtime comes to
quicken them once more,
Do they not bloom again in beauty as
before?

Doth not all nature teach that after
death comes life
Renewed; that, after all this turmoil,
pain and strife
Is o'er, comes victory? Ah, yes; we
live again
In purer, brighter clime, or earth-life
would be vain.

We lie down to sleep, the spirit takes
its flight
Freed from its cumbrous clay, to realms
of living light;
For so-called death is but new birth,
and we shall be
Clothed with unending life, with im-
mortality.

MARY E. VAN HORN.

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Among these were a few who had, for a number of years, been suffering with Chronic Rheumatism, who had piloted themselves around on Crutches. They came to my office without Crutches and told me they were perfectly Well. They give all the credit to "5 DROPS" and to "5 Drop" Plasters and this is their testimony to the Swanson Rheumatic Cure Company for their kind and generous way in which they are placing these Wonderful Remedies among suffering humanity, which they told me to write to the Company as an acknowledgment.

As I have seen the Curative Power of "5 DROPS" and "5 Drop" Plasters, in a great many instances, I can truly recommend them and also that the firm is perfectly honest and reliable to deal with.

C. A. JACKSON, Physician and Surgeon, Kearney, Neb., Aug. 29, 1899.

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We no more think of denying these historic facts than we do of blaming the Holy Ghost and the princes the church for what they have thought fit to do. Every one should read this work. Paper, 800 pages. It will be sent, postpaid, for fifty cents. For sale in this office.

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"Truth Wears No Mask."--Spiritualism Needs No Creed, No Fetters; Only Freedom.

VOL. 20

CHICAGO, ILLINOIS, SATURDAY, OCT. 14, 1899.

NO. 516

The Progressive Thinker's Symposium.

Wide Diversity of Opinions, and Remarks That Are Spicy and Decidedly Interesting.

And All About The National Spiritualists' Association--Prominent Spiritualists Freely Express Their Views, Pro and Con.

IDEAS AND AIMS.

Union for Good Work Is Strength.

IS A NATIONAL SPIRITUAL ASSOCIATION HELPFUL?--YES.

Union for good work is strength; without it a multitude only makes the rope of sand bigger. Choose trusty officers, and trust them. Make National meetings for business and spiritual education few and excellent. Might not once in two years be best? The General Conference of the great Methodist Church meets every four years; all are satisfied. At least ten thousand dollars for yearly use; put it in the hands of your committee, to spend as they deem best, and let no after-crop of jangling disputes spring up. If we lack wisdom to see our great work well done, in peace and good will, we can go home and learn business sense and gain deeper spirituality.

STATEMENT OF VIEWS.

Immortality--Spiritualism--Psychical Science: "The deepest proof of our immortality is the fact that the soul teaches--the 'voice within' saying:--'Man, thou shalt never die!'"
The world-wide facts of spirit presence and power, through mediums or psychics and otherwise, and in the relations of psychical science, proofs of the interior faculties reaching beyond the external senses to a far wider realm of spiritual life, blend to confirm and verify the soul's intuitive belief, and to give fuller proofs of a future life, and of the sacred truth of spirit return.
In this last and ripest of the ages these rich experiences come to us more than ever; prophetic of a divine philosophy, a natural religion, a spiritualized science. To study these facts and know more of their meaning, is the leading object of our association.

THE GOD-IDEA

is wide-spread and permanent, coming down to us from many lands and ages, and growing with the higher life and mental and spiritual culture and freedom of man, as though it were native and intuitive in the soul. Blot it out of our spiritual horizon and the light would grow dim and the air thin and cold in many a life.

Philosophy says: "God is the original life and force of all things."
Voltaire, branded as an infidel, said: "Cultivate virtue, be beneficent, regard all superstition with horror or pity; but adore with me the design manifest in all nature, and consequently the Author of that design. Superstition has been cruel, not true religion. To be a disciple of God is to announce him as of a more heart and an unalterable will. Superstition is the most cruel enemy of the adoration due to the Supreme Being."

In past years, in the annual statement of views by this association, substantially what follows will be found: "We believe this world, and all worlds of men and angels, to be under the creative power and unitive design of a Supreme and Infinite Spirit."

The sainted Mary F. Davis, William Denton, Epes Sargent, the gifted Selden J. Finney, and other Spiritual pioneers whom I well knew, had like opinions. The God-idea is higher than of old, for the Spiritualists need to gain still larger conceptions. To cast aside this precious idea would drift us toward Materialism, the opposite of Spiritualism. The rights and conclusions of the sincere Materialist are to be respected, but his philosophy is not ours. We should be with him in all reforms, not in any impossible effort to unite contradictions in theory. There we may give fair hearing but part in peace.

In the great reforms that bless our age--wise movements for arbitration as an end to bloody wars; for the uprising of the world's womanhood; for justice between employer and employed; for temperance--with a pure and sound body, fit to serve a healthy soul in mind. For all that uplifts man and woman and sanctifies motherhood we must try to see and to do our duty.

CHARACTER THE ONE THING NEEDED.

For the sound and self-poled judgment--the friendly spirit, the daily life of wisdom. "With malice toward none and charity to all," the converging of many safe and useful paths into one personality which we name Character, and without which all professions of creed, however wise, have small weight. It is our only test.

Whoever is of sound character and earnest purpose will not be bound to assent to one-sidedness, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lumney (venue of Watseka, Ill.), and Mary Reynolds of Vernal County, Pa. For sale at this office. Price 15 cents.

WISELY SUGGESTIVE

Thoughts on the N. S. A. and What It Should Do.

MANY SHADES OF OPINION AND DIFFERENT PHASES OF BELIEF.

The annual meeting of the National Spiritualist Association approaches, and a few thoughts on the Association and its work may not be amiss. The great thing we lack is wisdom. I was right when he said, "The children of this world are wiser in their generation than the children of light." I am sure that there is a desire among Spiritualists generally to do the right thing. Spiritualism is as yet in a crude state; many Spiritualists have thought that if we are ever to be organized the spirits are to do the work, and consequently have not studied organization nor its work.

Spiritualists have come from all the churches and all the isms in the land, and each one of them having brought his idiosyncrasies with him, it could be otherwise than that there would not be almost as many different shades of opinion on the various side issues which come to the front as there are Spiritualists. The result would naturally be that, if we have an organization with any kind of a creed in it except the fundamental doctrines we are here to maintain we will require not less than a dozen organizations to cover the different phases of belief in our ranks.

When Christians all center in one idea, that is, Jesus lived and taught in Palestine near two thousand years ago, they get along gloriously; when they get beyond that one plank in their platform, then theological hair-splitting and divisions are the result. Then sects multiply with creeds as thoroughly confounded as were the tongues of those of that ancient Babel who intended to go to heaven on the tower which they themselves had built.

Should a declaration of principles seem to be necessary, it would declare nothing more than what is universally believed among Spiritualists.

Such a declaration should confine itself to the ideas of continuity of life; spirit communion; that as we sow here, so shall we reap in the next stage of existence; that happiness here and hereafter depends wholly upon our acts; that man has within him here that which, if cultivated will enable him to overcome every evil habit; that actions grow out of thoughts, therefore we should labor to have to store the mind with good, be-voiced thoughts, etc. etc.
A National organization, as a matter of fact, should grow out of state organizations, and state organizations should grow out of local societies. The desire for the co-operation of local societies should lead to district or state organizations; the desire for the union and co-operation of state organizations should lead to a national organization.

The National organization should never attempt to do what can be done by state organizations, and state organizations should never do what local societies can do. The state associations should carry out the united wish of local societies within its jurisdiction; and the National Association should carry out the wishes of the several state associations. Under the circumstances in the forming of our National Association this could not be done.

I do not remember how many state associations existed at the time of the formation of the National, but I know there were but few. I do know that the National Association has been the cause of several states organizing state associations.

That our National Association has made mistakes there is no doubt; better move and make mistakes than not to move at all. These mistakes have grown out of the lack of experience of those who tried to do something. These mistakes it is hoped, will be our teachers.

Let us at our approaching convention cut all work out from the National Association that can be done either by local societies or state associations, and thus limit the expense of the National Association to the smallest amount commensurate with the good of Spiritualism. I would say cut off all delegates except from state associations; this would enlarge the work of the state associations and save thousands of dollars each year in the expenses of delegates alone.

In this way each state would become acquainted with the work done and the methods adopted in other states, and all could learn from the wisdom of each state. Thus I think Spiritualism would grow more rapidly and more healthfully than it does under the present regime.

MOSES HULL.

THE HIGHER KINSHIP.

The Pure Truth Is Not for a Slave.

THE LEGITIMATE PURPOSE OF ORGANIZATION.

It is proposed to bottle up Spiritualism in a creed--to found a new religion; and the story of human progress is of reason breaking religious chains--of strong men shattering creeds. A great ancient seer said: "I will write my laws in the winds and hearts of men." This was his style of announcing that enlightened men would view natural desire as expressing the will of the Eternal--its gratification logically the true worship; regard "happiness as the only god, humanity the only religion, love the only priest." Another great seer looking down the ages said of the New Jerusalem, "I saw no temple therein," his style of declaring that knowledge would obliterate religion. Creeds, by ingenious statements about what we know nothing and therefore cannot deny, are used like the wooden horse of Troy to have us admit ideas that overthrow reason; and we have been confounding religion with knowledge of the spirit life when it has opposed this as it has knowledge of astronomy, geology, anatomy. Idolatry, superstition, religion are triplets born of "mystery the mother of all abominations" the religion of one age being exalted to the position of deity in the next. We regard spirits as fellow beings, and intercourse subject to natural law, we have no further need of priestly regulations and ordinations to control our advances. As for telling us what is good, we have the bible of human nature with instructions for every hour and every environment. There is but one permanent moral law--the "new commandment" of Jesus--the law of love.

There is a kinship higher than the caste of traditional, commercial, fashionable, educational equality, which attracts the high to the low, the learned to the unlearned, Jesus to the Magdalene, and every soul is ordained by the Eternal with a message for those susceptible to this attraction; and "creeds of noise and din" prevent his sheep hearing his voice. You think you must have a creed to give the world notice that you are another order than wicked Bill Smith. The twentieth century is not going to decide by your creed whether it be a great moral chasm or a little mud-puddle separates. But if there be a genuine antipathy you should consider that the history of creedal authority is of organized opposition to that spiritual affinity or repulsion by establishing a spurious respectability and a brotherhood exclusive, intolerant, inexpressive, on superficialities. And as for a true sensitive who soars above the superficial, you may induce him to sign but cannot bind him with your creed. "Will a courier of the sun work softly in the harness of a drayhorse?" No; gentle reader, none but "me and you" are wise enough to formulate a creed for modern Spiritualism, and they will not let us. So we better allow

"Each for the joy of working, And each in his separate star, To paint the thing as he sees it, For the God of things as they are."

"From the days of John the Baptist until now the kingdom of heaven suffereth violence" and spirits are constrained to authorize every conceivable doctrine regarding both the life which now is and that which is to come. The partially developed sensitive has been surrounded with psychological influences that compel a revelation agreeing with the settled convictions of the subjecting "circle," describing a heaven for such and a hell of some kind for the disbeliever. As the human being is seldom a liar from choice, the cause of these contradictions regarding what must be obvious to every intelligent spirit lies in defective mediumship. The legitimate purpose of association after the great one of social contact, rubbing the exercises of each other, is in considering how to secure our sensitives from the influences that disturb and distort, so that we get clearer revelations. Let me suggest that we carefully avoid the unnatural forced development of a sensitive deprived of liberty and subjected in contempt of natural desire to artificial rules of diet, exercise or amusement, as in the art magic of other days; for the pure truth is not for a slave but for a son, and the true sensitive's cry is ever "give me liberty or give me death."

J. T. MACDONALD, Vancouver, B. C.

"Encyclopedia of Biblical Spiritualism; or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

Notice to Delegates to the N. S. A. Convention.

In passing over two or more railroads to the convention, be sure and ask for receipts for the full fare paid going over each road, as tickets will only be issued locally by each company. Station agents have blank forms which they will fill out as receipts for full fare paid, on application.

MARY T. LONGLEY, Secretary N. S. A.

The Provinces of Nature.

As every critical mind knows, there are various provinces connected with Nature. That which produces a maple tree will never evolve a hemlock. That which produces a rose will never evolve a lily. That which produces a mouse will never evolve a monkey. These various provinces are in number beyond the comprehension of man. But there is one especial important province of Nature--that law which enables a spirit to converse with mortals. It is not a monopoly. It was partially understood in ancient times. All nations and tribes of people realize in a measure its existence. All religious sects to a certain degree are founded on this law. Primitive Christianity is permeated with its results. The National Spiritualist Association has no monopoly of this law. Joan d'Arc was the recipient of its workings in days long past. All the Apostles as well as Jesus knew of its existence. To found a religion, a creed, a sect, or a God, on the fact that one of the provinces of Nature embraces Spiritualism, and through the action of its law spirits communicate with mortals, outrages common sense and develops a superstition not in harmony with the present age. Intercourse with spirits is a fact in Nature--consummated through one of Nature's laws--that and nothing else--and should be treated like all other facts in that realm, in a scientific way only. We use the term Nature as all-embracing, both in the Material and Spiritual realms. As the discovery of the fact that electricity can convey a message through a wire, or through the atmosphere alone, knocked into oblivion many preconceived theories, so has the discovery of a law in Nature, through the instrumentality of which a spirit can converse with mortals, resulted in destroying a literal sulphurous hell, and will eventually succeed in demolishing all the orthodox sects and creeds; it will, too, destroy all their Gods, no two of which are exactly alike, hence it will dissipate their multifarious religions, relegating them to the realms of myth. Such being the case, would it not be exceedingly foolish for the N. S. A. to formulate a creed, a religion, a God, on the fact that a natural law exists, through which spirits can converse with mortals? Such appears to be the case to one who has been a Spiritualist for forty years, and who subscribes himself

THE MAN ABOUT TOWN.

A GREAT EVENT!

THE SEVENTH ANNUAL CONVENTION

OF THE

Nat'l Spiritualists Association

Of the United States of America and Canada, Will Be Held in

America Auditorium Hall, 77-79 31st St., Chicago,

October 17, 18, 19 and 20--Business Sessions at 10 a. m. and 2 p. m. Each Day.

Important business of interest to every Spiritualist will be presented for action before these gatherings.

At 7.30 each evening grand public meetings with addresses, spirit communications, music, etc., etc.

A large number of the most gifted lecturers and mediums will be present and participate in these exercises.

All Spiritualists in the United States and Canada are invited to be present.

A FACT, NOT A BELIEF.

Facts and Philosophy Need No Creedal Laws.

WHAT THE PEOPLE ARE SAYING.

Are the Spiritualists of this country prepared to act for the best interests of our philosophy at the forthcoming meeting of the National Spiritualist Association? This association has had six years in which to demonstrate its right to ask for the support of Spiritualists--to show what it could do; and should now be prepared to demonstrate whether it has existed for the benefit of Spiritualists or Spiritualism; whether it has promoted the interest of a few or many, or whether its efforts have resulted in the advancement of the cause; whether or not it has determined and collected any new facts, and what deductions it has made therefrom.

What laws and principles has it discovered and formulated, if any? In other words, what has it done towards correcting the old forms or methods of theological thought that have always stood in the way of all progress, and especially of our philosophy? What has it done towards placing this philosophy--a philosophy that covers the entire field of thought and deity force--among the classified and established theories of the ages?

At its organization much was expected of it. Organizations are supposed to be for the mutual benefit of their members, or the promotion, advancement and establishment of some cause. Those who took part in the formation of this organization were told it was for the advancement of the cause and for business purposes. Just what the business was to be, and what promotion and advancement was intended, did not appear until after the election of its officers and directors. Then some of the most active and influential members withdrew from the convention. Some of these became open, active opponents of the association, while others who were equally as dissatisfied preferred to give it a chance, to see what it could do, as it had, by careful management, narrowly escaped formulating a creed. Many will remember this little bit of history.

The association did not, however, lack for able and eloquent advocates, and, for six years, those organizers and canvassers have traveled over the country forming and taxing its sub-societies for support. The number of its members do not, however, compare favorably with the large number of Spiritualists who do not affiliate with the National Association and its sub-societies. Why? What is the consensus of opinion on the necessity for this organization? Spiritualism is that peculiar religion, or code of ethics, each one forms for one's self upon a fact in nature--the belief, which must be enforced by a creed and an organization with laws and penalties, the usual concomitants of all organizations.

The deductions from this fact in nature, concisely stated as the "continuity of life and spirit communion," and its many correlated facts, form a philosophy which needs no creedal laws for its protection and advancement. The facts themselves certainly do not require any, neither do those who are engaged in honestly demonstrating these facts.

Therefore, if those personally, or otherwise, interested in the present National Association contemplate the adoption of a creed, be the creed a positive statement of belief or a negative creed, with or without a demonstration of their verities, then I can see a necessity for organization; or, if there are any considerable number engaged in the work, who need the indorsement, assistance or protection of an organization in order to hold the positions to which they aspire before the public, then organization will be performing one of its legitimate functions if exercised for these people--and will be a necessity--for such workers, not for others. Organization without rules, laws, and membership, with penalties and power to expel or drop its members, will not be effective. You cannot expel one from the philosophy or a knowledge of the facts from which it is deduced, neither do those having knowledge of these facts require organization.

The day is passed in this country when the demonstrators of a fact, even though it undermine the foundations of ecclesiastical dogmas, must organize for protection. No other facts in nature and none of the philosophies deduced from facts, require organization for their demonstration, advancement or protection. They take care of themselves, without specially appointed guardians or paid oracles. As well or guard for the advancement of some favorite mathematical theorem.

If the National Association has been of any benefit to its sub-societies, or to its officers and members, there cannot be any objection to their continuing it for their own benefit, but if it cannot show that it has done something outside of these things, it cannot expect any large number of Spiritualists will come to its support, or depend upon it for direction, or look to it for authority upon disputed points.

What position shall Spiritualists take? Possibly The Progressive Thinker can answer for those who have achieved success are best qualified to advise.

In discussing this question with representative Spiritualists who do not belong to our societies, many have taken the grounds that our Spiritual press and the writers of our Spiritual books are doing more for the cause than can be accomplished by any organization, which must necessarily represent the thought and methods of the few who manage and control it. That our many camp-meeting associations, together with our newspapers and many books, are all that the cause needs--all that the advocates of our philosophy require; and are all the tax that it will sustain. These comments may not be acceptable to many, they may not even be appropriate. They are, however, "what the people are saying," and it may be well for those who assemble as

representatives of our philosophy to push their heads up into the periphery of public thought, wherein may be found guidance to success for their undertakings. Without wishing to advise or seemingly to direct, I am very truly yours,

MRS. MAUD LORD DRAKE, Cripple Creek, Colo.

A BUSINESS BASIS.

For Humanitarian Purposes Only.

RANDOM THOUGHTS ON SPIRITUALISM AND ORGANIZATION.

The phenomena of Spiritualism have demonstrated to me the fact of immortal life and made plain the truths of the Bible, and proven them true. It has also confirmed the truths of psychological science, and demonstrated the mystery of life and death.

These facts have given me a philosophy of life that is more reliable, more beautiful than any other that has ever come to my comprehension or understanding.

It has given me courage, hope and strength to live, toil and suffer for others. These facts have also given me the highest conception of religion, the true idea of the fatherhood of God, and the brotherhood of man. They have revealed to me the glories and possibilities of the religious nature of man, and the necessity of daily controlling and cultivating the same. All that is grand, beautiful and sacred in other and past religions have been made to me more beautiful, sacred and grand, so while this law of nature, these phenomena of spiritism have thus blessed me in lifting me away from all superstitions and traditions of the past, there are many it seems to lead to materialistic thought and darkest kind of mysticism and a blind devotion to spiritism and its bigotry and slavery of reason.

Reason, free and untrammelled is man's only salvation from the woes, fetters, burdens and wrongs of life. It is reason's golden orb illumined by Divinity's heavenly vision that has lifted man in all ages away from the slavery of creeds and dogmas, into the birthright of joy, happiness and success. It is reason that has pushed forward the march of human progress in every development of civilization. With these facts before us, well may the question be asked, "Can Spiritualists organize successfully on a business basis?"

Organization is necessary to success in all things, yet as soon as a creed is formed the more voluminous the creed, the more you limit the number who will become adherents to the same, so I see only one method of organization, and that is upon a business basis, and for humanitarian work and progress.

A. B. SPINNEY, Reed City, Mich.

ELIMINATE

The Spirit of Commercialism in Spiritualism.

PLACE THE MOVEMENT UPON A FREE BASIS.

In a late issue of The Progressive Thinker I note an article upon frauds in our ranks, by E. W. Gould, and asking--What shall we do?

Eliminate the spirit of commercialism in Spiritualism, and fraud is done. Place the movement upon a free basis as possible, or at least within the bounds of a common honesty, and you remove the opportunities and temptations that have been introduced by some of our leaders. No one may have been compelled to such overcharges, but it opened the way for the unprincipled to steal the lives of heaven in which to serve themselves. When a speaker charges from fifty to one hundred dollars for two days, or even a week's work, it comes dangerously near the exacting terms of capitalism. The members of a certain association were taxed seven dollars apiece to pay one speaker for two or three lectures; and these exorbitant charges, like taxes, often fall upon those the least able to bear them. Indeed, as in this case, some could not pay the levy, for work was scarce, or not to be had at all.

When a camp management charges two dollars a week for a small bedroom, three dollars a week for board, ten cents a day tax for being on the grounds, the whole, with incidentals, footing up to between thirty and forty dollars, why the masses cannot afford it, and must forego an outing in camp. Twenty-five cents isn't much for a bed, but it is often cents more than it is worth. One dollar for a reading, or delineation, one dollar for a materialization seance, are almost prohibitive, and if the necessity exists, all along the line, for such overcharges, more's the pity for the advancement of Spiritualism. Under such conditions it must ever be an exclusive, and never a universal religion.

There is, everywhere, a deep distrust of the creeds and teachings of the church, and a corresponding eagerness to know the truth, beyond any doubt or cavil, but at the very outset in their search they are met by charges they cannot well afford to pay, and more than gives the suspicion that all are working for money.

The N. S. A. in its coming convention cannot take up a question more vital to the rapid advancement of Spiritualism than this very one--Shall it be placed upon as nearly a free basis as possible, or shall it be used, more and more, for commercial and speculative purposes? Flint, Ind.

MARY W. BARR. "The Dead Man's Message," an occult romance by Florence Maryarr. The author's wide experience in Spiritualism and her study of occult science, have prepared her to write this romance, which will be found laden with gem-picked up in the course of her investigation and studies. Cloth \$1. For sale at this office.

SPIRITUALISM A FORCE To Condemn Is Easier Than to Aid.

INCONSISTENT CRITICS OF THE
DUTIES AND POSSIBILITIES
OF SPIRITUALISTS—ORGANIZA-
TION NEEDS—OPPOSERS' FAL-
LACIES.

To suggest organized effort by the Spiritualists, has been for years to cause the angularities of morbid phenomena and rabid latencies of any union that tends toward power, or might cause financial necessities to be opposed. What they are not fitted for, others must be. The rulling Spiritualism has too long held the sway of making a united cause in Spiritualism an impossibility. A great variety of incompetent would-be leaders have prevented competency from assuming effort. With desultory struggles and fluctuating life of ill-begotten and weak local organizations, disgust has reached in an opinion of impossibility. Because of failure to properly organize, the Spiritualist is often concluded it cannot be done.

Just the evidence of intelligent and positive communion with the spirits of earth's denizens who had gone through death's gateway, sped over the world and caused devoted application to discover its truth. It was of vital importance to every mind that had been groping in the dark to discover some way that led to the light of life beyond the gloomy realm of material environment.

Materialism had been dominating the mind and disorganizing systems of thought based upon theory or faith. Human reason saw nothing inconsistent in the desire for positive truth.

The inherent impulse to worship had built systems of ceremonialism based upon fear of an infinite creator and judge, and reason taught its inconsistency. People became stronger and more positive in their philosophy. Thus the "raps" reappeared, and the scientific investigators of occult phenomena were philosophical and self-satisfied, hence the early meetings held by Spiritualists were for the discussion of problems relative to earth and spirit life. The first associations of Spiritualists—indeed until about 1880—there was no thought of placing phenomena upon a lecture platform. There was no development of mediumship for descriptive exercise until the later years. Then came a compilation of platform interests—be it the society and the medium or speaker. People who had a curiosity to "see something" rather than to "know something" flocked to the halls, and meetings became profitable to the speculator in mediumship. The decadence of mental interest ensued with the evolution of physical forces to gratify sense faculties—the philosophy gave way to phenomena, and we are yet in the physical era. Spiritualism rather than the mental, moral and spiritual. This condition arose for all the chaos relative to organizing the cause of Spiritualism; and yet an association of Spiritualists should represent the composite condition of Spiritualism. But it is not the entire compound of conflicting interests that they who are laboring to construct an organized body can hope to harmonize. Because there are so many varied kinds of Spiritualists and interests in Spiritualism, the necessity for an associated body is when you say, Mr. Editor, "that which flows from spirit communion constitutes in all respects the basic structure of Spiritualism." Hold to the statement that it is "spirit communion" we are seeking, more than only "spirit phenomena."

Spirit life has been proven by the "phenomena" of varied character.

The real value of all spirit phenomena is to obtain spirit communion. When convinced of the fact that spirit forces can communicate by the psychic forces of our organisms, and the earth, and thus establish an intellectual rapport, the psychical phases (or non-intellectual) grows to be of lesser importance. We no longer are bothered by the facts of low orders, mentally and morally, in spirit life. We are seeking the more developed; and surely the wisest are not barred where the ignorant and lustre are able to go.

We do not organize our cities and states upon the plane of the types of humanity—but we seek the wisdom of the learned, and we seek the wisdom of the ignorant in subjection. Governments find laws necessary for the evil-doer more than the lover and devotee of right. To organize Spiritualists there must be a domination of the higher types of spiritual men and women who shall hold in subjection the instincts of low humanity to debase God's gifts.

To organize all the heterogeneous mass of scientists, philosophers, occultists, and fanatics, who seek "spirit communion" and spiritual and mental growth, is indeed an impossibility—and no such proposition has ever been made.

The time has come to organize the Spiritualists upon a spiritual basis. There has been no effort to organize Spiritualism! That must ever be beyond our ability to organize—because it represents all truth, all fact, all life, and is organized into Nature's wonderful aggregation. That we must needs differentiate and organized only in their specific relationship. Apply this to some one kind of Spiritualism! Which shall it be? Which one of the varied interests and conditions specified shall it be? For my organization I choose the Spiritualism whose "basic foundation" is simply spirit communion. Have I the right to choose? If so, no one should place a barrier to my choice nor should I try to prevent another or all others from their choice. Thus the only claims of the National Association for existence are those for which it is organized. You cannot condemn it for not taking in all that is labeled Spiritualism, when it has a specific kind of Spiritualism it has organized to develop. You can only condemn it should it not represent a logical or important kind of Spiritualism.

The question then is has the National Association any cardinal principle of value? Do not charge that it has barnacles or deficiencies—for these can be removed or remedied.

If there is any one form of Spiritualism that will bless humanity by an organization to develop it, then it is worthy of our most devoted effort. We need not cumber it with all the unwholesome, ignorant and impractical, for intelligence can surely discover the true, beautiful and good. In this respect, I hold that the National Association has no right to notice fraud or any delinquencies in the name of Spiritualism—for fraud will die its own death and dig its own grave. Truth exerts a master hand to discover its potencies, hence the N. S. A. should give the greatest possible aid and effort to discover the truth. And we sadly need an organization to unfold the greater possibilities of spirit communion, and to assist each earnest soul who is struggling for this great comforter, helper and educator.

What have contradictory spirits to do with the value of an organization of mortals, whose aims are to discover the conditions of spirit life, and benefit by the teachings thereof? They are parts of the whole from whom we have individuality, and the truth of which is important. It is not the spirits we have organized into a body, but the Spiritualists of earth.

The N. S. A. is a human machine created by earth persons for their benefit, and not to dictate to the spirit world, nor in any way create laws therefor. What right of knowledge has any one to say that "contradictions" by spirits should not exist, and can as easily be settled there as we can discover here? The comparison is not logical. You had best prove that earth people can settle the "contradictions" on many simple propositions, as readily. But humanity fails to do so.

Has there ever been a claim that the "philosophy or science" of Spiritualism is based upon anything else than "the laws or methods used by spirits to converse with mortals"? If so I have been a superficial observer. Spiritual philosophy and science are each founded only upon the laws and obedience to law can be the only method by which spirits converse with mortals. No act or force or form can be outside of law. To be above law is an impossibility.

It is to develop a knowledge of law and of facts in life that the Spiritualists need an organized effort to discover. What great forces of the world have been made fruitful of human good without combined effort to develop its power and prevalence? We must wait means to fail to enjoy. We must wait such law as we can obtain, if we fail to labor for acquisition. Plainly, then, we need to acquire more when we make a joint effort.

The business purposes of corporations to develop the telegraph and telephone has no parallel in the virtues of spirit telegraphy and spirit telephoning, except as viewed by the worldly interests of persons who see only a business scheme therein. The need of Spiritualists to organize, and to aid the world of such law as is equal to "stealing the lives of heaven to serve the devil in." Treat the spirit messages as merchandise? No! And yet we need organization in order to protect the "messages" from sordid sale by properly supporting worthy mediums for more perfect possibility.

The teachings of these messages relate to the soul-life, to all that has or can constitute "religion." Religion is not (or should not be) a matter of mere thought, but the material adjuncts of religious institutions. The sermon, the lecture, the message, the spirit manifestation, may each be sold—but the enjoyment and utilization thereof is a question of personal capacity beyond the power of purchase. That which is entirely for earthly comfort or aliment is merchantable and can be controlled by organization for only worldly purposes. Surely, if earth-blessings can be derived from organization (for business purposes), why not equally derive such blessings by organizing to develop the forces that feed and satisfy the soul. To such a need does Spiritualism ask for an organization. It cannot be treated as we use that which relates only to our physical plane of life.

As institutions of learning, music or art, are organized for a specific purpose, so can spiritual truth be made the objective around which can be rallied the allegiance of humanity. We need the institution that spiritually educates, and which perhaps more so as we do the schools for propagation of worldly science and genius.

A scientific proof of continuity in existence is better than all the faiths in immortality. A religion that fails to prove its teachings or creed is worthless beside the one that is based only upon proof. The world has been cursed by false teachings relative to "life beyond the grave." The specific value of Spiritualism is that it proves the exact status of every person in spirit life, and points the way to progress and utility, which are the highest possible means of salvation. Thus Spiritualism is a religion and the Spiritualists can create a church. Because churches have failed in much, it stands not that a church may not succeed in much. If a church is not the highest type of human institutions for spiritual truth and human progress, yet a spiritual church, or even a business organization to develop greater spiritual possibility, is a step in advance.

We need to make advance! None will likely deny that. We cannot advance by only destroying; but must supplant by constructing. We want old systems and superstitions to fade away, and humanity be enlightened in true ways of life. Yet we feel afraid of results as "the burnt child dreads the fire," hence omit all relation thereto instead of making a defense that will protect us whilst we force utility therefrom.

Instead of doing good and endeavor, we are held at last encouragement. One step in advance prepares the way for others to follow. Each philosopher more liberal than his predecessor, causes all the rest to advance; and each church or sect that moves away from the rubbish of the past or tills the fallow ground of fact, creates the impulse to lead all to grander attainments.

We need the Spiritualist organization to lead the hosts of darkened minds to the light of truth. If we must needs rally only one truth and fasten it in the economies of the world, it will be much better than to hold back crying aloud with agony that humanity cannot grasp it all. If we must needs separate into the radical and the conservative Spiritualists, then let it come soon! The conservative should be glad to follow and construct upon the waste places left by the radical pioneer.

We cannot always continue as pioneers. Civilization will sooner or later overtake us. Let us "hew to the line" the best we can and make our roadways straight and evenly graded, that humanity may be blessed by our toil.

Better organize for some good results, rather than in discontent with everything, wait for the progress of time to overwhelm us.

If the N. S. A. does some good, encourage it. Help it. If it has done good—do not do evil—then rally to it. It is the expression of possibility given it—and if defective, we are to blame.

What it should be is for us to create. But in loving dependence to each other, let the will of the majority find its way to harmonious action, whilst the minority ever toils for right and justice. May good prevail and wisdom lead us to the goals of good that humanity shall be blessed by the truths of spirituality founded on the facts of eternity.

G. W. KATES.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. E. Longley. Price, 10c. For sale at this office.

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QUESTIONS OF LIFE.

The years go by and we still have with us the effete National Spiritualists' Association, with fine and expensive offices in Washington, D. C., a president and a secretary drawing good salaries, and a board of trustees, elected by delegates convened at an annual convention held in the great capital of the nation. These conventions can never be said to have represented the Spiritualists of America, but they have been a small Eastern party who have had "go and gri" and have sustained their pet machine for the purpose of personal security and advancement. This is the first time in its history that the convention has been moved from Washington, this is the first time really that the officers will be elected in a manner that can be said to be free from the influence of the "Boss." If ever the theory can be when Spiritualism can never be organized, it surely must be now, and if ever the time came when the office-seeker and the Boss can be killed it is now. Spiritualism is in dire need. It stands awaiting the true leader, the high-gifted leader with that power of utterance and inspiration that can make a cause strong and irresistible. The greatest reform movements of the world have been won by agitation. Spiritualism is hardly a reformatory movement, it is unique, original, it is something entirely new in the world of thought, and it is a new study for a reform. It comes to the world with the facts of spirit return. It starts with the spirit visitor. He is the wonderful stranger who has come to us, he has come to advise and counsel with us, as well as to bring to us the fact of spirit return.

He comes to us as a plain spirit, not a priest, not a pope, not an ordained authority upon lines of creed and dogma; but just a spirit with the insight and vision of an individual domiciled in the sphere of nature a step removed from us.

The inhabitants of the sphere are not alike in mentality nor opinion, they have different views upon all the questions of life. They are all friends of mental freedom.

They have not made in their sphere any organization based upon formula of belief or faith. They have united mental independence with liberty. They have thought out and are still at work thinking out the solution to the vast problems of the universe from their plane and point of view with all the power and force of their higher mental capacity when contrasted with our own.

They have ventured so far as to be able to make the inhabitants of earth understand so much of nature's power and life, so much of nature's laws as to prove to us that there is a life for us following this. This is not yet done to completion, so that we can at all times secure the demands of the fact. They have a dense field of mystery wrapped up in the nature and constitution of mediumship. What a field here for study, discovery and investigation. Then we have the greater subject opened up to us, what is the nature of the spiritual consciousness and life. What are the spirits in their modes of mental action? Are they like us; are they different from us? These questions are all undetermined. They still lie in the domain of the guess. The hands of the speaker have been diligently at work for some time explaining all these vast problems; but as yet the questions are unsolved—in other words we have had hands at work in this field with great diligence, and grand temples of speculation have been built, and set out as the true presentation of the philosophy and science of the spiritual world. But all this is lame and unsatisfactory. The great realm of spirit life is unknown to us, and the great mystery of being and life is no nearer solution than when we began. The faculty of mediumship is so varied and confusing, the inspiration from mediumistic lips so contradictory, that it can be truly said that the spirit world does not help to bring unity out of the present reigning chaos of human thought, but rather, on the contrary, this spiritual world seems to increase the diversity of thought rather than to unify it. Its end seems to be rather to break up all forms of organized thought than to make one organized form of thought.

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Those people can organize themselves into a body of people working together; but they must have a spirit of inspiration in common. What can the Church of Rome amount to if every bishop had the prerogative to expound his own individual speculative thought? Would there be a Church of Rome under such circumstances at all? I venture to say that there would not have come a Church of Rome at all unless the thought had been made a unit. Liberty of thought has been the cause of the disruption of the Christian world. Liberty of thought for the individual will destroy all forms of organization founded upon speculation. Liberty and Christianity cannot live side by side. One must in the end die. Christianity will be the one to die, because science and literature have been born.

We can never be plunged again into a Dark Age. Superstition can never come again, because we have attained mental liberty and the era of a disseminated literature.

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This, also, seems to be equally true of religion.

It is more difficult for man to make a religion than it is to make a philosophy. Religion being entirely founded in the heart of superstition has to grow, and it grows slowly. The authorship of a religion is the work of thousands of co-operative lives living in different generations.

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Exactly so! And just why a successful business man exhibits so little system as a Spiritualist is not quite clear to the average thinker.

Excellent business men become, many times, non-practical and utterly useless in Spiritual organizations, and too often lapse into a state of don't-care-attitude. Many good people habitually attend seances and Spiritualist meetings, but are not only not in favor of organization, but denounce and discourage all organized efforts.

This indifference to the needs of the hour and the many issues that present themselves to the loyal and philanthropic mind, generates a psychological force that is caught up and manipulated by the bigoted and tyrannical element that is never-ceasing in its efforts to crush out all liberty of thought and speech; all progression and advancement, and compel every man to succumb to the ever increasing influence of selfish priestcraft and the political demagogue. It is logically evident that any person who is willing to take advantage of the benefits derived from a "reading" from a spiritual medium or lecture in public or private, and is unwilling to own it or to support any movement that has for its object the protection of such workers in their efforts to promulgate the philosophy and principles as given by them to the world, is not worthy of the respect of any loyal citizen.

The selfish man seeks knowledge of a future life, unobtainable through any other class of people. He receives useful information upon the affairs of life, business, health, and family matters. He is protected by the laws of the land in which he dwells; said laws being enacted as the result of the public opinion that has been formed by the public meetings and gatherings that is proclaimed from the platforms. Liberty of speech; right to live and think; to be control over his own body and mind; to choose the physician most congenial when sick; to educate the children without or with a creedal or vaccination attachment; to talk with disembodied people when or wherever it is desired; to have a voice in the government of the people. All of which privileges cannot be obtained without organized effort. That man is a coward and the vampire who refuses to support that from which he receives benefits.

Men allow their names to remain upon the books of an orthodox church, in whose dogmas they do not believe, and contribute to the support of said church, for the sake of business policy or fear of the tongue of society, and at the same time receiving all the information they ever get relative to the life to come—as well upon business matters, for the smallest sum imaginable—utterly refusing to support a society or public worker beyond the paltry dime or dollar occasionally.

And yet speakers and mediums are expected to be ready to respond at any moment to the call of the public, no matter in what shape or manner the request comes; if it be for a spirit communication or advice on stocks, law suit or a buried treasure, with no protection; no organized system of presenting the truths given; no head; no government. Out upon such lawlessness.

You who can write such scientific essays upon Spiritualism and can talk nothing of and for which you never give, with but few exceptions, a dollar; and are mortally afraid of the discipline that must follow organization, and worry over the danger that is sure to arise from a declaration of principle; you who do not have the slightest idea of the hardships that befall a public medium or the advance agent of any movement; when your hard shell is cracked and you find yourself without a body, you will then perhaps long for an ordinary medium through which to express your remarks, and warnings to your friends, that they may avoid the study atmosphere in which you are dwelling.

Some mediums and speakers there are also, who are willing to appeal to State organizations and the N. S. A. for protection and to obtain half fare rates on the railroads, but during the entire year denounce organization, both State and National.

Order and system seem to affect some as the red rag does a turkey gobbler. Oh, consistency! What a scarce jewel these are!

Organize! and support competent workers only.

Concentrate your forces; and systematize your efforts.

Make plain to the public your policy. Declare your objects and purposes to the world.

Demand respect and attention from the scientific and religious element, show to the business man that you are a useful, practical, philanthropic and progressive citizen.

By the investigation of the overwhelming array of evidence that man never dies, he discovers an incentive to think of his possibilities of soul expansion. The destructive influence of the theological dogma loses its power. The avenues that lead to mental illumination and independent development are innumerable. The hungering and longing after knowledge of "after death" is, in part, answered.

Advantages are given to the world to know that man is immortal, and to solve the problem of life, never was nor never would have been given to the masses without spiritual phenomena.

In order that the explorer of these expansive fields of knowledge may approach any degree of success in his efforts to know instead of guessing, he

KIDNEY TROUBLE. The Most Prevalent, Dangerous and Deceptive Disease.

Thousands Have it and Don't Know It.

Pains and aches come from excess of uric acid in the blood, due to neglected kidney trouble. Kidney trouble causes quick or unsteady heart beats, and makes one feel as though they had heart trouble, because the heart is overworking to pump the thick, kidney, poisoned blood through the veins and arteries.

Soreness or uncomfortable feeling in the back indicates kidney trouble of no small importance.

The passing of scanty or profuse quantities of urine is a warning of kidney trouble. If you want to feel well you can make no mistake by first doctoring your kidneys.

The famous new discovery, Dr. Kilmer's Swamp-Root, is the true specific for kidney, bladder and urinary troubles. It has cured thousands of apparently hopeless cases after all other efforts have failed.

Sold on its merits by all druggists in fifty-cent and one dollar sizes. A sample bottle sent free by mail to any address. Also a book telling all about Swamp-Root and its wonderful cures. When writing, address Dr. Kilmer & Co., Binghamton, N. Y., and mention that you read this generous offer in The Progressive Thinker.

and not permit the officers to regulate our duties to the N. S. A. Let us make them the servants of the cause by a majority expression of our desire and wisdom.

The adoption of a declaration of principles should have cool judgment, and result in as concise a declaration as possible and cover the one claim we make, namely: Spirit life and communion. That is our rallying cry. Let us proclaim it unnumbered by any, load doubtful or ambiguous.

The movable convention is a need to continue—but the headquarters in Washington should be perpetuated and possessed.

The next convention should be in the Middle States, to secure better attendance until strong enough for extreme sections. But the convention in 1900 should be a twentieth century promise and thus be of special interest.

The officers should seek the persons and not the latter the former. We do not want any new luminary upon the spiritual horizon as our standard bearer. We tried that in the seventies and met disaster. We need tried and true public workers for our executive department.

It is true we need people of good business sense, but the business man with no spiritual sense would be worse than the medium who lacks selfish propensities. Business sense is often founded upon selfish and unjust methods. It would be better for us to have spiritual devotion rather than too much, or any, unjust business or parliamentary ability. It seems to me that the Spiritualists who are devoted students and exponents of Spiritualism should be the number from which our officeholders are drawn.

So far, the N. S. A. has had devoted workers of this kind. Let us keep it up! Fill the places, then, with the well-tried who shall be free to be in touch with the people. Let us move forward for spiritual results rather than temporal ones, realizing that thus only will we obtain the essentials.

Let I should be deemed personally ambitious I sign myself

A SPIRITUAL LECTURER.

A QUESTION.

What Have We Gained as a Finality?

HOW LONG SHALL SEEKERS OF BREAD BE OFFERED A STONE?

To the Editor:—Is it pertinent or admissible to ask a question or two of the N. S. A., who have honored Chicago with their annual convention for 1898?

An rightly informed Spiritualist, who has been asked which all its members are requested to seek standing room, is the acknowledgment of belief in the return and power of communication with us, of those who have passed on, and this and this only? Is this enough? For nearly fifty years we have investigated and experimented along that line. What have we gained as a finality? Are we any surer to-day than when the raps first sounded at Hydesville the coming of the Day of Jubilee, of the identity of the fellows at the other end of the topknot?

We have had thousands of communications from the other side of life, good, bad or indifferent. Is there really no method of instruction, by which we may be able to distinguish between the true and false, the worthy and the unworthy? If we only could tell the true gold from the iron pyrites, how many bitter tears or their equivalent we should be saved. Are we as Spiritualists to continue floundering along the paths of darkness and ignorance; or will the N. S. A. make an effort to blaze a path for us along the lines of unfolding? Is it not time that we had some method of deciding not only the genuineness of the message, but also the reliability of the messenger?

Suppose I seek growth, and the certain power knowledge brings, I believe there are thousands in our ranks whose wishes coincide with mine. How long shall we seekers of bread be offered a stone?

We are informed by those who have been close students of all these matters that every human being born of woman holds within itself far more wonderful power than has ever been developed in the seance-room, or under guidance of the so-called "controls." Do our N. S. A. friends know anything about this? Will they impart their knowledge to us, the humble laymen, so we can become adepts instead of mediums? If we are using our own power, all necessary items of detail and advancement will be in our hands all the time. In short, will the N. S. A. tell us how to graduate from the Kindergarten into the Primary School?

And while they are making all things new, can the Association stir up in our hearts a feeling of generous liberality, so that all work of this nature will be more widely and heartily supported?

We need something more to be able to do, than to ask unknown "controls," "What have you for me to-night?" Will the N. S. A. help us on?

W. P. PHELON, M. D.

"The World Beautiful." By Ida M. Tuttle. Most excellent in their high and elevating spirituality. The book is complete in itself. Price, 10c. For sale at this office.

"From Soul to Soul." By Emma Rod Tuttle. Lovers of poetry will find great thought in the poetry of this book. Some of the poems are so sweet and beautiful. Price, 10c. For sale at this office.

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This indifference to the needs of the hour and the many issues that present themselves to the loyal and philanthropic mind, generates a psychological force that is caught up and manipulated by the bigoted and tyrannical element that is never-ceasing in its efforts to crush out all liberty of thought and speech; all progression and advancement, and compel every man to succumb to the ever increasing influence of selfish priestcraft and the political demagogue. It is logically evident that any person who is willing to take advantage of the benefits derived from a "reading" from a spiritual medium or lecture in public or private, and is unwilling to own it or to support any movement that has for its object the protection of such workers in their efforts to promulgate the philosophy and principles as given by them to the world, is not worthy of the respect of any loyal citizen.

The selfish man seeks knowledge of a future life, unobtainable through any other class of people. He receives useful information upon the affairs of life, business, health, and family matters. He is protected by the laws of the land in which he dwells; said laws being enacted as the result of the public opinion that has been formed by the public meetings and gatherings that is proclaimed from the platforms. Liberty of speech; right to live and think; to be control over his own body and mind; to choose the physician most congenial when sick; to educate the children without or with a creedal or vaccination attachment; to talk with disembodied people when or wherever it is desired; to have a voice in the government of the people. All of which privileges cannot be obtained without organized effort. That man is a coward and the vampire who refuses to support that from which he receives benefits.

Men allow their names to remain upon the books of an orthodox church, in whose dogmas they do not believe, and contribute to the support of said church, for the sake of business policy or fear of the tongue of society, and at the same time receiving all the information they ever get relative to the life to come—as well upon business matters, for the smallest sum imaginable—utterly refusing to support a society or public worker beyond the paltry dime or dollar occasionally.

And yet speakers and mediums are expected to be ready to respond at any moment to the call of the public, no matter in what shape or manner the request comes; if it be for a spirit communication or advice on stocks, law suit or a buried treasure, with no protection; no organized system of presenting the truths given; no head; no government. Out upon such lawlessness.

You who can write such scientific essays upon Spiritualism and can talk nothing of and for which you never give, with but few exceptions, a dollar; and are mortally afraid of the discipline that must follow organization, and worry over the danger that is sure to arise from a declaration of principle; you who do not have the slightest idea of the hardships that befall a public medium or the advance agent of any movement; when your hard shell is cracked and you find yourself without a body, you will then perhaps long for an ordinary medium through which to express your remarks, and warnings to your friends, that they may avoid the study atmosphere in which you are dwelling.

Some mediums and speakers there are also, who are willing to appeal to State organizations and the N. S. A. for protection and to obtain half fare rates on the railroads, but during the entire year denounce organization, both State and National.

Order and system seem to affect some as the red rag does a turkey gobbler. Oh, consistency! What a scarce jewel these are!

Organize! and support competent workers only.

Concentrate your forces; and systematize your efforts.

Make plain to the public your policy. Declare your objects and purposes to the world.

Demand respect and attention from the scientific and religious element, show to the business man that you are a useful, practical, philanthropic and progressive citizen.

By the investigation of the overwhelming array of evidence that man never dies, he discovers an incentive to think of his possibilities of soul expansion. The destructive influence of the theological dogma loses its power. The avenues that lead to mental illumination and independent development are innumerable. The hungering and longing after knowledge of "after death" is, in part, answered.

Advantages are given to the world to know that man is immortal, and to solve the problem of life, never was nor never would have been given to the masses without spiritual phenomena.

In order that the explorer of these expansive fields of knowledge may approach any degree of success in his efforts to know instead of guessing, he

LIBERTY OF THOUGHT. Can Spiritualism Be Organized Upon the Basis of a Religion?

SPIRITS ARE ALL FRIENDS OF
MENTAL FREEDOM—HAVE DIFFERENT
VIEWS UPON ALL
QUESTIONS OF LIFE.

The years go by and we still have with us the effete National Spiritualists' Association, with fine and expensive offices in Washington, D. C., a president and a secretary drawing good salaries, and a board of trustees, elected by delegates convened at an annual convention held in the great capital of the nation. These conventions can never be said to have represented the Spiritualists of America, but they have been a small Eastern party who have had "go and gri" and have sustained their pet machine for the purpose of personal security and advancement. This is the first time in its history that the convention has been moved from Washington, this is the first time really that the officers will be elected in a manner that can be said to be free from the influence of the "Boss." If ever the theory can be when Spiritualism can never be organized, it surely must be now, and if ever the time came when the office-seeker and the Boss can be killed it is now. Spiritualism is in dire need. It stands awaiting the true leader, the high-gifted leader with that power of utterance and inspiration that can make a cause strong and irresistible. The greatest reform movements of the world have been won by agitation. Spiritualism is hardly a reformatory movement, it is unique, original, it is something entirely new in the world of thought, and it is a new study for a reform. It comes to the world with the facts of spirit return. It starts with the spirit visitor. He is the wonderful stranger who has come to us, he has come to advise and counsel with us, as well as to bring to us the fact of spirit return.

He comes to us as a plain spirit, not a priest, not a pope, not an ordained authority upon lines of creed and dogma; but just a spirit with the insight and vision of an individual domiciled in the sphere of nature a step removed from us.

The inhabitants of the sphere are not alike in mentality nor opinion, they have different views upon all the questions of life. They are all friends of mental freedom.

They have not made in their sphere any organization based upon formula of belief or faith. They have united mental independence with liberty. They have thought out and are still at work thinking out the solution to the vast problems of the universe from their plane and point of view with all the power and force of their higher mental capacity when contrasted with our own.

They have ventured so far as to be able to make the inhabitants of earth understand so much of nature's power and life, so much of nature's laws as to prove to us that there is a life for us following this. This is not yet done to completion, so that we can at all times secure the demands of the fact. They have a dense field of mystery wrapped up in the nature and constitution of mediumship. What a field here for study, discovery and investigation. Then we have the greater subject opened up to us, what is the nature of the spiritual consciousness and life. What are the spirits in their modes of mental action? Are they like us; are they different from us? These questions are all undetermined. They still lie in the domain of the guess. The hands of the speaker have been diligently at work for some time explaining all these vast problems; but as yet the questions are unsolved—in other words we have had hands at work in this field with great diligence, and grand temples of speculation have been built, and set out as the true presentation of the philosophy and science of the spiritual world. But all this is lame and unsatisfactory. The great realm of spirit life is unknown to us, and the great mystery of being and life is no nearer solution than when we began. The faculty of mediumship is so varied and confusing, the inspiration from mediumistic lips so contradictory, that it can be truly said that the spirit world does not help to bring unity out of the present reigning chaos of human thought, but rather, on the contrary, this spiritual world seems to increase the diversity of thought rather than to unify it. Its end seems to be rather to break up all forms of organized thought than to make one organized form of thought.

Let us have it then, where is some truth—some great truth—apparent and self-evident, on which a successful organization can be sustained.

Spiritualism has a divided inspiration, therefore can never be made into a church organization, or into any other form of organization.

Those people can organize themselves into a body of people working together; but they must have a spirit of inspiration in common. What can the Church of Rome amount to if every bishop had the prerogative to expound his own individual speculative thought? Would there be a Church of Rome under such circumstances at all? I venture to say that there would not have come a Church of Rome at all unless the thought had been made a unit. Liberty of thought has been the cause of the disruption of the Christian world. Liberty of thought for the individual will destroy all forms of organization founded upon speculation. Liberty and Christianity cannot live side by side. One must in the end die. Christianity will be the one to die, because science and literature have been born.

We can never be plunged again into a Dark Age. Superstition can never come again, because we have attained mental liberty and the era of a disseminated literature.

Unity of speculative thought can never hold men together.

Philosophies are all doomed to fail. Science is like man, immortal. It does not seem possible that man's capacity to create thought and philosophies of life and nature will ever give out; but that each philosophy will live just for its day and time and no more.

This, also, seems to be equally true of religion.

It is more difficult for man to make a religion than it is to make a philosophy. Religion being entirely founded in the heart of superstition has to grow, and it grows slowly. The authorship of a religion is the work of thousands of co-operative lives living in different generations.

All the religions of the world have come out of the head and heart of man. Religions are the marks and work of the wisdom, virtue and folly of the human race.

When man had no capacity to know the truth, he took refuge in his despair in faith; his hope smoothed the pathway to the grave.

Let me ask you, Spiritualists of America, are we in need of any more religions? If a man wants a religion,

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SATURDAY, OCTOBER 14, 1899.

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Our Symposium.

In pursuance of its customary attitude of an awakener of thought and study, The Progressive Thinker presents this week what may not inaptly be termed a symposium, in which many independent thinkers, each from his individual standpoint, gives free expression to his views.

In this way one may arrive at a fair consensus of opinion as it exists among thinking minds among Spiritualists, concerning the National Association and its work.

As a whole this symposium presents a combination of thoughts and views that may be studied with interest and real profit by our hosts of readers, and more especially by the constituents and official leaders of the organization.

As was to be expected, there is wide diversity of views, ranging from antagonism to all organization to intense partisanship in favor of organization and of the N. S. A. in special.

It will be seen that the matter of a creed or declaration of principles—which to many earnest minds appear as twins, or two names signifying virtually the same thing—excites much attention. There is evidently in the minds of very many Spiritualists a deep-seated antagonism toward anything that may even seem to point to any hampering of fullest freedom of the human mind to think for itself, and reach and hold its own independent, unfettered conclusions upon all matters of philosophy and belief, without let or hindrance from clique, creed, or any outside power or influence whatever.

Spiritualists who have observed the stifling, unprogressive, mind-stunting influence of creeds, articles of faith, statements of doctrine, etc., upon the churches of Christendom, are exceedingly jealous, and rightly so, that nothing of the kind shall ever curse Spiritualism or Spiritualists.

Heresy trials, expulsions and excommunications, because of progression in thought beyond some certain old man-established landmarks of our forefathers, shall never mark the history of Spiritualism, as it has the churches—to their shame, disgrace and weakness in an age of greater enlightenment and freer thought than was known in the former days.

Very much of the open, and latent, opposition or indifference toward the N. S. A. is embodied in this thought and feeling just mentioned, and the N. S. A. may wisely note the fact and give it due weight.

Spiritualists as a body will be free—and it will not be wise nor prudent to forget, overlook or ignore the fact.

It may be said by those who are closely allied to the National Organization that many of those whose views are freely given in this symposium, are not in any way connected with its work. Very true, and that is one reason why their opinions are especially valuable. The "Man About Town," who is a close, careful and critical observer, generally discerns the status of affairs in a clear and lucid manner, and his views are suggestive and valuable. All connected with this symposium are Spiritualists, and are especially interested in promoting the grand truths of our philosophy, and their opinion should have weight with the delegates who come stacked and primed to promote at all hazards the interests of the N. S. A.

It will also be noticed that many are in favor of organization who are radically opposed to a declaration of principles or creed. The principle involved in this consensus of opinion is indicative that Spiritualism is still larger and greater than the N. S. A., which is only part of "one stupendous whole," whose growth is a fixed fact irrespective of the divergence of opinion of those who go to make up its expansive membership.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price, \$1.

A Logical Bedlam.

Whoever was sufficiently interested in the Dreyfus court martial proceedings to read the details from day to day of the trial, with the conflicting opinions of witnesses, inconsistently called evidence, which lately convulsed France and shocked the whole world with the absurdity of the prosecution, must have reached the conclusion of a press correspondent writing from the scene of action, who claimed, "The whole trial was a logical bedlam."

The expression was a happy one, and well illustrated in few words the confusion, fraud and villainy which characterized the entire prosecution.

As the expression rang on the ear it seemed the same words best conveyed to the mind the idea and whole history of that system absurdly called religion which has dominated Western civilization, for 10, these many centuries. Not only are the inconsistent teachings of the system "a logical bedlam," but its history, as told by its own defenders, also resembles the incoherence of the mad house. There is neither harmony nor consistency in dogma, or account of its origin.

The quidnuncs, they who know it all, and abuse others for not adopting their deceptive view of things, make a jumbled presentation of distorted facts when they attempt to vindicate the popular faith.

Where else, other than in a lunatic asylum, could have originated the idea of a child being born of a mortal mother and she a virgin, whose child was sired by God himself, and yet was that identical God? And where else could be born the idea that men have power to crucify a God, and that God, though dead and entombed, yet with the flesh and blood of mortality upon him, rose and floated away in the clouds to heaven—a place just above the earth, the bounds of vision—where he reigned his Father, and, though a son, was that Almighty Father himself? Confusion horribly confounded.

Then, the doctrine of original sin, fall of man, total depravity, and redemption by the sacrifice of a God on a cross, by which the victim of the fall may escape punishment and the miseries of an endless burning hell, conditioned he believes this junior God is in truth the eternal Father, and that that Father in the guise of a Son died at the hands of men, for man's redemption. Certainly, it is the "logic of bedlam!"

Every Christian history down to the beginning of the 15th century, compared with reliable history, is equally confusing and suggestive of having a birth-place in an insane asylum, where disordered brains and shattered intellects preside.

Does Vegetable Life Feel and Think?

It has been maintained in these columns on several occasions that the evidence strongly indicates that vegetable life is only slightly removed from animal life, save that the former has not the power of locomotion, but is tied to the soil from whence it springs. It seems to think, feel and suffer, probably in a less degree than organized flesh, but that these sensations are common to it can scarcely be questioned. Many is the time all have noticed the vine with its tendrils reaching out to some near-by object; while the young tree whose stem is yet elastic, is bent out of its perpendicular to gain freer access to sun and air than it could in the shadow of a tree. The attention of the London Mail was lately directed to the subject, which was followed by this statement copied from its columns:

"A well-known botanist propounds the question, 'Have plants the power of reason or any way of determining what is going on around them?' The question, though he admits it appears rather fantastic, is prompted by observations he made a few weeks ago.

"His daughter was tending a morning glory vine at home, when a delicate tendril reached out toward a nail in the casing. The botanist proceeds: 'She marked the position of the tendril with a pencil on the wood and then shifted the nail about an inch lower. Next day the little feeler had deflected itself very noticeably and was again heading for the nail.'

"The marking and shifting were repeated four or five times, always with the same result, and finally one night the tendril, which had grown considerably, managed to reach the coveted support, and we found it coiled tightly around it."

"Other little experiments of a similar nature are put forward in support of the botanist's theory."

It was urged by a learned writer many years ago, that the probabilities are vegetable life will share with man the pleasures of an immortal existence; that the material body of all life has its counterpart in spirit realm. Whether the suggestion is true or not it is a pleasure to contemplate the continued life as a more beautiful form of this mundane world stripped of its alloy and its shadows.

So the World Wags.

"There is not one man in ten who believes in orthodox religion, and yet there is not one in ten who dares say he doesn't!"—Lawrence (Kans.) Journal.

The way to change this order of things is for the loyal brave to fearlessly express an honest opinion. Doing so others less brave will step to his side. And others will do so as the right strengthens, until a column is formed that will be impregnable to the assaults of Superstition.

Twenty or more years ago Col. Ingersoll said in substance, in a public address, in our hearing:

"do not advise anyone engaged in business, nor any person whose employment may be hazarded by an open expression of his skepticism, to ruin himself, or impoverish his family, by making a public profession of his unbelief. I do propose, however, to be a voice for persons so situated, and I will try and express myself so forcibly that I will not be misunderstood."

And he did, and his fame is world-wide in consequence. His cautionary advice was not as much needed now as then in the great commercial marts, where rural districts superstition is still rampant, and care may be still necessary as regards the avowal of one's religious opinion if not agreeing with the church. Religionists are frequently more violent in the personal abuse of Spiritualists than of even Atheists.

This, probably, for the same reason they are so bitter on the Jews, from whom they claim to have inherited their faith and on which faith they want us to believe they engrafted the teachings of Jesus.

Do the duty which lies nearest thee.—Goethe.

Health and cheerfulness make beauty.—Cervantes.

THE SEASON'S LESSON

Stray Thoughts of Autumn.

Autumn with its winds and its approaching winter casts a gloom over many, but to me its sighing, sweeping winds, its cold and darkening clouds, presents a season of beauty, for by it we come into a change that is as much needed as the warm and gentle sunshine which has but so recently preceded it.

I love the change, although winter in its bleakness, its mounalness of snow in surpassing whiteness 'proves oftentimes an obstacle to many, yet in the spotless grandeur of its glistening snow-banks lies a field of usefulness.

Mother Nature while clothed in the purity of her white dress sleeps beneath its weight, recuperating her forces, in readiness to burst forth anew in the early springtime, benefiting man as he toils here below.

The seasons come and go, and all are filled with grandeur. I love the warm and radiant sunshine, when the birds, caged so sweetly in the branches of the trees and the murmuring brooks as they babble along o'er pebbly beds underneath. I love to view the green and sloping hillsides, to my soul it lends an inspiring of love.

Yet as winter approaches, taking on her gray dress of autumn, the winds sighing and moaning through the trees, how I love it; the sound is wonderful to me, it brings me in touch with those higher forces beyond, uniting my soul in its energies to the ardent ones. It seems in the passing winds angels are speaking. Methinks I can hear them calling:

"Come up higher, ye children of earth; open the door of your souls to divine wisdom and beauty than the mere material dross of earth, lifting your thoughts above its failures, meeting the response of those sweet-voiced messengers who would gladly lift you out of sorrow and despond bringing you into truth and harmony."

"Though your beauty seems frail, swept by the cold winds of earth's stormy waters, look up and see beyond the clouds hanging o'er you, the light that is piercing through to waft the love and wisdom that will bring you out of the tempter's way. Oh, mortals, aspire to that which is noble and grand; though the little perplexities of your lives disturb you, be not tempted by the untrue but ever seek to keep your souls untouched by the hand of impurity, that which causes so much misery in your lives. Seek, finding the beautiful in all things. There is just as much beauty in the sound of the autumn winds as in the radiant sunlight of early spring, if your souls are but attuned to God and Nature, that is when we find things beautiful and are able to feel the grandeur thereof."

Autumn with its rustling leaves, the trees all bare and gray, gives us greater appreciation of the summer time with its growing beauty, and we better realize how grand is nature, and we owe it to ourselves as well as those with whom we are daily associated to make the most of life, to be happy and joyous, noble and true, seeking to banish the selfishness which may be implanted within, striving to live a life of embellishment before the world. Then when the autumn of our lives appears, stripping us of the earthly garment, we may enter that other and fairer country—the change in our lives—as pure and undefiled as nature intended.

MRS. C. C. GILLETTE.

Creeds Perish.

Rev. Frank G. Tyrrell of the First Christian Church, Indiana avenue and Thirtieth street, Chicago, on a recent Sunday morning asked in the theme of his sermon, "Are Creeds Crumbling?" and in answering the query said in part:

It is every day more and more apparent that creeds are waning, while faith is strengthening. A creed is not what I believe, but what I am determined to make you believe; it is an ecclesiastical document, an authoritative statement of faith, made in a term of communion, by which persons and opinions are tested and approved and condemned. Such are the Athanasian creed and the Westminster confession.

A few years ago the great Presbyterian church was agitated over the question of revision. Later men like Brooks and Heber Newton of the Episcopal church were accused of heresy; Professor David Swing was driven out of his church by the proscription and persecution of a creed, but the thinker lives and the creed crumbles.

Such a document destroys freedom of thought. Either the mind must decay like an unused member or the creed. Let creeds and collects go; sweep them to the limbo of forgotten iniquities, but let the mind expand.

Meaner Than the Chinese.

The Jews of New York complain that churches in that city engaged in proselyting, give pennies and worthless picture cards to children, and induce them to have a cross tattooed with India ink on their arms, and are reserving such infamous practices to extend to our expiring faith should have "seconded" tattooed on their foreheads, in letters so distinct that all can read it.

Oh, the Liars!

The New York Truth Seeker of the 30th ult. says:

"A New York man, himself a Free-thinker, but a Roman Catholic antecedent, and family affiliations, informs us that his relatives have been told by the 'fathers' who minister to their 'spiritual needs,' that Col. Ingersoll's last words were a request for a Catholic priest. And the belief that this is true is common among the Romanists of this city."

It may be questioned if it is possible for a priest to tell the truth.

Depends on Chance.

A Mrs. E. Lynn Linton, of England, in an essay on the "Decadence of Knowledge," says it is environment and education that determine religious belief, a fact we all know. "Born in Protestant England, a person believes in the Bible. Born in India, he is a Brahman, with its rigid system of castes. If he be a Turk, Mohammed is the prophet of the one true God. The sentiment with which our early education is surrounded, pure and holy and conducive to good as it may be, is simply accidental, and depends on chance."

Dr. C. E. Watkins.

For the first time last week, we had the pleasure of meeting Dr. C. E. Watkins, whose headquarters are now in Boston, Mass. The Doctor is a genial gentleman, and is the owner of a gold mine in Colorado, from which he expects to evolve millions of dollars, and then do a grand philanthropic work for humanity. He is now making a brief trip to the mine in company with his son.

BY WAY OF SUGGESTION

Does It Apply to Spiritual Things?

SPIRITUALISM LIKE AN ATMOSPHERE PENETRATING EVERYWHERE.

What I shall write on the subject of forming Spiritualists into a sect will be rather in the way of suggestion, and not in the line of argument, or of contention. To spread the knowledge of Spiritual truth among the children of men; to make its phenomena known; to lift the thoughts of the people from the absorption of material affairs up to a higher reality; to a life which shall bear the fruit of everlasting happiness, is a consummation of highest import. Will this mighty truth, which has been dawning on the earth for the last half century, and must ere long effulge in the full glory of noon, be likely to spread more rapidly under the guidance of a separate and independent organization; or, if left to itself, to diffuse, like an atmosphere, penetrating everywhere over the globe? The question is momentous, and likely to engage, on either side, enthusiastic partisans.

All must admit the immense power of organized combination. This is seen where many men combine their means and efforts; and by unity of endeavor and power accomplish results beyond the reach of all the members in their individual capacity.

This is illustrated on a much larger scale where giant corporations unite their energies in a common enterprise—forming trusts, as they are called—and overcoming individual opposition by their gigantic power.

But it may be asked, is not this advantage of assembled forces confined to material operations; to worldly affairs? Does it apply to spiritual things?

Will not a great spiritual truth push its way the better if left free to go whither it will?

If organized into a cult, or sect, will it not be likely to encounter opposition from other cults or sects, which may be jealous of its success?

It is clearly what Swedenborg, one of the greatest and noblest of all time, never contemplated the formation of a church organization, based on the new light which he gave to the world. May it not be doubted whether the formation of the Swedenborgian or New Church has not, by thus inviting the opposition and rivalry of all other denominations, retarded rather than advanced the sphere of the wondrous intelligence which, through the mediumship of the Swedish seer, came to mankind?

Will not the glorious knowledge brought by modern Spiritualism be more likely to float into the open portals of all sanctuaries; penetrate the pews; rise to the altitudes of the pulpits; and insensibly breathe over the congregations; than if they came under the sanction of an organized sect, apparently somewhat hostile to, or rival of, the sects they thus invade? If the organ of combativeness is at all aroused, the doors of the mind are apt to close against the admission of any proposition which would bring the conflict.

Then there is the difficulty of a creed. It is not likely that any Spiritual organization would be content to base itself on the two simple fundamentals of spirit survival, and spirit return. When you go beyond these you are immediately in an open sea; and your vessels are, sailing in every direction, and liable to come in frequent collision.

Nothing is better known among Spiritualists than that men go over to the spirit side just as they are, when the great cause is at issue, and know that they retain their beliefs, their creeds, sometimes for many years. When they return, they tell what they know. The spheres above them are as effectually shut to them, as they are to us yet in the flesh. There is, therefore, great contrariety of opinion brought to mortals from the spirit sphere. It is natural for each one to think that he has received the truth; and he wants that embodied in a creed. I am loyal to my own communications, believing that to be the highest; and am consequently brought into collision on many points, with other Spiritualists, who think as well of their messages as I do of mine. There are many Spiritualists with whom I should not agree; on the question of the personality of Deity; the divinity of Christ; the authenticity of the Scriptures; the re-incarnation of the soul; the efficacy of prayer; the value of faith; and other points; and yet my belief is based on what I have received, through mediumship, from spirits purporting to be, and believed by me to be, of the upper spheres. I acknowledge the same right of belief in those who entertain the same reliance upon their messages that I do on mine. Then how are we to agree upon any creed that goes much beyond the two propositions above mentioned? These two are what make each of us Spiritualists. Beyond that we are free.

Discord or disagreement in our own ranks is a great barrier to the progress of our cause. I often hesitate to send Spiritual papers to those of our kindred, because, in some of their columns there are communications which are contrary to my own, and which, as I think, would be likely to counteract the good which other columns might produce. And these doctrines, appearing in Spiritualistic papers, seem thereby to have the sanction of Spiritualists; and the reader says, "If that is your belief, I'll none of it."

A spiritual organization may be apt to encourage some agents who entertain such "cranky" notions, or, if, from my standpoint, perhaps I am cranky to them—or beliefs which shock the orthodox faith—and all orthodoxy is not bad—and who put forth their individual views in their advocacy; and thus seem to speak under the authority of the organization; trampling on the sacred tenets of their hearers or readers; repelling the really devout, and linking Spiritualism to manifest error. I need not specify names particularly. Perhaps you are far enough to guess what I mean.

It was a favorable remark of Sir Roger de Coverly that "much might be said on both sides." That observation seems especially applicable to the case in hand. I do not pretend to decide which is the strongest. Able pens are marshalled in opposition. May the spirits advocate the right course, and the plan of action pursued which shall best speed amongst all denominations, and all peoples, the certain knowledge of the future life; and of the conditions here, which shall ensure endless happiness hereafter.

LUTHER R. MARSH.

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FOR EXCLUSION.

Let Those Who Do Not Accept Stay Outside.

SHOULD A NATIONAL SPIRITUALIST ASSOCIATION NECESSARILY INCLUDE ALL CLASSES OF PERSONS WHO CLAIM TO BE SPIRITUALISTS?

A recent very elaborate article in "The Progressive Thinker" upon the inconsistency, or the impracticability of attempting to maintain a National organization so many adverse and conflicting elements, if, as are claimed by those who identify themselves as Spiritualists, leads me to these conclusions:

Organization has no special reference to individuals, character, or things. Hence a National Spiritualist organization does not necessarily involve the principles or the theories embraced in its teachings.

If the present National Organization had formulated a constitution, adopted principles and by-laws consistent therewith, there seems good reason why it should not, at its own option, exclude any and all persons whose opinions and teachings do not conform to the constitution it has adopted. Why, because others claiming to be Spiritualists, although teaching and practicing adverse theories, should they become members of a National Organization?

The fact that not all Protestant denominations are orthodox, does not prevent those that are orthodox from organization, nor subject them to classed with those who entertain adverse views. If only one-half the Spiritualists in America decide to organize themselves into a spiritual body, and call that a National Organization, why may they not legitimately do so?

Is there any reason why they should deprive themselves and the world, of the many benefits and blessings of organization, because the other half think differently?

All experience and observation show conclusively the necessity of organization for effective work, in all departments of civil life, and religious teaching. The fact that differences in opinion often exist in the same party or organization does not necessarily disband or destroy the organization, and why should it in a National Spiritual Organization?

In the article above referred to, the writer evidently assumes that in a sect, composed of so many diverse views, composed of the greatest and most valuable teachings imaginable, intermingled with a vast amount of rubbish, the emanations of minds yet steeped in the deepest ignorance, cannot so fraternize and commingle as to become members of one and the same organization.

In this he is evidently right, and if the present National Organization or any other social or religious body of moral reformers attempts to combine and compromise error with truth, vice with virtue, evil with good, they will evidently fail.

But if organization is necessary for success, is there any reason why organization should not be maintained? At this late date it is hardly worth while to contend against organization.

It is only a question of what can be consistently embraced in the articles of confederation. This being granted, the second important query in the article referred to, is settled, viz:

to determine the fact as to whether the National Association, under all the circumstances, has a right to exist, or should exist, or at all hazards must exist, and if so, what are its diversified claims to recognition?

If the National Organization is legitimately formed, and is working under the provisions of its constitution in accordance with the laws of the land, I recognize no reason why it should not exist.

If, in the formation of its constitution, its makers have erred, and have embodied in its provisions, unwise and incongruous matters, and rendered the association nugatory or useless, it should be amended, and made consistent with the object of the organization, as set forth in its constitution.

This may be very easily done, in accordance with the provisions of its present constitution.

There is a diversity of opinion among the friends of the National Association, as to what its legitimate object should be. Some insisting that only business should be considered and transacted by the board of trustees; that an attempt to limit its duties to business alone would lead to complications that would result in inharmonious, with no corresponding benefits. In fact, there is but little that is referred to the National, or that comes under its jurisdiction, that does not partake largely of business. It would be difficult to draw the line satisfactorily, if an attempt was made to make a division between what is business, and what properly belongs to the ethical, social and moral.

Among the more important duties dependent upon a National Organization, is that of raising a revenue to prosecute its missionary labors, and to furnish institutions of learning, whereby those desiring an education in theories taught in Spiritualism, may secure that rare opportunity.

The valuable experience in the six years since the present association was organized has developed its usefulness and opened fields of labor that never could be cultivated except through a National Organization.

The legislation that is frequently necessary, in determining the rights of all organizations, especially if new, or a little out of the old rules can only be secured by National organization and co-operation.

Those that have been careful observers of the moral and religious effect of the moral and religious effect of the world, since the National Spiritualist Organization was formed, have often observed the most beneficial results from its influence upon the religious world. And while the organization has lacked experience, and the necessary means to accomplish great results, there is abundant evidence to show that greater good has resulted to the cause of Spiritualism, in the Christian world, since the formation of the National Organization, than from any other cause.

And there is no evidence to prove that any antagonistic results have occurred to the cause of Spiritualism.

I have so often expressed my views upon organization, and especially of its value to national organization, it will not be expected from me an elaborate argument at this time or place.

In the Banner of Light of September 9 I treated at some length, upon the same subject, National Organization. Those who are interested in this subject (and all Spiritualists should be), may see in that article some additional reasons (not necessary to repeat here) why a national organization is necessary for the well being, the reputation, and the promotion of the great cause of Spiritualism.

While our venerable brother and worthy contemporary, J. S. Loveland, contends there never has been a spiritual organization, much less a national one, according to his definition of the term, I trust he and all those who can

see any good in any kind of organization, will be at the next national convention to be held at Chicago this October, and contribute their observations, wisdom and experience in amending what is known as the present National Spiritualist Association, or in formulating such a one as will promote the cause of Spiritualism, and satisfy its captious friends.

If they fail at this opportunity, they should forever hold their peace. The opinion is gaining ground that the time is not far distant when the teachings and the theories of Spiritualism will have so disseminated themselves throughout the churches that there will no longer exist a necessity for organization by Spiritualists.

However desirable this may be, it is not vital to the present inquiry, but increases the importance of organization, and especially of National organization. It is only through the combined wisdom of such an organization, that the conflicting opinions of the various phases in spiritual development can be harmonized and made more acceptable to those who are seeking only for truth and a consistent religion.

If the time ever comes when a National organization is not an important factor in the promulgation of Spiritualism, it will not be until it becomes the principal religion of the civilized world.

E. W. GOULD.

Washington, D. C.

SPIRIT COMMUNION

The Only Idea Common to All Spiritualists.

IMPRATICABILITY OF A CREED.

The formulating of a creed, or a set of principles on which Spiritualism is to rest, appears to be entirely impractical, for among the millions of adherents to the basic idea of the possibility, of the certainty of communion between those who have entered another stage of being, and those who yet remain on earth, there is every shade of belief all of which claim to be supported by the testimony of deceased spirits.

For instance, where can there be any union in thought and action between those who hold as cardinal the idea of the personality of Jesus Christ, and those who stoutly maintain he is only a myth and never had any existence except in the domain of monkish ignorance and credulous superstition.

So far as needed unity of action to secure success to our cause is concerned it matters not which is true; there is the belief of the other, and only his own in the least. One claims through the evidence of mediums his real existence, while the other as positively declares that spirits who have been long in spirit realms have never found any trace of any such personage. And so of other equally opposing ideas which when brought into contact are equally hostile and irreconcilable.

It would require too much space to name all the different points of belief that are hostile, and in fact there is no need to do so, as every Spiritualist can recall many more if not all.

Have we not now a basis on which to stand, broad and firm, and true, which has made us what we are, a power in the world?

Has not the tiny rap announcing as it did

KINDLY CRITICISM.

The Coming Convention and Its Portent.

MANY GRADES OF SPIRITISM AND SPIRITUALISM.

In the coming work of the N. S. A. at Chicago we as Spiritualists have a great deal to consider; there are many questions of importance, but first of all a large body of our brethren must be awakened from the somnolence of this unfortunate epoch.

There are many kinds of spiritism on earth, one variety amalgamated with idolatry and with a small knowledge of spirit return is called Hinduism, another inoculated with a commonplace worship of the spirits of their ancestors is found with the Chinese, there is spiritism and a license to lust among the Mormons, and so on ad infinitum, ad nauseum. The thinking world has also long since discovered that there are grades of Spiritism and Spiritualism among Spiritualists, and quite naturally being a little particular as to how they are classified, thousands are loitering around our front door yard waiting for this coming N. S. A. and its definition of what Spiritualism really is, to open the way for them to join our forces.

We to-day, if Spiritualists are any criterion of what spiritism means, believe in a God and deny in the same breath that there is a Divine Factor in the universe. We teach charity and cast aspersions on our neighbors; preach harmony, and squabble in the most undignified manner; ask skeptics to give conditions, and never dream that we also need to furnish better conditions, etc., to medial workers. Some of us claim that there is no higher potency in the universe than human souls, for those that are our allies, composed of nature's elements, so must we, the soul or spirit, be individualized from the potentialities of the universal laboratory.

Some of our people never think beyond the one fact of spirit return, and would be utterly at sea in a philosophical discussion of anything excepting that one fact; others still are satisfied that we must pass through many conditions before reaching perfection, but yet another class avers that they don't want to incarnate another time and don't propose to have their religion run on that basis. Others can't see a gem in the old Bible worth stooping to pick up; and we have those who worship Truth, that God-given potency, whether in the Bible, Koran, Talmud, or in the Spiritualism of today. Still others find delight in talking of the Spiritualists of the past, the good, and many deny that it is the good, taught in the days of the past, whether by Hindu, Chinese, Greek, Jew or Christian, be duly credited, and that all the evil of those days also shall be most emphatically pointed out.

We have also a large percentage of Spiritualists who cry out to their lecturers, "Give the other fellow fits!" and who are not satisfied to listen to a thoroughly creditable teacher. This class has no credence in the Spiritualism of the present, but they have a horrible certainty, that the touch of the fakism at our doors threatens to overpower us. Our own doorways should have been cleansed while we have been loafing around with hands in our pockets railing at the Christian churches just across the way; and now that we find we have no beautifully clean spiritual temple to invite our neighbors into, let us define, not a new Spiritualism, but

THE HIGHER SPIRITUALISM, and finish the building of our temple that we may invite in our friends and neighbors from their vile church conditions.

We have one faction—Insular Spiritualists—who deny the prevalence of fraud and license. All a morally careless medial worker has to do is to deliver a few times, garbance and jabber a mind tongue for them to feel positive that they have heard from the seventh heaven. The character of the communication seems to have nothing to do with it. I have often heard these good but thoughtless people remark after having attended a modern sleight-of-hand performance, "Don't you think the spirits helped that man?" Oh, said commentary on our condition. What next will spring up from the unthinking mind.

We have Spiritualists who expect—really expect—ten to fifty full-form materializations from the mediumship of one instrument twice to fifteen times per week for an unlimited number of years, and these dear souls are absolutely horrified when they notice a personation or transfiguration. Others go to a trumpet crier in full hopes of hearing from a dainty daughter, through a geyser in their home which has not been brewed or scoured since it was first brewed; or some expect the father who never drank or smoked to manifest in a circle composed of tobacco chewers and moderate drinkers. Still others expect their spirit friends to communicate through every mental medium in the field, though they, the seekers, do not rare a fig for the media outside of the proof they bring, forgetting that it is only in an atmosphere of loving kindness that mediumship of any phase can thrive; and that loving kindness may oftentimes mean giving the instrument bread and butter, clothing and shelter, freedom from the storms of life and safety for to-morrow. In short, we talk of the need of charity and harmony, and give too little of it; and we ask the skeptic and investigator to give conditions which we as a body of people do not furnish ourselves.

With all of these elements is organization a good thing? Should it be continued, and above all how can it best be continued?

Or must this great truth and series of truths which is the forerunner of coming human justice, which brings absolute knowledge of the continuity of life, be left to languish by the wayside, cast into the hands of the seeker, for its future welfare is the burning question of the hour? Not only is it a question which affects to-day, but to-morrow; future generations yet unborn will

EITHER REJOICE OR SUFFER as a consequence of the work done by Spiritualists at this convention. Oh! to be better, more truthful, freed from bigotry and the fear of death or be as imperfect as we of this nineteenth century, accordingly as Spiritualists work for the higher Spiritualism at this convention of truth-seekers, or loiter in the valleys of lassitude.

Spiritualism depends upon mediumship of the differing phases, both physical and mental, for its proof, and the instructions given through media is but the philosophy. The explanations of life itself and of mediumistic phenomena constitute its science, and the ethical teachings are its religion.

As the foundation of this temple and the pillars which support the structure are mediumistic phenomena, the very first thought should be to take good care of the little band of sensitive whose lives of self-sacrifice and loyalty to their devotion to duty. The second need

is to disseminate our truths. The third is to start in motion the great system of machinery necessary for propaganda. First of all comes our declaration of principles, which is merely a statement of who we are, what we are, where we are going and the reason of our obtruding ourselves upon public notice, and if we want the world's sympathy we must be very careful not to outrage the common sense of the world; for all races, in all climes, all peoples in all lands feel that there is a Divine Essence somewhere which is far superior to mortality, which is omnipresent, though perhaps oftentimes latent, and which is omniscient though many days inert. This sense of a Supreme Presence is so common to be ignored, dear Spiritualist friends, and demands our attention, for too, though reveling in the joy of knowing there is a life beyond, will make

BETTER CITIZENS OF THIS GREAT EARTH COMMONWEALTH

If we reverently look up and out, and within also, to that Wondrous Something which is and has its Existence in every leaflet and grain of sand, in each throb of old ocean, and every ray of light from distant suns, which vibrates within all human beings and radiates from every angel messenger who endeavors to lead us upward.

If our declaration of principles be reverent, and do not savor too much of hydrocephalus, we may expect within the next ten years to hear such men as Minot Savage declare themselves Spiritualists; if we clean our own doorways we may look for the greatest growth in avowed numbers which the world has ever seen.

Societies should have in connection with their usual church services, psychic research stations. We need new buildings unfaded by past ecclesiastical murders of the truth, unstained by public dances, and unpolluted by well-dressed cuspidors, for all our services. In short,

WE NEED OUR OWN SPIRITUALIST CHURCHES,

which in the second story shall give rooms for physical sciences. It has been taught for over fifty years that mediums and spirits need a perfectly clean room to obtain good manifestations for the general public, where the walls should be decorated with beautiful pictures, and flowers and blooming plants adorn the room; good music should aid to bring harmony; ventilation should be sufficient to make good ventilation at least impossible; the medium should be kept under test conditions; the doorkeeper be advised not to admit people until they had bathed and also cleansed their bodies of whisky, tobacco, evil thoughts and passions; and then, with no possibility for deception or for medium-grabbing or the throwing of paraphernalia, at this beautiful shrine of truth grant results might be expected. The ancient Egyptians, and Assyrians, and just these conditions before seeking communion with the higher spirits. Why should not we

BE JUST AS NEARLY CIVILIZED?

Organization is as I have affirmed a necessity for the continuance of the phenomena; and organization under some name is an assured fact for the future, whether that name be Spiritualism, Primitive Christianity, or Naturalism, largely depends upon what we are broad enough to see coming from the other side of the question and brave enough to work for the whole truth instead of only a part of it.

I personally have many times been falsely accused of being opposed to phenomena, though the facts are exactly the opposite, as my many friends among the physical and message media well know. I meet more phenomenal mediums than lecturers quite naturally, and have therefore a larger acquaintance in that direction. I am a phenomenon myself and I prize my gift of tongues, prophecy, my test and message-giving as much as my trance lecturing and improvisations. Through my own experience I aver that Spiritualists require too much spirituality of their honest sensitives, and too little in another sense of the careless ones; the teachers are poorly remunerated. Mediumship through lack of understanding is scarcely bearable to any person not naturally inclined to martyrdom. A large number of the sensitives are next door to privation; the development of medial gifts means years of physical and mental suffering and self-denial; exercise of any phase means the most decided sensitiveness until life is oftentimes unendurable on account of it, and we can count it as a fact that but few investigators or Spiritualists would consent to retain test, physical or intellectual mediumship if they were not so entirely the necessary psychosis, which must be a birthright, but it is the

ABILITY TO BEAR THE BURDEN OF SENSITIVENESS

which must be inherited and cannot be commanded.

Mediumship is a dangerous gift; like any other great development, the possessor never stands still mentally, but either progresses or retrogrades. I have seen a man who had been a mediumship eliminated; we are too young to be so loaded down with fraud and chicanery; how coarse the Euclid Hall and Spirit Robt. G. Ingersoll wretched farce was in New York City. Oh, ye gods and decent people, how disgusting to persons of civilized sensitivities, how the family of the grand agnostic must feel, how the masses who have not yet learned the difference between spiritualism and farce must feel, and still our N. S. A. longer leave our honest workers to be associated in the public mind with such wretched medium-mongers and spook-to-order fakes? Shall our devoted instruments for truth be catalogued before the world with such ruff-ruff? I say no, no; a thousand times no! All that is manly and womanly in us must wake up at these two calls: First, to protect and defend the name of mediumship; second, to prevent swindlers from using the name by which sensitives are designated, by a title which should stand unsullied before the world and denote purity and progress.

Our N. S. A. has been sadly imperfect, but nevertheless that same National has cleared the space and gotten ready to do something better; let us aid it by something practical. The delegates are largely to blame for the mistake to start it with the combined consultation of leading workers. Laymen never yet made a success of any religious or ethical enterprise; direct inspiration from higher realms has made Spiritualism a potency, and

DIRECT INSPIRATION FROM THE SAME SOURCE ALONE

will be wise enough to make it practical and possible as an organization. Let a body of representative mediums be appointed at the next convention to draft a declaration of principles and the thing will be accomplished, and I do not mean occasional mediums, but instead those who have devoted their lives to the propaganda.

Organization is not necessary, say some, yet how quickly these persons would organize to protect their homes and their property from the country. Then why not, dear brother and sister

Spiritualist, organize to protect this truth that it may be kept unpolluted by the money-getter and the pretender, and also to demand and keep our rights of religious liberty?

We never yet as a people have aided financially the poor, the suffering or the unfortunate, except in a few isolated cases where wealthy Aids have proven themselves worthy of the name. True we do not believe in charity; rather would we have industrial justice for all men. In the meantime it looks as though we intended to let those who are suffering from present social conditions starve or suffer at our door without extending a hand to assist them!

Spiritualism teaches the need of organization, the need of charity toward all, the necessity for mediums being provided for the need for better conditions of birth for future generations, the crying necessity for cleanliness and purity in the seance-room, as well as the mere fact of spirit return. To keep up our organization requires a statement of principles, designatory names for workers which cannot be stolen by irresponsible parties, church buildings set aside for the special use of Spiritualists, newspapers and journals well patronized, libraries of liberal books, houses for our indigent and worthy workers, missionaries to reach new localities, schools for the instruction of gifted sensitives, and above all and with it all, an extended hand to all who suffer, all who are ill and poverty-stricken, all who mourn, and all who long to progress. May our N. S. A. take its next step, be the prayer which we should all send heavenward.

CARRIE F. WEATHERFORD.

MISSIONARY WORK.

Make Special Effort in This Way.

FORM CIRCUITS AND SEND OUT SPEAKERS AND MEDIUMS.

It is thought by some people that Spiritualists cannot be organized on account of the diversity of opinion and the different understanding of the facts that Spiritualism presents.

It is true that we cannot organize the different and conflicting opinions and beliefs of Spiritualists, nor can we organize Spiritualism before we mortals have heard of it. It is a fact in nature, or contains many natural facts. But we can organize Spiritualists for business purposes and on business principles, "for business only," and by so doing we will greatly facilitate conditions and hasten the time when all shall know of the beautiful reality of our "heaven revealed" philosophy.

We should organize so that our purpose and that purpose should be clearly stated, and that the world may know what we stand for. The telephone companies are organized to build lines and to manufacture instruments through which the messages are transmitted. Let us organize to educate and develop our instruments through which the spirit messages are given.

The telephone companies organize to secure the right of way, to clear the way through forests, swamps, over hills and mountains and to span oceans with cables to transmit messages from one country to another, from one people to another.

Let us organize to secure the right of way, to clear away the forest of superstition, to drain the swamps of ignorance, to span the oceans of doubt and agnosticism, and to open the way for communication between all the people of this world and those of the spirit land.

Let us organize, leaving out all dogmatism, confining no one to another's belief, but that we may give to each a better opportunity to learn, and the freedom to express whatever may seem to him to be true.

Let us stand by the organization we now have. Some valuable lessons have been learned. Let us profit thereby. Wherever anything is wrong, let us organize a society in every town and village throughout the land wherever it is possible to do so.

Let us organize state associations, its officers to be elected from delegates sent to the state conventions by local societies, the state conventions to send delegates to the National Convention, there to elect the officers from their number to look after the interests of the Spiritualists as a whole, including the local societies in states where there are as yet no state organizations.

The N. S. A. has proved itself capable of organizing state associations. It can certainly help the Spiritualists of any state to organize, as it helped New York, Texas and other states. Where state associations are at work, let them institute mass meetings for the purpose of disseminating our gospel and raising funds to carry on the missionary work.

There are many places where local societies are organized. We need missionaries, not a half dozen, but many. I know of many towns now where societies can be organized, and my little circuit of observation in this direction is very small, comparatively. I think the most important business for the coming N. S. A. Convention should be to appoint missionaries, and to provide funds to send them forth to organize local societies in states where there are no state organizations. Where a state is organized it should be encouraged to send out missionaries.

I know from personal experience that the Spiritualists are ready to organize. All that is needed is organizers and funds to carry on the work.

Wherever we have effected a local organization public work has commenced, though no public work may have been done in that place before, and where there is no working society Spiritualism is respected. Spiritualism has no standing where it has no organization.

I would be willing to put myself under bond to organize and charter fifty societies in the next year in either Pennsylvania, Ohio or Michigan, and there are probably twenty other states in the Union where the same number or more may be organized and chartered. If this is done, we could have twenty state associations, and each one backed by half a hundred local societies.

In a little time, with proper work, these societies would grow strong, other societies would be formed, our cause would receive the attention it so well deserves, and the people be freed from doubt and dogma.

We now have sixteen state associations, I believe, and if each one were to put forth the effort, they could make them average fifty societies each, and more, in one year, and with a little more work they could be made self-sustaining.

The missionary should visit the local societies at regular intervals and thus help to encourage and strengthen them. Circuits should be formed and speakers and mediums put upon regular travel, enormous expenses of railroads, travel, and other expenses, and mediums, or their employers, are now obliged to pay, would be reduced to a minimum.

Christianity has succeeded as an organization, with all of its inconsistencies

and contradictions. Methodism had to organize to protect itself against the ignorant advocates of its doctrines. Everything in the universe is organized. Let us unite and push the work forward to success.

EL W. SPRAGUE.

ORGANIZATION.

The Cause Will Live and Grow Without It.

THE N. S. A. HAS NO BUSINESS TO LIMIT, CONTROL OR FASHION THOUGHT TO SUIT ANY PRE-ARRANGED FORMULA.

To the Editor:—Truth cannot be entirely suppressed by organization, but it may be, and often has, in the past, been long delayed in its coming by just that instrumentality, and the truth of spirit communion will form no exception to this statement. There is no need for an organization to tell mankind what to believe and what not to believe. Systems of belief are the outgrowth of the individual mind, and dogmatic thought, and whenever an organization is established to propagate and perpetuate any such system, it is an advertisement to the world that "Here only is the truth to be found, and there is no progression beyond our standards."

An organization is in short a public acknowledgement of the weakness of the truth it represents; it is an admission of arrested development, of some half-truth which is unable to stand alone and to battle with truths which by their own inherent power win the hearts and minds of men.

Organizations are a stumbling-block in the way of many a timid soul that if accustomed to walk alone would soon work its way to a higher realization of the truths of the natural and the spiritual world.

The lessons of "the starry heavens above us and the moral law within us" must be learned by ourselves. The understanding of nature, law, God, spirit, matter, conscience, duty, love, thought, reason, life—the great world without and within, is for the individual himself to achieve. Who can comprehend for me the problems of Euclid or the operation of the law of gravitation? None, verily. I do not comprehend nature, I comprehend. Others may give the benefit of their understanding, but they are helping me to help myself—a holding of the candle while I do the work.

What, then, has our National Spiritualists' Association to do with the truth of spirit communion? Just this and nothing more—Spread the glad tidings among the nations of the earth by all conceivable legitimate ways and means. But by what means, say you? Ah, there is the rub. I suggest that the business be done that old and sound business sense can do to protect and defend our mediums in the free exercise of their gifts; that fraudulent practices by mediums and pseudo mediums be exposed and condemned; that local societies be warned against such persons; that all genuine mediums be assisted in cases of persecution at law arising out of the prejudice of bigotry; that Spiritualistic literature be disseminated as freely as funds will permit; and that an absolutely free platform be maintained.

But let us all remember that whether the N. S. A. sink or swim, the truth of spirit communion, it shall not perish. Without organization Spiritualism will live and grow. Without mediumship it would die to-morrow. A medium here, another yonder, from the church, from the ranks of materialism, of a poor and humble family, from one of the great influences, obscure or prominent in society, keeps the flame flickering, burning, blazing around the world, and the N. S. A. is never once thought of.

"There was a man at the well who told me all I ever knew—how wonderful!" "A woman described all my friends who had died years ago, and told me many wonderful things about the past and the present and a spiritual world!" Ah, that is the living fountain of light and life which makes the world believe in the "truth of Spiritualism," and it is because that fountain supplies the waters that feed and satisfy the tenderest sympathies and nature of man that Spiritualism will endure. It is a part of the activities which belong to man as man. It finds its root and cause of being in love and can no more die than love can die, nor can it easily be diverted or perverted from the object of its being.

Wouldst thou, presumptuous as thou art, O'er nature play the tyrant's part, And with the hand compel the heart? Oh, rather, rather, strive to him, To sweep the clouds, the mountain wind; Or fix thy foot upon the ground To stop the planet rolling round.

The N. S. A. can do, has done, and probably will do a great deal to further the interests of the cause by furnishing opportunity for the expression of the best thought of its most enlightened advocates; but it has no business to limit, control, or fashion that thought to suit any pre-arranged, cut and dried formula. Neither can it do so. Any attempt thereto is sure to meet with complete failure because Spiritualists—not all, perhaps, who bear that name—but Spiritualists who are as free thinkers in the fullest sense of the word and will brook no interference with their right to judge for themselves of what is true.

Suppose our convention adopts a credo, or simply a "declaration of principles," who is to be bound by it, what difference will it make with anyone, and how will it advance the cause of truth? And suppose that the declaration be of the most past, and generally well as in nature, or truths, such as that man is a spirit; that disembodied spirits may and do under proper conditions communicate with the embodied, that right conduct and good intentions, and not belief, determine the spiritual status of the individual here and hereafter, has the world never heard of such propositions before; or will it believe any more certainly than we are the facts—now because we say so?

It would not give much for that man or woman's Spiritualism who is made a Spiritualist by somebody's say-so, even if that somebody happened to be so august and respectable a body as the N. S. A.

On the other hand, if we adopt a credo, or declaration of principles, we will be catalogued as some sect in the religious sects of the world—but nothing more, so far as outsiders are concerned; but amongst us there will be found many a narrow-minded dogmatist who will meekly put on the collar, and then because some grand soul, the hem of whose garment he is utterly unworthy to touch, does not so readily conform as he, will read him out of the ranks, off the Spiritualistic earth, out of the Spiritualistic heaven, and into the Spiritualistic hell.

Spiritualism is a religion well enough as it is, but it is not a religion, or a system of religions thought. Gradually, but surely it is transforming the materialism of the world into a practical altruistic Spiritualism. The Sad-

duces and Pharisees of modern thought are withdrawing into the caves and crypts of slighted fishes, bats and owls. Not long, and no one worthy the reckoning will be found to deny or question the oneness of the spiritual and earthly life. Men will walk and talk with angels, and angels with men, and the earth-sphere will no longer be considered as of the earth, earthly, but will be looked upon as the first in the series of bright spiritual and celestial spheres which hold in blessed thrall the glorious and transcendent destiny of one common humanity.

A. M. GRIFFEN.

SHOULD BUILD ANEW.

Creeds and National Organizations.

EACH SHOULD BE FREE TO THINK HIS OWN THOUGHT—ORGANIZATION SHOULD BEGIN AT THE BOTTOM.

The great difficulty in formulating a credo to express the views of the multitude, is found in the fact that educated men, and, indeed, the half-educated, have opinions of their own which have been formed by a long process of reasoning, provided they did not build such creeds on inherited error. Such persons are reluctant to surrender convictions thus formed to the dictation of even a large majority.

The more numerous the subjects involved in a credo, the greater must be the concessions to bring all into a harmonious whole. Successful political parties, guided by statesmen, have uniformly narrowed their platforms to very few subjects, sometimes to only one or two, rather than enlarging to embrace the many issues which divide the body corporate. Religious societies originally formulated their creeds so as to embrace few subjects. Belief in Jesus was the sole basis of the creed of a virgin who came to earth to save mankind from endless woe, was the foundation of all Christian creeds, and all else was but auxiliary. As this creed expanded, so as to make Jesus God himself, co-eternal with the Father, the issues were enlarged, and divisions arose. Instead of one sect there were two. Discord increased as men reasoned, until now it is claimed throughout Christendom there are over a thousand varieties of belief, and their numbers are continually augmented.

A dozen, a hundred, any number however small or numerous, may unite and formulate a credo; but the element of discord enters the organization, liable to crop out at any time and produce integration. The liability increases with the addition of each subject embraced in the credo.

When modern Spiritualism first came into being independent thinkers first emerged. Many churchmen welcomed it. Each had opinions of his own, until every subject in the realm of thought had an advocate in the new faith. To name those various beliefs would require mention of every system of morals and philosophy which has divided the people since man was civilized. Nothing has been too gross to be favored by somebody. The wildest chimeras of disordered brains have found abode in the Spiritualist's creed, and to aspiring genius, and roving fancy have revealed at a mutual board, and asked all to unite in pushing forward their favorite measures. The multiplicity of these fungi nearly swamped Spiritualism thirty years ago. It has not yet outgrown them. Had agitation and discussion been limited to matters pertaining to the new faith, and all outlying subjects had been relegated to other societies having them in care, discord would have been avoided.

Does not common sense suggest, with such a condition of things, each Spiritualist shall be at liberty to think his own thought on all questions dividing humanity, other than as regards an immortal life and spirit communion, and leave him, his faith and private acts to be settled in other tribunals? Social organizations are desirable and should be encouraged. They are mighty helps in attaining a given end. A hundred, a thousand or a million persons laboring in harmony, forgetful of minor issues, and pushing forward a worthy cause, by united effort long continued, can accomplish what at first may seem impossibilities.

True organizations begin at the bottom. They embrace individuals uniting their efforts and spending their energies in a common purpose. Groups first formed; these groups united; and the result is a national society. These societies, when sufficiently numerous, may unite in a general society, which will be watched over all. When these general societies, like the primaries, have become numerous, then it is probable it will be well to copy our federal government, and form a national and central organization, with supervision over state societies, as the latter have care over subordinate societies.

As the national government permits the people to exercise their capacity to love cities, and organize townships, so when these organizations desire, territorial organizations are authorized.

Should not Spiritual societies imitate this national device, commence at the bottom and within, rather than at the top and from without, a few ambitious individuals, self-appointed, managing to gain control, then formulating rules and creeds to govern the whole? A Republic begins and grows from the people. A monarchy begins with usurpation, and generally ends in tyranny and oppression.

May be the idea of a National Society, originating with primary or state societies, has been lost sight of, and that that is the reason the one now existing lacks success. If so would it not be well to begin anew, with no embarrassing hindrances in the way, and build from the base upwards, instead of the summit downwards. An inverted pyramid resting on its apex, is liable to tottle and fall at any moment; but properly constructed on a broad foundation it is as enduring as the globe itself.

Whether there should be state societies, intermediary between the primary and the national, may be a question of considerable importance; but by all means let Spiritualists, in foreign lands, organize subordinate societies, and let representatives of these societies formulate the higher organizations; and let all remember that it is the creed of the church which retarded science, desolated the earth, and deluged it with blood, and that a very good creed had better be brief and explicit, quite broad enough for all, rather than so narrow as to exclude a single honest believer.

G. W. BROWN, M. D.

Rockford, Ill.

The Principles of Nature, as Disclosed in the Development and Structure of the Universe. Material and Spiritual Forces. Laws of Spiritual Manifestations and Mediumship. Spiritual Planes and Spheres. Given inaptly, by Mrs. Maria M. King. In three volumes. For sale at the National Spiritualists' Association. Price reduced from \$1.75 to \$1.25 per volume. Postage 50 cents.

THE CRISIS.

The Tendencies of Organization.

LEADERS AND LIVING ISSUES.

To the Editor:—Fifty-one years ago last March, Benjamin Franklin, assisted by a band of wise spirits who were deeply interested in the happiness of humanity, determined to open intelligent communication with the people on our earth; they chose the Fox children, from Hydesville, N. Y., for their mediums, and succeeded in communicating by the rapping method. It has been many times truthfully stated that the first rap at Hydesville marked the bottom of the entire Christian dispensation; only a glance at the old Christian theories, and dogmas of fifty years ago, proves the truth first claimed for the tiny rap in every particular. Not a vestige is left of the bottomless pit, the endless hell, a visionary heaven somewhere up among the starry worlds, the trinity of Gods, salvation for the violation of infinite law, or the infallible word of God made up of history, aspiration, inspiration, and a strong tincture of human selfishness and deception. Now the question we must soon consider is, Which way are we tending, which way drifting (for we seem to be drifting)? There must be a reason why we are not in the front ranks as reformers. Are we honest, are we trustworthy, are we frauds, or impostors, or incompetents? These are serious questions, that is why I ask them. I have good reasons for asking them. I recently listened to the Rev. Thomas Gregory, who withdrew from one of the Universalist churches in this city last June. Why? Because he is determined to be free, free to preach the truth without limitation or restraint. He is one of the ablest teachers in this city. He gets out of the bonds, he shakes off the packs from his back, and our Spiritual pastors put them on. Is there one intelligent Spiritualist in the N. S. A. that does not know that the \$15,000 fund and the \$15,000 in bank will prove a curse? If so, he is unfit for his position.

I am unable to see my own way clear to endorse any movement that can be manipulated to limit or restrain anybody.

Nether Theodore J. Mayer's generous offer, nor the additional fifteen thousand dollars in bank to the credit of the N. S. A. are what level-headed Spiritualists demand, or ask; we do not want to adhere to a house and fifteen thousand dollars, housed or placed upon the dependent or invalid list. We want leaders and an object that commands us; the present spiritual routine does not satisfy; we want men and women who are not afraid of living issues, political or unpopular; we want no more political, medical, Christian or Spiritual monopoly. These are live issues. We want leaders at the front who have strength to stand alone, stand external, with courage enough to assist those who are fighting the great battles for liberty, justice and equality.

Scientists promise to demonstrate the fact of spirit return just as they demonstrate geology, and astronomy. They can do so without doubt; they will settle that question.

We do not need missionaries any more than do the heathen, or the geologist. Spirit life and communion are natural scientific truths. All that is left for Spiritualists to do is to better the condition of humanity here and now; uplift them so they can see and be blessed by the truth. We do not need any special prayers, mummers or mystery, but good, solid everyday work.

The fraud cry, whether just or unjust, will settle itself just as soon as our leaders set a good example. Example is a winning card.

As I have previously written for the readers of "The Progressive Thinker" "The Tendencies" for the last decade by some of our leaders have been towards the adoption of old worn-out church forms and methods, for what purpose if not for position, and the money there is in it? Who will answer this query?

The extreme effort for State and National organization is not necessary; we have so long been taught to believe that we must make some external parade and show in order to satisfy what our conscience says we ought to do, that we come to make ourselves believe we can live and thrive by proxy. Societies tax and at their best are expensive; only the most simple and inexpensive should be tolerated by reformers, depending upon internal work and growth, more than upon the external.

In no true sense can Spiritualists be represented by an apparatus among annual lectures in Chicago. I think it time to write, that not one Spiritualist in a thousand will be represented.

I am more than pleased to know that the great mass of Spiritualists cannot be coaxed or frightened into a surrender of their independence, by joining any society. Skepticism and independence have always been the friends of humanity.

If we will attend to this world, make it bright and beautiful, all will well. A score of National organizations would be insufficient to enlist even a majority of Spiritualists; organization always signifies conservatism, order, limitations, and restrictions, and we all know the first expression of every organization is in the line of limitations and restrictions; somebody must bow, and some must be exalted in order to have order and success. We are not yet ripe enough to be thus manipulated by anyone.

A glorious opportunity; let us all as Spiritualists do our best to make it a practical working business convention; we can give the meeting our best thoughts, our good wishes. We can make it social and cheerful if not socialistic.

M. E. CONGER.

"The Indefiniteness of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lectures upon physical, physiological and psychological science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

"The Relation of the Spiritual to the Material Universe. The Law of Spirit Control." By Michael Faraday. Price 15 cents. For sale at this office.

"Human Culture and Care, Marriage, Sexual Development, and Social Life." By E. D. Babbitt, M. D. L.L.D. A most excellent and very valuable work, by the Dean of the College of Fine Arts, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75c. For sale at this office.

Man the Microcosm—His Infinite and Celestial Relations and Spiritual Powers. Of this pamphlet by a Spiritualist of thought and experience, Lyman C. Howe speaks in glowing terms. Many a Livermore, a most competent judge, was of the delight and benefit to her husband and herself in reading it. The booklet, by G. B. Stebbins, is for sale at this office. Price, 10 cents, postpaid.

FREE DR. WORTH'S new and reliable Catarrh Pills. Even Cold in head, Catarrh of the Throat, and all diseases of the air passages, cured by Catarrh Pills. Mail on three days' trial free, with medicine for one year. If satisfied, send \$1.00. DR. E. J. WORTH, 132 Main St., Ashtland, Ohs.

CO-OPERATION

To Strengthen, Spiritually, Mentally, Financially.

MANY MISUNDERSTANDINGS TO BE RIGHTED AND VEXED QUESTIONS TO BE SETTLED.

To the thoughtfully minded man or woman in the ranks of Spiritualism the seventh annual convention of the N. S. A. to convene in Chicago, Ill., the 17th, 18th, 19th and 20th of October, is to be the turning point of that august body; the question "To be or not to be" must adjust itself. Those who have the interest of that Association's welfare at heart see that there is much work to be done, many misunderstandings righted and vexed questions settled.

The present value placed upon the science, philosophy and religion of Spiritualism, and the faintly what may be its position in the world's religion of the future. Dimly seeing this, many men and women have formed themselves into this organized body, known as the N. S. A., not for personal aggrandizement nor to govern the spirits that return to us, nor to rule the method by which the science of Spiritualism is given to the world, nor must be taught, but yet

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GENERAL SURVEY. (Continued from page 4.)

Dr. J. W. Briggs writes: "Mr. and Mrs. Geo. E. Helms, of Louisville, spent their vacation in Cincinnati, Ohio. Mr. Helms holds a good position in the Internal Revenue Department. He is an inspirational lecturer for the Louisville Spiritual Temple, and is able to give his services free. He informs me their society is in a flourishing condition financially, and very harmonious; have a fine Ladies' Aid, having purchased a church on very liberal terms, and able to meet the payments promptly."

M. Theresa Allen writes from Springfield, Mo.: "Our work here is progressing nicely. Since returning from our camp near Joplin, Mo., we have resumed our regular spiritual duties, and expect to do all we can to advance our cause in this community. We hold two public services per week—Sunday night and Friday afternoon. The Friday afternoon meetings are more especially under the management of the ladies' organization, known as the Spiritual Sisters of Springfield, Mo. We also visit neighboring fields in the interest of our cause, and should be glad to hear from societies desiring our services. Terms reasonable."

"The announcement of a lecture by Mrs. Marian Carpenter of Detroit filled the church room of the First Spiritualist society to overflowing last evening. Many were turned away for lack of standing room. The subject of Mrs. Carpenter's lecture, 'Spiritualism,' was handled in her usual masterly way, and at the close of the lecture she gave tests that were convincing proof of what she had said—that Spiritualism is not a theory, but a demonstrable fact. Mrs. Carpenter is always a favorite with the people of Battle Creek, and was shown by the large and appreciative audience of last evening."—Battle Creek (Mich.) Daily Moon.

B. Frank Schmid writes: "The First Spiritualist Church of Indianapolis, Ind., has been exceptionally fortunate in the work of September. A. W. Connett and Mrs. Josephine Ropp have occupied the rostrum together. Bro. Connett came among us a stranger, but we soon learned to know him and appreciate his work. He has been with us altogether three months, and this speaks volumes of his worth as a speaker and worker. He has won the confidence and respect of our people, and we can cheerfully recommend him to other societies. Mrs. Ropp always gives very satisfactory tests; she is one of the few mediums that give names in full. Her work is valuable and is always appreciated by the audience. October finds us with J. C. F. Grumbine."

W. F. Jamieson writes from Correctionville, Iowa, about Liberal Investigator Societies: "I expect to devote my time to lecturing and organizing Liberal Investigator societies (making Correctionville, Iowa, my headquarters) in towns throughout the surrounding country. The principles of the society are: 'Physical and mental freedom for the human race.' The Liberal Investigator respects the right of everyone to think and speak for one's self, with 'charity for all, malice toward none.' Deeds instead of creeds; a good life is better than creed. Be afraid of no man's doubts—not even your own. Doubt leads to investigation; investigation leads to truth. Ideas, as soon as proclaimed, become the property of mankind, subject to free discussion. Every Liberal is eligible to membership in this society—liberal Christian, liberal Spiritualist, liberal Agnostic. All are welcome to unite their efforts in this organized humanitarian society, the simplest and most liberal in the world. A Liberal Investigator society organized in every neighborhood and every town, will help its members not only to search for truth, but to apply it for the uplifting of humanity. A Liberal Investigator society should be organized wherever there are two or three liberal persons. Do not wait for large numbers, but begin at once where you are, and let the secretaries hold frequent correspondence with all Liberal Investigator societies throughout the world as fast as formed. Let us organize Liberalism on a basis as broad as the expanded heavens. Enlist the young and enthusiastic to co-operate, and encourage them to take a leading and active part in forming debating societies, holding socials, fairs, dancing parties, regularly, for the benefit of the Liberal Investigator society, to be expended for the free circulation of Liberal literature, for the support of courses of Liberal lectures, and for the holding of summer meetings. Every liberal-minded reader of this is cordially invited to correspond with W. F. Jamieson, Correctionville, Iowa, for his list of Liberal Investigator lectures and to organize a 'Liberal Investigator Society' in your neighborhood."

Wolcott, N. Y., April 20, 1899.
Dr. Watkins—Dear Sir:—Your letter, bringing the receipt, just received, am glad the money reached you all safe. I am improving, and strength gradually returning, and I am trying to get other sick ones to call on you. One of my neighbors wants me to ask you if you can cure his fever; if you can, she wants to write to you. Please answer in your next letter. Hoping the angels will increase your success with the sick ones over the land, I remain your grateful patient,
MRS. S. D. FOWLER.

E. Somerville, Mass., April 21, 1899.
Dr. Watkins—Dear Sir:—My breathing has improved very much within a week. So I can sleep very much better; am not raising nearly as much mucus; I am glad to be able to go up stairs without feeling that I shall never breathe again. I only wish I could go to your Health Home and stay a fortnight and have perfect rest. Yours respectfully,
MRS. GEO. CARYL.

Goffstown, N. H., April 15, 1899.
Dear Doctor:—My wife's health is the best she has had since I have known her (18 years). You know the old adage, "No news is good news," and so long as there is nothing but improvement, why write? You bet I will write, right off, if things don't go right.
Respectfully,
O. B. BIDWELL.

Somerville, Mass., April 15, 1899.
Dear Sir:—Enclosed find remittance. Alice seems to be well now. If Lois' eyes should get worse so that she needed medicine, could you treat her, without seeing her? I would not risk having anyone else treat her. Respectfully,
MRS. D. J. HATCH.

Churchville, N. Y., April 11, 1899.
Dear Doctor:—I am thankful that I can say that I never felt better than I do now. Yours truly,
FRED SPROSS.

ABSENT TREATMENT.

ABSENT IN BODY---PRESENT IN SPIRIT.



DR. PEEBLES, one of the foremost investigators of the advanced and higher methods of Healing, as well as of Psychic Research, is curing hundreds of chronic sufferers where the regular practitioner has utterly failed. The vital weakness with the old school physician is that he is not a good diagnostician. He does not clairvoyantly grasp the diseased conditions. He guesses and prescribes. If the patient grows worse he writes another prescription.

Psychic Diagnosing.

DR. PEEBLES being one of the best Psychic Diagnosticians living, is able to definitely locate the seat of the disease. The causes, conditions and effects he reads as clearly as if each organ and tissue were before him. With the exact knowledge of his patient's condition, both mental and physical, he is able to wisely apply the treatment adapted to each individual case.

MAGNETIZED MEDICINES.

He uses only the mildest medicines, these being preparations from roots and herbs. Drastic drugs and poisons he has totally abolished. The remedies for each patient are magnetized and vitalized by the Doctor himself before they are shipped. In this way his patients get magnetic treatment as well as medical.

PSYCHIC TREATMENT

These treatments are both Magnetic and Hypnotic, combining the powers of the Magnetic Healer and the Hypnotist. Hypnotism produces a special influence upon the nervous system. It is in action—will suggestion, thought force; while mesmeric magnetism transfers a refined, invisible nervous substance to the subject or patient.

DR. PEEBLES is an adept in the occult, Jesus "felt-virtue" or magnetism "go out of him." Healing, sympathizing spirits project their health-giving magnetic auras into the sphere of psychics, constituting a magnetic battery, which affire with Divine life and love, and propelled by the law of vibration makes the "lame to walk," the "bed-ridden to rise," and the sick to say "I am well." This is Psychic Healing.

Garden Plains, Kans., Sept. 20, 1899.—Dear Doctor:—I am improving nicely and begin to feel quite as I used to a few years ago. The psychic treatment is doing wonders for me.
MRS. A. FOLLETT.

Toledo, O., Sept. 18, 1899.—Dear Doctor:—It is perfectly wonderful the improvement in my health. I have great confidence in your psychic treatment, for when I come in your vibration I grow more positive and seem stronger. Yours with the kindest of thoughts,
MARY M. V. JENNINGS.

—This was a serious case, so the lady paid for three months in advance thinking it would take many months to cure her. At the end of two months she was cured.

Lawrence, Mass., Sept. 24.—Dear Doctor:—I have received your check returning to me the money not used in the course of treatment for which I had paid. I will be one that will ever remember the great good you have done me and anything I can do to the remainder of my days to show my appreciation of all you have done for me I will gladly do. Your grateful patient,
SARAH P. PIERCE.

The doctor has hundreds of such letters, all showing the victory of advanced methods of healing over the old.

As to your true condition it will not cost you a penny to obtain a Psychic Diagnosis of your case, stating your true physical condition, "Pools for the Sick and How to Prepare them," a booklet of inestimable value to every home. Also to each lady writing him as above, he will send that practical booklet "Woman." No wife or mother should be without it. State age, sex, full name and leading symptom.

Address, DR. J. M. PEEBLES, Battle Creek, Mich.

had heard all the best mediums in the United States, but never before had he heard such clear-cut and perfectly recognizable tests. He had never heard before as he arrived late and spoke after the tests the Sunday previous. The subject of the lecture for Sunday evening, October 8, is "The Power of Mediumship." Tests by Mrs. Crilly, and Sunday afternoon and evening, and Thursday evening."

Carrie F. Weatherford goes to Flint, Ind., for October 15. She has the 22d and 29th disengaged. Parties in Northern Indiana or Southern Michigan will do well to write her for terms. Address Alaska, Mich. She can be reached by the Citizens' phone.

Mrs. T. H. Brown writes: "It was my pleasure to attend a Spiritual meeting at Bankston Lake. The speaker on this occasion was Mrs. Amanda Coffman, of Grand Rapids, Mich., who gave a masterly address on the Historical Evidence of the Continuity of Life. After the address she proved her premises with her descriptive work. She gave twenty full names, descriptions and messages. Mrs. Coffman is of pleasing appearance, an earnest worker and one who does honor to the cause she advocates."

Thursday evening, October 5, the Banquet of Harmony, auxiliary to the Church of the South, gave a reception to the new school of psychoscopy (soul teachings). Mrs. S. J. Ashton, chairman, made a few remarks regarding the work. Mr. Ervin A. Rice, chairman of the new school of psychology (mind, spirit and matter), gave a short descriptive outline of the school in question. Mrs. Dr. Charles Bushnell, chairman of the school of psychomancy (spiritual gifts and mediumship), read a paper giving an idea of the work. Mrs. Dr. Ellen Sawyer, chairman of the school of psychopathy (healing and spiritual gifts), read a paper outlining the work of the school. Mrs. Richmond is both principal and instructor of the above mentioned schools. The schools open Tuesday evening October 19, at Dr. Dutton's rooms, No. 54 Dearborn street.

Hazel Biddee, of Indianapolis, Ind., secretary of the Mediums' Protective Association, is in the city, stopping at the residence of the late Dr. B. H. Gammon, 9 North Carpenter street. She will be in the city until November 1, and will be pleased to have all physical mediums interested in the association call upon her for information regarding the intents and purposes of said association.

Anna L. Gillespie writes: "I have just returned from a most pleasant and profitable trip. I lectured in Port Huron, Fenton and Battle Creek, Mich., last week; had large and appreciative audiences. I have arranged to visit the places again in the winter. The sight of the old friends was a most pleasant inspiration, and the cordial greeting greatly appreciated. I was called home by illness of my son Fred, who has been seriously ill for some time, but who, I am delighted to say, is much better. I hope to attend the Chicago convention, after which I will be home until November when I go to Indianapolis for two months if all well."

D. W. B. writes from Grinnell, Iowa: "Max Hoffman has come and gone from Grinnell, Iowa, and this little city, the seat of Iowa College and the home of one of the largest church societies west of the Mississippi, has been discussing Spiritualism as never before for a week. Brother Hoffman stopped with us near Thomas M. Locke, president of the Philadelphia Spiritualist Society, writes, 'Thinking that a word in your very valuable paper might be interesting to some of your readers, I would state that

the Philadelphia Spiritualist Society commenced its meetings on the first Sunday in September, with a very good audience which has been steadily increasing since that time. We have had for our speaker, Prof. Victor Wyldes, who is a fine lecturer and psychometrist. He will remain with us during the present month. We take great pleasure in recommending him to any society in need of a speaker. At an election of the society held on September 29, Mrs. Locke and myself were elected to serve as delegates at the coming National Convention to be held in the city of Chicago, on the 17th of this month, where we hope to meet many of the co-workers in the cause."

William E. Bonney and Mrs. Mary J. Bonney will commence a series of meetings of a spiritual, progressive and humanitarian character, on Sunday, October 15, at 8 p. m., in Room 200, Aetna Building, 26 Van Buren street. Psychometric readings and messages by Mrs. Bonney. The first meeting will be free admission, but collection at close. All are welcome.

S. E. Inman, Grinnell, Iowa, writes that the camp at Marshalltown was a grand success, the last Saturday and Sunday being specially interesting. Great interest has also been excited in Grinnell through two public meetings held by Max Hoffman and Mr. Elchner. Mr. Hoffman's lectures and tests gave great satisfaction and when he returns, which he expects to do shortly, there will not be standing room in the hall."

Humanitarian Spiritualist Society will meet in Room 200 Aetna Building, 26 Van Buren street, every Sunday evening at 8 o'clock. Lectures by Wm. E. Bonney and Mrs. Mary J. Bonney. Psychometric readings and messages by Mrs. Bonney.

Virgine Barrett writes: "I serve the Spiritual Church of Louisville, Ky., for December and January. For the present address meet at 819 E. 16th street, Indianapolis, Ind. I received in donations for Brother Lee, whose clothes were burned, from myself \$1; Mrs. Harrison, 50 cents; Mr. F. Smith, 50 cents; a friend, 50 cents. Let some one send him an overcoat."

T. H. Hartley writes from 601 State street, Chicago: "Mrs. Georgia Gladys Cooley commenced her third year as pastor of the First Church, Sunday, October 1. She was enthusiastically welcomed home by the members of her church. The rostrum was tastefully decorated with flowers, and palms, and with great respect and appreciation which went to prove the appreciation of her services. Mrs. Cooley was evidently deeply moved by the good will and love expressed for her on all sides, and spoke most feelingly in response. Little Mayflower was joyfully welcomed, and as usual gave a number of messages, which must have convinced the most skeptical mind in the audience. During the afternoon the board held a meeting, and decided to open their doors to the public on and after Sunday, November 5. This movement has been agitated by the members for some time past. Contributions weekly or monthly have been solicited from members and friends in order to meet the actual expenses. We will be pleased to hear from friends, who are willing to help us in this good cause. Kindly address the financial secretary, Mr. Jaycox, 77 Thirty-first street."

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SPIRITUAL HEALERS,
SHE HAS
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"THE LYCEUM."
The Lyceum, devoted to the interests of the young, and to lyceum work, is published by Tom Clifford, at Cleveland, Ohio, No. 1005 Pearl street. Only fifty cents per year. Every young person should have access to its columns. In fact, all classes will find something of special interest in it. It is published weekly. Try it.

BEAR IN MIND.
In sending remittances to this office, write your orders on a single sheet of paper, to file away for future reference. If you have anything to say to the editor outside of that, do so on a separate sheet. It is not safe to send money in a letter; if it is sent that way, and lost in the course of transmission you will be the loser. Do not send personal checks, as it costs 15 cents to get them cashed. Send postal or express order, or registered letter or draft payable in Chicago or New York, and there can be no loss.

Write names and addresses as plain as ordinary print, and mistakes will be avoided.

NOTICE TO THE SICK.
We call attention to the fact that Dr. C. E. Watkins has opened his Boston office for the winter. Hereafter address all letters to Dr. C. E. Watkins, 406 Mass. Ave., Boston, Mass. Ayer is only the Doctor's country home.

TESTIMONIAL.
B. F. Poole, Clinton, Iowa:
"Dear Friend:—Your Melted Pebble Spectacles received, and are perfectly adapted to Mrs. Hayden's eyes. We are gratefully,
MR. AND MRS. B. F. HAYDEN.
Indianapolis, Ind."

For ten cents I will send by mail, a 4-oz package of my Magnetized Compound, for sore or weak eyes. Once used you will not be without it. Address
B. F. POOLE,
Clinton, Iowa.

PASSED TO SPIRIT-LIFE.
[Obituaries to the extent of ten lines only will be inserted free.]

Jason J. Morrill passed to the higher life, July 19, 1899, aged 67 years. He had been firm in the belief of Spiritualism more than forty years. Burial services were held at Dorr, Mich., under the auspices of the Masonic fraternity. A kind and loving neighbor has gone home.
COR.

Harrison H. Smith passed to spirit life, at Newville, Ind., September 19, 1899, at the age of 67 years, 6 months and 23 days. He leaves a wife, three sons, two daughters, two brothers and one sister to mourn their loss. He was a kind husband and father, and a firm believer in Spiritualism. The funeral was conducted at Newville, Ind., by Rev. Dunican.

Mrs. Geo. Montague, of 24 Cottage street, Buffalo, N. Y., left her mortal form, September 23, for the higher life. She was held at her residence on October 1, Moses Hall officiating. Mrs. Montague left a large number of friends to mourn her departure, for she was beloved by all who knew her. She was a life-long Spiritualist, and an ardent one.
J. W. DENNIS.

Passed to spirit life, September 15, Mrs. Amanda J. Finley, at Albion, Mich. After being sick only one week, she was stricken with paralysis. September 7. Hers was a beautiful belief, and the long, weary years have been made bright and hopeful with the sweet thought and knowledge of a reunion with loved ones on the other side. She was 73 years of age, a faithful believer in the teachings of Spiritualism, and was ever anxious to share the blessed knowledge with those who would listen.
MRS. E. E. ALDRICH.

Passed to spirit life, at her home in Columbia City, Ind., September 23, 1899, of typhoid fever, Sarah E. wife of D. D. Glass, aged 52 years, 11 months and 22 days. She leaves, to mourn her visible presence only, a husband and three grown children—two sons and a daughter. She is not dead! She sleeps not, but is awake to a sublime realization of the glories of the higher life. She was true to her convictions of the philosophy of Spiritualism, and passed on without a regret on her part. A beautiful selection from Dr. Dean Clark was read at the funeral, the W. R. C. officiating afterwards, she being a member.
D. D. G.

HAIR SWITCHES.
Best Quality of Human Hair at One-third ordinary prices.
Box 201, 201 1/2, 202 1/2, 203 1/2, 204 1/2, 205 1/2, 206 1/2, 207 1/2, 208 1/2, 209 1/2, 210 1/2, 211 1/2, 212 1/2, 213 1/2, 214 1/2, 215 1/2, 216 1/2, 217 1/2, 218 1/2, 219 1/2, 220 1/2, 221 1/2, 222 1/2, 223 1/2, 224 1/2, 225 1/2, 226 1/2, 227 1/2, 228 1/2, 229 1/2, 230 1/2, 231 1/2, 232 1/2, 233 1/2, 234 1/2, 235 1/2, 236 1/2, 237 1/2, 238 1/2, 239 1/2, 240 1/2, 241 1/2, 242 1/2, 243 1/2, 244 1/2, 245 1/2, 246 1/2, 247 1/2, 248 1/2, 249 1/2, 250 1/2, 251 1/2, 252 1/2, 253 1/2, 254 1/2, 255 1/2, 256 1/2, 257 1/2, 258 1/2, 259 1/2, 260 1/2, 261 1/2, 262 1/2, 263 1/2, 264 1/2, 265 1/2, 266 1/2, 267 1/2, 268 1/2, 269 1/2, 270 1/2, 271 1/2, 272 1/2, 273 1/2, 274 1/2, 275 1/2, 276 1/2, 277 1/2, 278 1/2, 279 1/2, 280 1/2, 281 1/2, 282 1/2, 283 1/2, 284 1/2, 285 1/2, 286 1/2, 287 1/2, 288 1/2, 289 1/2, 290 1/2, 291 1/2, 292 1/2, 293 1/2, 294 1/2, 295 1/2, 296 1/2, 297 1/2, 298 1/2, 299 1/2, 300 1/2, 301 1/2, 302 1/2, 303 1/2, 304 1/2, 305 1/2, 306 1/2, 307 1/2, 308 1/2, 309 1/2, 310 1/2, 311 1/2, 312 1/2, 313 1/2, 314 1/2, 315 1/2, 316 1/2, 317 1/2, 318 1/2, 319 1/2, 320 1/2, 321 1/2, 322 1/2, 323 1/2, 324 1/2, 325 1/2, 326 1/2, 327 1/2, 328 1/2, 329 1/2, 330 1/2, 331 1/2, 332 1/2, 333 1/2, 334 1/2, 335 1/2, 336 1/2, 337 1/2, 338 1/2, 339 1/2, 340 1/2, 341 1/2, 342 1/2, 343 1/2, 344 1/2, 345 1/2, 346 1/2, 347 1/2, 348 1/2, 349 1/2, 350 1/2, 351 1/2, 352 1/2, 353 1/2, 354 1/2, 355 1/2, 356 1/2, 357 1/2, 358 1/2, 359 1/2, 360 1/2, 361 1/2, 362 1/2, 363 1/2, 364 1/2, 365 1/2, 366 1/2, 367 1/2, 368 1/2, 369 1/2, 370 1/2, 371 1/2, 372 1/2, 373 1/2, 374 1/2, 375 1/2, 376 1/2, 377 1/2, 378 1/2, 379 1/2, 380 1/2, 381 1/2, 382 1/2, 383 1/2, 384 1/2, 385 1/2, 386 1/2, 387 1/2, 388 1/2, 389 1/2, 390 1/2, 391 1/2, 392 1/2, 393 1/2, 394 1/2, 395 1/2, 396 1/2, 397 1/2, 398 1/2, 399 1/2, 400 1/2, 401 1/2, 402 1/2, 403 1/2, 404 1/2, 405 1/2, 406 1/2, 407 1/2, 408 1/2, 409 1/2, 410 1/2, 411 1/2, 412 1/2, 413 1/2, 414 1/2, 415 1/2, 416 1/2, 417 1/2, 418 1/2, 419 1/2, 420 1/2, 421 1/2, 422 1/2, 423 1/2, 424 1/2, 425 1/2, 426 1/2, 427 1/2, 428 1/2, 429 1/2, 430 1/2, 431 1/2, 432 1/2, 433 1/2, 434 1/2, 435 1/2, 436 1/2, 437 1/2, 438 1/2, 439 1/2, 440 1/2, 441 1/2, 442 1/2, 443 1/2, 444 1/2, 445 1/2, 446 1/2, 447 1/2, 448 1/2, 449 1/2, 450 1/2, 451 1/2, 452 1/2, 453 1/2, 454 1/2, 455 1/2, 456 1/2, 457 1/2, 458 1/2, 459 1/2, 460 1/2, 461 1/2, 462 1/2, 463 1/2, 464 1/2, 465 1/2, 466 1/2, 467 1/2, 468 1/2, 469 1/2, 470 1/2, 471 1/2, 472 1/2, 473 1/2, 474 1/2, 475 1/2, 476 1/2, 477 1/2, 478 1/2, 479 1/2, 480 1/2, 481 1/2, 482 1/2, 483 1/2, 484 1/2, 485 1/2, 486 1/2, 487 1/2, 488 1/2, 489 1/2, 490 1/2, 491 1/2, 492 1/2, 493 1/2, 494 1/2, 495 1/2, 496 1/2, 497 1/2, 498 1/2, 499 1/2, 500 1/2, 501 1/2, 502 1/2, 503 1/2, 504 1/2, 505 1/2, 506 1/2, 507 1/2, 508 1/2, 509 1/2, 510 1/2, 511 1/2, 512 1/2, 513 1/2, 514 1/2, 515 1/2, 516 1/2, 517 1/2, 518 1/2, 519 1/2, 520 1/2, 521 1/2, 522 1/2, 523 1/2, 524 1/2, 525 1/2, 526 1/2, 527 1/2, 528 1/2, 529 1/2, 530 1/2, 531 1/2, 532 1/2, 533 1/2, 534 1/2, 535 1/2, 536 1/2, 537 1/2, 538 1/2, 539 1/2, 540 1/2, 541 1/2, 542 1/2, 543 1/2, 544 1/2, 545 1/2, 546 1/2, 547 1/2, 548 1/2, 549 1/2, 550 1/2, 551 1/2, 552 1/2, 553 1/2, 554 1/2, 555 1/2, 556 1/2, 557 1/2, 558 1/2, 559 1/2, 560 1/2, 561 1/2, 562 1/2, 563 1/2, 564 1/2, 565 1/2, 566 1/2, 567 1/2, 568 1/2, 569 1/2, 570 1/2, 571 1/2, 572 1/2, 573 1/2, 574 1/2, 575 1/2, 576 1/2, 577 1/2, 578 1/2, 579 1/2, 580 1/2, 581 1/2, 582 1/2, 583 1/2, 584 1/2, 585 1/2, 586 1/2, 587 1/2, 588 1/2, 589 1/2, 590 1/2, 591 1/2, 592 1/2, 593 1/2, 594 1/2, 595 1/2, 596 1/2, 597 1/2, 598 1/2, 599 1/2, 600 1/2, 601 1/2, 602 1/2, 603 1/2, 604 1/2, 605 1/2, 606 1/2, 607 1/2, 608 1/2, 609 1/2, 610 1/2, 611 1/2, 612 1/2, 613 1/2, 614 1/2, 615 1/2, 616 1/2, 617 1/2, 618 1/2, 619 1/2, 620 1/2, 621 1/2, 622 1/2, 623 1/2, 624 1/2, 625 1/2, 626 1/2, 627 1/2, 628 1/2, 629 1/2, 630 1/2, 631 1/2, 632 1/2, 633 1/2, 634 1/2, 635 1/2, 636 1/2, 637 1/2, 638 1/2, 639 1/2, 640 1/2, 641 1/2, 642 1/2, 643 1/2, 644 1/2, 645 1/2, 646 1/2, 647 1/2, 648 1/2, 649 1/2, 650 1/2, 651 1/2, 652 1/2, 653 1/2, 654 1/2, 655 1/2, 656 1/2, 657 1/2, 658 1/2, 659 1/2, 660 1/2, 661 1/2, 662 1/2, 663 1/2, 664 1/2, 665 1/2, 666 1/2, 667 1/2, 668 1/2, 669 1/2, 670 1/2, 671 1/2, 672 1/2, 673 1/2, 674 1/2, 675 1/2, 676 1/2, 677 1/2, 678 1/2, 679 1/2, 680 1/2, 681 1/2, 682 1/2, 683 1/2, 684 1/2, 685 1/2, 686 1/2, 687 1/2, 688 1/2, 689 1/2, 690 1/2, 691 1/2, 692 1/2, 693 1/2, 694 1/2, 695 1/2, 696 1/2, 697 1/2, 698 1/2, 699 1/2, 700 1/2, 701 1/2, 702 1/2, 703 1/2, 704 1/2, 705 1/2, 706 1/2, 707 1/2, 708 1/2, 709 1/2, 710 1/2, 711 1/2, 712 1/2, 713 1/2, 714 1/2, 715 1/2, 716 1/2, 717 1/2, 718 1/2, 719 1/2, 720 1/2, 721 1/2, 722



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MEMORIAL SERVICE

To the Late Dr. Thomas Jefferson Douglass.

By Mrs. Cora L. V. Richmond.

Dr. Douglass was born in Mercer county, Pa., July 3, 1839. He was a graduate of the University of Pennsylvania and also of the Western Reserve College of Cleveland, Ohio.

He passed to Spirit Life from Ottumwa, Iowa, Sept. 2, 1899.

"The true physician," says an Arabian proverb, "healeth not only the body, but the spirit, since he understandeth, by his great sympathy and love, all human ailments." It was a part of the Great Healer's teaching to minister as well unto the spirit as the body, to the spirit more than the body.

We have often said that the physician, be he the right one in his place, has more influence over the households than any other member of society. If people are slaves to fear, the physician is summoned often unnecessarily. If, however, they seek the counselor and friend, and the physician be such an one, he has all power for good in the household.

Dr. Douglass spent fifty years of his life ministering unto the bodily ailments and mental ills of his fellow-beings. Equipped by a medical education received from a college in the state of Pennsylvania, also from a college in the state of Ohio, he knew what was needed concerning the human, physical body, but this does not alone make a successful healer. This is why so many physicians fail to have merely a technical knowledge of healing. Although in the right kind of healing, in some of the instances, like a case of surgery, there may be the necessity of simply a technical application. That which ministers in the household, that which brings comfort from birth unto mis-called death is the true healing, and is that which bringeth the knowledge of life.

Dr. Douglass entered upon his life's career not only with great adaptability and knowledge, but with that sympathy of heart which was truly his own. He had, in the fullest and largest sense, a sympathetic heart. This added to much knowledge and later to a great and varied experience made him a man unusually well qualified to meet and carry forward his life work. And he has been in a large city doubtless his position have gone forward to some high position or professorship in the office of health and higher mission in ministering to the lives that were brought under his care.

Needless to say that this kindly heart also found great refuge, consolation and adaption in one of the most beautiful of human lives, in a most happy and appropriate marriage, and in the offspring of two lovely daughters, one of whom remains in earthly life, and is present here as a good man's life. Such a household naturally would engender and bear forward these gracious sympathies that in themselves form a great part of the healing of society. The true home is not only the center of love, but it is the center of health and the giving of health because of the love that abounds there. There abideth the angel of happiness, which bringeth health and peace and comfort to the nation.

Dr. Douglass ministered unto three generations of people, and when he passed away, just a few days ago, there were in his dwelling representatives of these generations; children bringing tributes of flowers to place upon the casket of their friend; the middle-aged, bringing their tributes of tears and sweet memories, and the gray-haired sires and matrons also remembering the one who had been their friend for so many years.

Like most generous men, he did not hoard up great treasures of earthly wealth, though always living in a pleasant and beautiful home. He ministered without money and without price wherever it was needed; but it was not what he would gain thereby, but how he could alleviate the suffering. Many could testify, and did at the time of his passing on, of the great value of his services. He was as a father unto his children, as a brother unto the middle-aged, as a companion and friend unto those of older years. He was as a citizen merged in the greater work of his life, and when, as the harvest was gathered, one by one his companions and friends, and the dear one of his household and a loving daughter passed on, he felt that he, too, was nearing that life which would bring the heritage of immortal blessedness.

He was apparently a young man, because in these days people are young at three score years and ten, and the beautiful philosophy and healthful, hopeful religion which for thirty-five years he had enjoyed made him as young at the age of seventy as most men are at fifty. He had been a Spiritualist for thirty-five years; he had been aware of the presence and communion of those who had passed on. He shaped his life, his hope, his knowledge according to this testimony, and therefore it had entered into his household, it had become a part of the education of his children that they should understand, that he knew no death. They came into that knowledge after him. These things are not the realities of life. It is not the number of days and years, it is not the number of strokes of the clock's ticking, it is not what men lay their hands upon, the gathering of human gold, which they must leave at the portals of the tomb, but it is the accumulation of goodly experience, the aggregation of kindly ministrations, the fulfillment in daily life of every duty and not shrinking from any useful toil. This is what makes up life and when, at the close of three score years and ten, he could look

around him and see that those unto whom he had ministered bore the testimony of grateful hearts and loving appreciation, how much better was this than if there had been a monument of gold, though piled mountain high, to testify what he had done for his fellow-men.

Let us, in appreciating this gracious life, remember its lesson unto every one, that out of such a varied and wonderful experience that brings a man into contact with human lives every day, of human secrets and heart throbs which enable him to open great avenues of sympathy until it reaches out to the "least of these little ones" who are in want and pain, to help them, must come the purest and richest inheritance to earth. It is the purest endowment that uplifts humanity and makes young men grow strong in emulating or bearing forward a life that is like unto this, and makes them feel that more than human honor or worldly riches must be the appreciation of the loving hearts of just and honorable men and of pure, wise and good women. It is out of the lives of such rare affluence that the bloom and beauty of human existence is found. In the midst of a comparative wilderness, in the great desert of seeking it is so delightful to find such a well-spring of life and love, so delightful to find the habitation ruled by love, so delightful to find that which when one passes beyond this life, as did his loved and lovely companion some years ago, there is no feeling that death separates, but the family is still united.

When the daughter was added there was still another attraction in that realm unseen.

Oh, those divided households! whether divided on earth by human selfishness and passion, or divided by that great terror, the fear of that which is called death; these cannot bear their rightful and just inheritance unto the children of earth; society is based upon the home here and hereafter, upon the ties that relate to the spirit and bear you on and on triumphantly through all the changes of birth, human existence, death and whatever may come. The strong love, so potent in its great efficacy, so exalted is it for human good, that in future days one may pass by that dwelling and say, "This is where a goodly man lived, where flowers bloomed about his dwelling, where he and his companion passed to and fro ministering unto others, where they sowed, in the light of their love, that which would be an example and blessing unto their friends."

It was unto those that he ministered, who were little children then and who have grown to love and revere his memory. The little boy would say, seeking for a career, I should like to be like Dr. Douglass; I would like to be as kind, have as great a heart and be as magnificent a man as he.

Is not this greater than to have led armies to victory, or to have flitted from the earnings of the poor and down-trodden, to the measure of daily bread? Is not this greater than to have stood in the midst of those who speak for the affairs of nations and clamor for war and the destruction of human life? The great healing that goes out from such abundant blessing is the healing that reaches the spirit. When the mother was saddened and overburdened with the care of her little ones, who perhaps came all too frequently for her help and comfort, but the voice of kindness and encouragement, his ministering hand to bring strength to her. When the father was stricken down in the midst of his labor, or the poor man stricken down in the midst of poverty and could not, perhaps, get bread for his little ones, his was the kindly hand that ministered and his was the mind and heart that found the way to provide comfort for those children until the father should be restored to health again. When some great heart sorrow smote one of his fellow-citizens, which no eye could see, no mind could understand, his was the intuition that could find out this secret sorrow and minister to the mind diseased which is often the cause of physical ailment.

Oh, what weapons are in the hands of the physicians for good! He ministered with professional skill and professional confidence, and he claims as well, he was and is, a physical body relentlessly knows little of the true principle and magic of healing, as did this goodly physician.

Dear friends, there is more recognition of this true healing and less support and acceptance given to that quackery, that under the name of materia medica, slaughters human beings and is protected by the law. Dr. Douglass believed in the power of the spirit, in the excellence of life and the fulfillment of healing by the right methods of human existence.

To the citizens who will remember him in Ottumwa there will be the light, affluence and fragrance of his memory and his household for many, many years. To you who have seen his genial face here sometimes, once, twice or three times a year, whenever he could be present, you will recall what benevolence and fraternity was in his countenance. To you, dear members of his household, the sisters who for the hour and day are here, the memory of his life will be as a kindly, gracious benediction, lighting up your pathways, lifting the burden of years that remain, and welcoming you to that realm in which all are united; whatever be the differences in human faith, the Divine love encompasses them, and those who love are not separated by any narrow walls of creeds, or by any forms of belief, they are one in the great heritage of love. To you, his daughter, remaining as the last of the household, though not feeling alone because of the existence in the love that abideth with you, you receive from this congregation and from all who minister the sympathy that belongs to those who are severed from the human parent. But because of the knowledge that was his and is yours you are not alone, both parents and the lovely sister bend above you at this hour. May you and your house-

hold feel the graciousness of that benediction and know that there is no separation with those who truly love. As his religion was yours, so as his ministrations be your life unto such as need the knowledge and sympathy, and the uplifting strength and power of the life over death.

Great heart, thy generous throbbings are ceased on earth,
But all the rhythmic music of thy life is borne forward unto the higher birth,
And there as here will conquer pain and strife.

Great life, great in sympathy and love,
And in thy knowledge of the higher state,
Whose beauty still its influence can prove

And bring mankind to knowledge,
Even though late.

Be thy blest presence with thy loved ones here,
Until they, too, shall join the household here,
And in that triumph of the golden year
May prove the answer unto life's perfect prayer.

Abide; and still go on and on,
Thou son of knowledge, seeking the higher height

Of truth, until thou shalt pour upon
This human way that which hath been the guide and light,
Until young and aged shall all perceive the way.

And know the victory of the higher day.

THE N. S. A.

Why the British Government Has Endured.

A National Association can have but one form that can hope to be either useful or permanent.

It should be composed as nearly as possible, of the entire body of American Spiritualists. It should be strictly democratic in its make-up and methods. No popery or bossism can be tolerated.

No formulated creed is either necessary or desirable.

All conventions should be composed of delegates chosen from the body at large, and such meetings should have for their object the general welfare and advancement of the cause of Spiritualism.

The British Government has endured for centuries because the absence of a written constitution has enabled it to adjust itself to new conditions. A formulated creed and a written constitution are like iron bands upon a growing tree.

Organization for business purposes is proper and right. Scientific men organize. The Royal Society, and the British Association for the Advancement of Science, are examples, but when Comte formulated his Positive Philosophy, Prof. Huxley said it was "Catholicism with the Pope omitted," and ridiculed from the face of the earth.

Spiritualism being one of Nature's facts, it is not a thing to be worshiped, but investigated and classified. To pray to a changeless God is illogical, and to pray to a departed spirit is idolatry. We don't worship people in this world, no matter how good they are, and the spirits are "nothing but folks." There is no objection to people indulging in emotionalism if they wish, but when it is compulsory, it is apt to become spurious. Better organize a school for speakers and mediums, so as to get the fakes weeded out.

Better keep the platform for the philosophy and the science for the tests, as the present condition of the movement is the result of mixing them. A wicked and adulterous generation seeketh after a sign, and it is worse in many cases than Jonah.

Better test media before crowding them on the public, and thus avoid mortifying scenes.

Better stop the commercialism of mediumship, and the dollar chase them to "peep and mutter" when the control is absent.

Better keep speakers longer in a place, and they will study more and do better work.

Better stop advertising quackery so much, and let work be the test of merit instead of universal "blow."

And finally, if the N. S. A. does succeed in giving us a creed, let a committee be appointed to carry it to Mother Eddy, in Vermont, for her approval; none genuine unless the name is blown in the bottle. And after they get that, no one will take greater pleasure in dosing it, with dynamite than

C. W. STEWART.

Springdale, Ark.

POETICAL PHILOSOPHY.

If the N. S. A. convention Would avoid a great contention, And would sow to all the world harmonic seed,

It should stop this awful fussing, All this wrangling and discussing, On the subject of a coda or kind of creed.

Let it be an inspiration, Not a binding obligation; Let it be a monument to spirits freed, Let it stand for liberty, Independent entity,

And a brotherhood of man without a creed.

Let it stand on truth's foundation, And for man in every station; Let it help the world by word and deed; Help this world from its oppression, Lead all churches in progression Up, away and out of every creed.

Let it stand for higher teaching, And by words and earnest preaching, Smother down and kill the fakes, and breed

A far higher fellow feeling Than the church is ever dealing To the people of the world from creed.

DR. T. WILKINS.

THE NATIONAL SPIRITUALISTS' ASSOCIATION

It Is Cosmopolitan in Character, and Should Be Kept Broad and Progressive in Spirit.

To the Editor:—My attention has been called to some excellent suggestions in the last issue of your valuable journal with regard to the N. S. A. It is certainly wise and only a matter of right that the N. S. A. should be kept broad and progressive in spirit, with no dictation from one or two individuals to control its policy. The National Association has ever been cosmopolitan in character, and its officers have endeavored to make it the representative of the Spiritualists of the nation at large, and not of any particular section thereof. So long as missionary work was carried on, the support of the N. S. A. came from all sections of the country in due proportion, but for the past three seasons, the New England camps have been the most liberal contributors to the N. S. A. treasury.

It is not true in any sense whatever that New England captured the N. S. A. soon as the annual meeting went to Washington. In the convention of 1894, the first one held in Washington, only three delegates were in attendance from the New England States. Three out of seventy-one is surely a very small percentage, yet if those three "captured" the N. S. A., it does not place the sixty-eight others in an especially enviable position. Out of the money raised at that convention, New England contributed less than one hundred dollars, against over three thousand contributed by the delegates from the West, the Central West and South. The cry of that convention was New England is not with us; we must do something to gain New England. This thought dominated the minds of the delegates, and they decided to elect a secretary from the East, and to send the president there to do missionary work. This was done, and the result was that New England came to the N. S. A.

In 1894, Camp Cassadaga contributed over four hundred dollars to the N. S. A., while the camps in New England sent less than ten dollars. The camp at Lake Brady sent a small donation, but no other Western camps made any special effort to aid the National Society. In 1895 Cassadaga's contribution was over one hundred dollars, and New England came in with a smaller sum. The West held up its end most generously. This does not indicate that New England had either bought or "captured" the National society up to this time.

In 1896, the Northwestern Camp, Clinton, Iowa, and others contributed several hundred dollars each. Cassadaga fell off largely, but New England stepped in and made up the loss. New England alone sent in five hundred dollars, while the other camps did their part. In 1897, very little was received from the West; why I do not exactly know. I am not egotist enough to believe that it was due to the president's absence from that section, yet the fact that no official representative was at those camps probably did much to lessen the amount of the donations. Cassadaga, Clinton, and all others combined sent in less than New England gave alone. In 1898 the western camps did less than they did the year before, while the donations from New England fell off more than one-half. In 1899 the western camps did very little, while New England came up with very generous donations.

From 1894 to 1899 some western societies and Spiritualists have been very generous to the N. S. A. This is true also of the South and Southwest. The annual donations from those sections, together with the mass meetings in the West, have helped to offset the contributions made by the New England camps, and the personal gifts of the eastern people. This proves that all sections have helped to sustain the N. S. A., and demonstrates the fact that New England has done her share in upholding the flag of organization.

In the matter of official representation New England has never been selfish. In 1894, with only three delegates present, she was given the National secretary, then the only salaried officer of the N. S. A. This she did not ask, but accepted it at the hands of the Western and Southern Spiritualists. In 1895 a number of New England societies joined the annual convention. That delegation could have controlled the convention if its members had so resolved. Instead of this, they only asked proportionate representation on the Board of Trustees, through the re-election of Secretary Woodbury, and the election of Dr. George A. Fuller as a member of the board, to be New England's home trustee.

Secretary Woodbury was obliged to reside in Washington, hence was not in any sense a local representative.

In 1896 and 1897 they asked and received the same recognition, nothing more, although New England's delegation outnumbered two to one the delegates from all other sections of the nation combined. At the convention of 1893, the president elected was not a representative of New England; but was chosen from the state of New York. He had not resided in New England for twelve years, and was not in touch with the workers in that section to any extent whatever. He was a citizen of New York, and did not lose his legal residence there until August 1898. This fact proves that New England has never had undue representation on the Board, for in 1895 at the time of the President's sixth election, Dr. Fuller retired from the board, as did also Secretary Woodbury, leaving him, the president as New England's only representative among the officers of the N. S. A. Mrs. Longley, the new Secretary, although a New England woman by birth, was chosen as a representative from California, where she had resided for three years previous to her election.

The other members of the board have been selected from widely separated

states. Iowa, Texas, Tennessee, Maryland, Ohio, Pennsylvania, New York, Illinois, Michigan, Minnesota and the District of Columbia, besides California and Massachusetts have been represented on the board. Considering the fact that the N. S. A. is but six years old, this would seem to be a very generous distribution of its officers. In any states west of the Allegheny mountains charge of undue representation in the N. S. A., and shown to be a supporter of organization from principle, not from policy, nor from a desire to enjoy the leaves and fishes of office at the expense of other sections of the United States. With only one representative out of a board of nine trustees, she has sent in more money during the past six weeks than has been contributed by all of the states west of the Allegheny mountains taken together. This shows conclusively New England's unselfish spirit in the matter, and is an object lesson for other states.

In regard to delegates, New England has been well represented at four of the Washington conventions, but these delegates, with very few exceptions, paid their own expenses, out of pure love for the cause. The West and Central West certainly have as many Spiritualists as has New England alone. It is no more of an effort for a Spiritualist six hundred or seven hundred miles west of Washington to go to one of the conventions in the capital city, than it is for one to go there from the East, over the same number of miles. That few were present from the West is not the fault of New England; that New England has never abused her power should be remembered by the West. But New England makes no boasts whatever as to what she has done, or intends to do. She is loyal to organization, and defends principle every time. She is generous with her money when she has it and is not especially anxious that she should be the first one to receive the benefits that might accrue from its expenditure.

Mr. Editor, Spiritualists everywhere should stand for Spiritualism and its highest good, East, West, North and South, hence should recognize no sectional lines, no differences in aspiration, no autocracy of caste, no fetters for the individual. The advance of Spiritualism in the West helps Spiritualism in the East, and vice versa. Upon this principle they should act, and thus prove their devotion to Spiritualism as a whole. Some Spiritualists have not attended our N. S. A. conventions when they were abundantly able to do so, but have stayed at home, and there complained of the work performed by those who did go, and who paid their own expenses that they might do that work. By all means the N. S. A. should be kept broad, and if New England's example is followed in spirit, our work for an unbroken cause, New England sent the convention to Chicago to benefit the N. S. A.; if Chicago is actuated by the same spirit, the results of the coming convention will astonish the world. Treasurer Mayer's offer will be met in full, a code of principles will be adopted, and every needed reform fully carried out. We can never feel hungry, nor clothed the naked, nor heal the sick, nor relieve the poor, with any empty treasury, and can Spiritualism do its legitimate work with a few of its followers denouncing philanthropy, opposing co-operation, fighting against Spiritualist essentials, from pure sentimentality. Sentiment and practical work can and should go together. The N. S. A. is the avenue through which they can walk hand in hand to the city of Success.

HARRISON D. BARRETT.

Refused to Grant a Certificate.

Judge Pryor of New York lately refused to grant a certificate of incorporation to a Jewish religious society, because its charter called for an annual meeting on Sunday. Judge Pryor made the point that Sunday is a sacred day, to be kept free from business. There are statute laws to this effect; but they are constantly broken, and more by the Jews than by others. But apparently Judge Pryor did not rest his decision so much upon statute as upon the fact that Christianity is the fundamental law of the land. This assumption requires some proof, and to establish it it would be necessary to show what Christianity is. It is quite possible that under such a definition as Judge Pryor would construct, not only Hebrews and Mohammedans, but Unitarians and other liberal Christians would be excluded from the privileges of citizenship. The discriminations which are made in law and practice against Jews and Seventh-day Baptists are utterly foreign to the Constitution and spirit of our institutions. Religious tests existed long in the Constitution of the several States; but they have been gradually abolished, and it is no longer necessary that one should be a Christian to be a citizen of Maryland, or that he should believe in the eternity of future punishments to become a citizen of South Carolina, or that he should believe in the trinity to become a citizen of Delaware. Judge Pryor's declaration on the fundamental law seems to be better fitted for an ecclesiastical court than for a civil one. The fundamental law is that all sects shall have equal privileges before the law; and if there is anything in the statutes of New York, which discriminates against Hebrews or Seventh-day Baptists, it ought to be removed.—Christian Register.

"Heliocentric Astrology or Essentials of Astronomy and Solar Mentality, with Tables of Ephemeris from 1830 to 1940." By Yarmo Vedra. For sale at this office. Price, \$1.50.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

A CONVINCING SEANCE

The Logic of the Seance-Room.

"Truth is as impossible to be soiled by any outward touch, as the sunbeam."—Milton.

"This strange but true; for truth is always stranger; stranger than fiction."—Byron.

Last August I had a singular and most convincing seance with the noted medium, Pierre L. O. A. Keeler, at Lily Dale, which may be interesting to the readers of The Progressive Thinker, and therefore I relate it briefly.

For several years prior to 1898, a very respectable family of brothers and sisters who resided at Waverly, N. Y., attended the camp at Lily Dale. There were two brothers, William Stone and James R. Stone, with whom I became very intimate. James R. and myself became warm and intimate friends. There was a standing joke between James R. and myself from a jocular remark that I once made to him, "that lawyers never went wrong," etc.

I was very much attached to my friend, and it was with sorrow that I read his obituary in a Waverly paper a few months ago. His brother William and his sisters visited Lily Dale camp in August last. After they had returned to their home I procured two new slates and visited Mr. Keeler, with whom I have always had the most satisfactory results.

I prepared several interrogations, and among them one to my old and valued friend. But I made a mistake in his name and addressed the interrogatory to Wm. R. Stone instead of James R. Stone. The pellets on which my interrogatories were written were closely folded up and during the seance I placed them in a small box at my side, and beyond the reach of the medium. The slates were placed together and a handkerchief tied around them and kept in my possession during the seance, in such a manner as to render it impossible for the medium to manipulate them.

In a few moments Mr. Keeler told me that his control said that I had made a mistake in a name written on my pellets, but he remarked "the one you wrote to understand it and is laughing about it."

When the seance had ended, I opened the pellets and on the one directed to Wm. R. Stone, there was written in heavy black lines as if done with an artist's crayon, the following:

"The only Wm. Stone I know, lives in the form; James R. Stone is over here." This was signed G. C.—the initials of Mr. Keeler's alleged control.

I then opened the slates and found the following in a clear, strong, business handwriting:

"Hello, there, Judge; you can't say you never went wrong. You are off on my name. Brother William is with you. I am not forgetful of any of you. Glad the folks came up this season."

Now, readers of The Progressive Thinker, let us reason together. Of course I know that the writing on the slates was not done by the medium; this was impossible. Some power unknown to science and beyond the skill of magic performed not only this physical act of writing, but evinced the memory of past events, the recollection of a joke only known to Jas. R. Stone and myself, during his lifetime.

Now let us analyze this phenomenon as a chemist would analyze an element, and by examining its component parts.

First, then, here was a physical feat performed in the writing on the slates and pellets without any possible contact with a visible human agency.

Second, that phenomenon evinced the presence of an intelligent force that guided the pencil.

Third, that force possessed a knowledge of a fact forgotten by myself, and corrected my error in the name.

Fourth, that force possessed not only memories of the past, but also was aware of the visit of family and friends at the present session of the camp at Lily Dale.

Fifth, it addressed me by an old and familiar sobriquet as was the custom of my old friend, James R. Stone, when in life.

Sixth, and lastly, it seemed to have been actuated by an error, and to have recognized me as an old friend. In short it manifested all the memories and friendship of our past intercourse, not even forgetting a facetious pleasantry that existed between us and only known to ourselves, when my friend was in life.

Could there occur anything more conclusive than this simple seance, the like of which is of such frequent occurrence at Lily Dale, as to hardly elicit a remark from the of many persons who have had a similar experience?

Spirit visitations and communications have been demonstrated through so-called modern spirit phenomena for more than half a century, and does not now require the oracular pronouncement of any pseudo scientist to make Spiritualists believe that the fact of a future life is demonstrated. "The days of 'Sir Oracle' are past." And all persons may heed the evidences of their senses and recognize a demonstration as well as if they had a meaningless affix or prefix to their names. If a chemist or scientist were shown two separate specimens of rock or metal and on analysis they were found to possess exactly the same characteristics and properties, would he not scientifically conclude that they were the same either as elements or compound? And if the same mental characteristics were manifested in two or more psychological phenomena, would he not logically conclude that the mentalities that caused them were identical?

If, then, we knew the mental characteristics of a friend in this life, and after the phenomena called death, those same characteristics manifest themselves to us, in any manner, is it not demonstrated that our friend yet lives. And it does not require the learn-

ing of a savant or scientist to so determine.

The philosophy of spirit phenomena is based upon facts that the humble investigator can determine and recognize on just such evidence as governs a court and jury in all judicial proceedings, as well as in the common occurrences of life.

In the whole volume of spiritual ethics there is no posture that suggests the command "believe or be damned," but it appeals to the human reason, and asks a verdict only when the evidence justifies it. It is true that fraud or error may some times tincture the evidence, as in all the circumstances of life, yet this does not discredit the general decisions of our courts of justice. The belief in a continuity of life by Spiritualists is based upon facts so plain that the truths of immortality

"Shine by the side of every path we tread
With such a lustre that he that runs may read."

And that belief does not require the sanction of a learned professor to give it currency in the mart of human understanding.

"Facts are stubborn things"—and their evidence is as indisputable as the demonstrations of Euclid.

HON. A. B. RICHMOND,
Meadville, Pa.

FACTS OF THE CASE.

They Are Presented for Your Consideration.

To the Editor:—You will remember that during Mr. McKinley's first term of the governorship of Ohio, a bill discriminating strongly against Spiritualists was gridding in the legislature of the state. The governor's attention was drawn to this fact by representative men and women among the Spiritualists. The governor not possessing the veto power, used his personal influence to struggle the bill in committee with the result that the odious measure "died a-bornin'." For this, Mr. McKinley was kindly and substantially remembered by Spiritualists not of his political faith.

Now, that the proprietor of the Cincinnati Enquirer is a candidate before the people of this state, I think it but just for the Spiritualists to cast their votes for him, for the reason that he has kindly opened the columns of his widely read journal for news and discussion of the tenets of the philosophy of Spiritualism and kindred subjects. They are more fairly used by that journal than any other of the principal dailies of the state.

Now, Mr. Editor, could not this matter be assisted by an editorial from your pen? I think many of your readers would gladly vote for Mr. McKinley if their attention is called to the matter by yourself. I know that you are not running a political journal, but one devoted to the glorious cause of Truth, and I verily believe if my suggestions are accepted that you will be furthering our cause. Let us have the editorial.

ROBERT R. ODER,
Rushsylvania, Ohio.

As is well known The Progressive Thinker is in no sense a political paper. We remember well the kindness and courtesy extended to Spiritualists by the then Governor McKinley, when the bill alluded to by our correspondent, was before the Ohio legislature. It is true also that the Cincinnati Enquirer has been free to favor Spiritualists in the publication of spiritual and occult phenomena. The Spiritualist voters of Ohio will consider these matters and vote as their conscience dictates. They need no advice from us.

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A PHILOSOPHICAL STUDY OF MEDIUMSHIP

Suggestive Considerations Concerning Its Wise and Proper Development.

Be good my brother,
Do not as some ungracious pastors do,
Show me the steep and thorny way to
heaven;
Whilst like a puffed and reckless
libertine,
Himself the primrose path of dalliance
treads
And reck not his own rede.—Ophelia.

The great thing is to build a pleasant
and enduring character, and medium-
ship must be considered subsequent to
that end. In a base and brutish
strength of mind. We advance a step and
intellectual cunning wrests the sceptre
from the giant. Another step and the
affectionate person is king; but always
the old order says at first of the new
ruler, "When we see him there is nothing
we should desire in him." In
Judean symbolism the lion was the
ideal until one came who called at-
tention to the nobility of the lamb. The
perfect man is only in the lamb together,
both gentle and strong but strength
serving gentleness. It is better to be
weak and gentle than strong and cruel.
Any character like any social state has
permanence only as this is recognized.

A valuable mediumship is founded on
the recognition of the innate purity of
human nature as opposed to the un-
derlying evil. The mediumship is un-
reasoned that declares a spiritual pene-
tration. The physical life is a spiritual pen-
itentiary. Development means the exercise
of a higher vibratory plane of that
same human nature that has defied a
thousand gods and religions to suppress
it. Unless you renounce all unnatural
dogmas and moral codes founded upon
an assumption of the viciousness of natural
desire you are only pushing your way
into a more unsatisfying life than you
now know. The fruit of the law is
sweet, but if it is where the good, the
forbids eating it where is the good. The
very same desires will claim a recog-
nition there; and the rationale of de-
velopment is that as a free denied devel-
opment in one quarter will ever strive to
break out in another, so will the natural
desire unable to find thorough expression
in the physical labor to manifest in the
spiritual; and the harmonious sensitivity
because it is on the wings of nature
desire we soar will say like the healthy
child, only substituting "desires" for
"feet" in the rhyme:

"My feet they haul me round the house,
They boost me up the stairs,
I only have to steer them and
They ride me everywhere."

It is not my purpose to urge un-
reasonable zeal in development. You
will no doubt have to carry a cross.
This is not of nature's designing. In
the natural order there would be a
gradual and pleasant blending of the
lower spiritual life with the higher one.
The cross like the shedding of blood for
remission of sins, is a religious device
for appeasing the cruel mind of a
heavenly ogre. The world has been a
camping ground for two armies of
fanatics, the groveling materialists and
the irrational spiritualists. The people
stretch of mental experience poorly
with outlaws and lawless as devils
or elementaries is the "Debatable Land"
between the two spheres, and is now
being controlled by science and con-
verted into a pleasant country. Both
contending factions unite in making life
somewhat disagreeable for the tem-
perate pilgrim, and making the path of
a perfectly harmonious development
hard to find. The sensitive who are
sojourning in this debatable land is sub-
ject to disagreeable experiences from
both sides. But if you have the capacity
you cannot endure life without exercise
of it. If there has been "breathed into
your nostrils the breath of life" (spiritual
aspiration) you must in order to
render life tolerable make some effort
at development.

"Spirits are finely touched
But to fine issues. Nor nature ever leads
The smallest scruple of her excellence,
But like a thrifty goddess determines
herself
The glory of a creditor—both thanks
and use."

There are two varieties of medium-
ship, one natural and a growth, the
other artificial; one permanent, being
founded on your personal development;
the other transitory and justified by
such causes as justify a surgical opera-
tion, and is a sort of temporary hospital
experience to remove a tumor from the
soul. It consists of an abnormal excita-
tion for the purpose of readjusting
moral conceptions. Consider to-day
what religious casuistry has made of
conscience which poisons every sweet
thing and hews an unnecessary cross
out of every beautiful tree; and which
normally should be like physical taste
an indicator of what would tend to
produce mental harmony. Although mod-
ern Spiritualism is akin to the outpour-
ing of the spirit in every previous dis-
position, and although the vagaries of
mediumship are disconcerting, there is
a general tone to the morality of it dis-
tinct from the tone of any other, and
we sing as it were a new song before
the throne. Previous authorities classed
natural desires as "lusts of the
devil." Thus a sac of poison was gen-
erated at the base of mentality, and
every manifestation of the natural
mind was polluted. This is the reason
for the unextinguishable fires
from the altar of the Eternal, and so
far as the question of good and evil has
any rational basis it does not affect the
desire but the method of its expression;
something as a mother would forbid the
hungry child to eat a crabapple when
the next tree is loaded with luscious
belleflowers; and driving the question
home the best and most fitting question
is this: Is there any occasion for that
strained and temporary intercourse
with spirits. If not you must because
the "odors of the barnyard cling to
you go to the spirit world to be dis-
infected." "The devil that deceived the
whole world is cast out" of the har-
monious philosophy. As God never re-
pentant that he made man there is no
occasion for a melting and remold-
ing unless it be on account of these un-
satisfactory fractures; and in such case it
would be to recast in the original mold.

As to the other kind of development
all experiences normal and satisfactory
to the mind are good, it being a gradual
and orderly exaltation and refinement
of general mentality. The proof of true
development is in its satisfying nature,
and a good rule to go by is "Unto thy-
self be true and it must follow as the
night the day, thou canst not then be
false to anyone." This illumination will
come gradually as the light appears in
the East and shineth unto the West." You
will observe many degrees, phases,
or gifts; but always remember the end
sought is a natural, free intercourse
with your friends, which requires pas-
sively enough to avoid fighting off
friendly advances, yet to resist with
moderation habitual subjection. This
means a blending of magnetism which
is possible only to those in sympathy

with you. The furious thinker whose
intellect is running away with him
makes light of emotional love, yet
where that is not the Almighty refuses
to sanction the union; and no matter
how exalted we assume a spirit to be
on a chosen sphere there is not an
emotional response in you, intuition is
injuriously; for as dirt is dust in the
wrong place, so is an evil spirit out of
his true relationship; and it is well
to reflect that a "devil" must be one of
penetrating intellect and dormant affec-
tions. A psychology that despises the
emotional is Hamlet without the prince.
Human love is the higher manifestation
of chemical affinity in elements and in
choice of animals. It is what has
been dimly recognized as the "voice
of God" in all creation. As non-
affinitive elements forced into union de-
stroy each other, so will persistent in-
timacy of a sensitive with one not sus-
ceptible to this subtle attraction result
in misery. To the unsympathetic man
"breach foolishness," because these sen-
sations come dimly and slowly through
a dense magnetic atmosphere. This
rattling will not kill a fat hog be-
cause the poison comes slowly into the
blood. This power of loving is the
guarantee of a fitness rooted in the
depths of consciousness, and indicates
safety of blending magnetism or sub-
mitting to control.

As the most important physical ac-
tions are nearly automatic, being
"reflex" of the accumulated experience
of countless ancestors, so is the "sub-
conscious" mentality that manifests in
love reflective of all the genuine spiri-
tual experiences of "those gone before";
your richest inheritance from num-
bers of spiritual ancestors. The medium-
ship that satisfies appeals first to the
affectional; after that to the intellectual
and executive; and "though I have all
gifts and understand all mysteries, if I
have not love, I profiteth me nothing."
This is the harmonious and designing in-
tellect that brings order out of chaos
and controls exhaustless energy to pro-
duce beautiful and pleasing results.
You are building a character and those
who love you are the workmen ap-
pointed by the great designer to assist.
Their nature is complementary to yours
and without violence will stimulate ac-
tion in your defective qualities. Love
indicates a fitness that includes physi-
cal, intellectual, emotional, aspirational
sensitivity. A recognition of it is the one
factor that brings order out of chaos
and is needed to make a paradise of
earth or any other spirit realm. I know
the most dazzling systems of theology
and philosophy deny this, and construe
logic and revelation as discerning the
divine signature and seal on other
codes; but such are forgeries. This
attraction has the most solid scientific
basis.

General mentality determines the
quality of personal magnetism, and
without considering one person good
and the other evil it is a question
whether your magnetism will blend
with another's. You will sometimes err
in this intuitive judgment of fit asso-
ciates, because like conscience it has
been dulled and perverted by religious
conceptions of duty that originated in
the fearful imagination of the snake
enter and cave dweller; but its exercise
will unfold the "gift discerning of
spirits."

Although the spirit world is not an
imaginary one, all except the born me-
dium will pass through a country of the
imagination between the physical
Egypt and celestial Canaan. The exer-
cise of an orderly imagination is a
preparatory development of the soul.
This is the rationale of allegory symbol
and ceremony, although they are easily
perverted and the most beautiful sym-
bols that originally reflected a natural
response to spiritual experience, be-
come in the hands of bigoted priests like
the artist's ink, an advertisement for
adulterated liquors. They are all right
if they reflect a rational fact, providing
you never surrender the free right to
accept or reject as they appeal to your
taste and intelligence. The trouble ever
with authoritative religions has been
that in deference to superstitious gods
they ignored the god who dwells in
every mind, delicately varying the
necessities of each; and made out of
formal, outward expansion a superficial,
formal, contracted one. At best symbols
and forms are but swaddling clothes
easily outgrown by a free mind,
although by following the poets you
have good company through the vision-
ary land to the borders of the real; and
there is no better advice than "what-
soever things are lovely think on these
things." In scripture such expressions
as "being carried of the spirit into a
high mountain or wilderness" mean a
psychological exaltation—a "superior
state," although the physical fact of
being on a mountain by suggestion is
conducive to such exaltation, to say
nothing of the importance of atmos-
phere and climate that act through a
sensitive body on a sensitive mind; and
"pray that your flight be not in the
winter," is not a meaningless saying.
The sensitive will often want to be
alone, for "solitude is the school of
recluses," but it is a mistake to become
a hermit in defiance of a natural long-
ing for love. Nature is your guide and
the real service either spirit or mortal
can render you is to furnish better op-
portunity for her to work out her par-
ticular design in you; for as in the ferns
she shows a thousand forms with but
a single plan so must there be infinite
variety in character.

As the importance paid to "develop-
ers" rests on a knowledge easily per-
verted, I will say a few words about
magnetism. Seeing that the sensitive
has sometimes been assisted by those
not sensitive, and that hypnotic sub-
jection begets visions that may or may
not be colored by delectable spirits, many
who have mastered this art think
nothing else is necessary in them to be-
come developers. You will need to be
cautious, as habitual subjection of this
kind weakens the discriminative power
necessary to separate and winnow the
imaginary from the real. Also if you
control the hypnotist will bring you to
his own level of spiritual discernment,
and you will find yourself in the well
of Aesop's fox. There are many not
sensitive who generate much and have
the power of discharging magnetic
emanations that serve as the vibrating
media between spirits and the sensitive
who are defective in this semi-physical,
semi-spiritual pabulum.

The best are often unconscious of
their gift and use it intuitively to better
advantage than if possessed of the half
knowledge of the average hypnotist.
Their true position is analogous to that
of a nurse in family affairs. They force
nothing and wait until nature is ready
for a spiritual birth, remembering that
the will of a child is as sacred in the
angelic view as that of a Caesar; and
that the Infinite has taken too much
care in evolving any personality to have
it used for the plaything of a juggler.
Nowhere can rigid lines be drawn be-

tween right and wrong; nor can it
definitely be shown where art ceases to
assist and commences to pervert; and
where wisdom ceases to be a help and
becomes an obsession; but the sympathetic
and high-minded want to allow each every
liberty compatible with the rights of
all. As the race becomes reasonable we
see no necessity for scapegoats and
forced emissaries between the two
worlds. To ensure a temperate course
remember you have nothing in reason
to do with the past or future except as
it may illumine the way to the pres-
ent. Now is eternity.

If there be not a mighty current of
harmonious and unvarying law under-
neath the riddles and waves that fret the
surface of the river of life; an orderly
design followed out from "the dark
backward and abyss of time" to the
remotest future, the highest angel can
give no wise counsel. The seraph of
to-day may be a howling demon to-
morrow. But if there be no law and
order in creation and evolution, the pro-
cess of analogical reasoning must give
an approximate concept of spiritual
things and methods to a mind under no
religious obligation to reconcile the
spirit world to the aboriginal gods, that
slightly modified persist in modern the-
ology. The best revelation confirm as
true the outlines of analogical predic-
tion. So I will pursue this course
little ways a better than dogmatic
assertion. The deadly objection to
dogma is that even if true we need
truth presented in a way that allows us
to comprehend and assimilate it.

There must be a spiritual body cor-
responding to the physical and an ob-
jective spirit world acting and reacting
upon it, in order to sustain a conscious-
ness nurtured in this life. It permeates
and quickens the physical here, and as
a tree with its roots in the earth con-
verts mud into branch, leaf and fruit,
so by a subtle alchemy are the finer
particles of the food eaten by an
aspirational person transformed into
the structure of the spiritual body. De-
velopment means the exercise and
nourishment of it. There is an incessant
dia made about saving our souls, which
comes high to being a meaningless jar-
gon, because no clear concept of the
soul is entertained. It is a term
synonymous with consciousness; and
salvation is the order out of chaos
and controls exhaustless energy to pro-
duce beautiful and pleasing results.
You are building a character and those
who love you are the workmen ap-
pointed by the great designer to assist.
Their nature is complementary to yours
and without violence will stimulate ac-
tion in your defective qualities. Love
indicates a fitness that includes physi-
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factor that brings order out of chaos
and is needed to make a paradise of
earth or any other spirit realm. I know
the most dazzling systems of theology
and philosophy deny this, and construe
logic and revelation as discerning the
divine signature and seal on other
codes; but such are forgeries. This
attraction has the most solid scientific
basis.

In physical evolution the original
sense was feeling. The others were
added improvements, modifications of
this basic one. It remains to the last
the most important. "Through it are
strained the most delicious sensations,
and it is the court of last resort in de-
termining if any illusion affect the
other senses. "Seeing is believing," and
feeling is the naked truth." It is the
inner chamber of happiness. The sal-
vational lassie who tells of feeling
Jesus," and accepts his quickening
sponse, and the evidence of a new birth,
is not in general error so far, although the individual Nazarene
may have no direct connection with
the affair. She has with half intelligence
submitted to the influences that ex-
citing the imagination tend to refine the
nervous organism. The life of her re-
ligion is in the music and imagery that
stimulate the ideal function. The
mania which sustains spiritual life in
the periods of "no open vision" is the
power of the imagination. The sweet
singers of Israel, not the theologian,
keep the altar fires alive.

Much stress has been laid on fasting.
This means less or more than abstin-
ence from food. It tends to sensitize,
and the logic of it is that you must par-
tially empty a vessel of one kind of
liquor before you pour in another kind.
To fast you must segregate the mind
from the pleasures and cares of this
life. I suppose nothing will so quickly
sensitize, but you want not so much a
rapid as a harmonious development. You
gress must be orderly, an understand-
ing of the relative importance of the
emotional, intellectual, and motive fac-
ulties in a harmonious mind, with the
assurance that true development means
the refinement and exaltation of all in
their order, will help in making intelli-
gent choice of the occupations, amuse-
ments, habits and social companionship
suitable to your peculiar needs.

A comprehension of the law of vibra-
tions will tend to raise spiritual de-
velopment out of the bog of mysticism,
and blessed be the Swami (see Pro-
gressive Thinker, September 16) for ex-
plaining it before we led us to-well,
nowhere in particular. I remember the
first drunken man I saw. He passed
our quiet farmhouse hatless and coat-
less, swinging a crowbar, mounted on
a foam-flecked steed and going "like
Jeha." I had known both man and
horse, regarding them as ordinary.
Henceforth that horse belonged to the
same category with Job's warhorse, and
that man with St. George and other
dragon slayers. "The fact of vibra-
tion" has been ridden through the in-
tellectual arena in a similar reckless
style, but it is after all a "harmless
necessary cat." There is a response on
every plane in the same octave and this
means mediumship, although the in-
tellectual value of it depends on rate
and rhythm. Without regularity of
beat or form you may hear a jumble of
sounds or "see a mass of things but
nothing distinctly." Vibrations are
vibrations and it is sure that as our
spirit friends manifest natural char-
acters when opportunity offers, the con-
ditions of their life must be generally
like what we know to preserve that
kind of personality; and when they
manifest love and joy habitually the
environment of their life over there
must be satisfactory or we would have
more "hark from the tomb a doleful
sound." So

"Let not this too much, my son,
Disturb thy youthful breast."

I do not propose to lay down rules for
development. I am sure that a few in-
telligent persons write me for such. The
trouble has always been that spiritual
unfolding was considered an artificial,
magical, mysterious process, and they
would turn the pleasures of this life to
gall are ready to put their neck into
any priestly yoke that comes with a
promise of salvation; when liberty is
the first requirement of progress. By
the law of analogy such
regulations as tend to a happier life
here will do so there; and if we ob-
served the same law as governs social
affairs in the celestial world we might
not enjoy so much because lacking
capacity, but our little cup of "bless
would overflow. There is no use to
hurry, only be ready to give such watch
and pray for in your heart as you
think the son of man cometh. By
learning about the experiences of others
you will get a general idea of what you
may expect, but your experience will
vary so rules must be flexible.

Serene I fold my hands and wait,
Nor care for wind or tide or sea;
I have no more against time or fate,
For lo! my offspring shall come to me.

What matter if I stand alone,
I wait with joy the coming years;
My heart shall reap where it has sown,
And garner up its food of tears.

I bide my time. I make delays,
For what avails this eager pace;
I stand amid life's eternal ways,
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me.
No wind can drive my bark astray,
Or turn the tide of destiny.

J. T. MACDONALD.

Vancouver, B. C.

MAN'S EXTREMITY.

Agnosticism as a Cause of Suicide.

A short article in a Chicago news-
paper of last date, with the title
"War Against Suicide—Bohemians Is-
sue Appeal Opposing Tendency Among
Agnostics," struck me with peculiar
force and I wondered if man's extren-
ity was not God's opportunity.

One would imagine that Bohemians
were becoming alarmed over the growth
of agnosticism, and through its beller
feared extinction of their race. It also
stated in the article, that by promoting
agnosticism, Bohemian societies are
measurably responsible for suicides.

Then follows a table of relative statis-
tics concerning suicides compiled by
life insurance companies.

If agnosticism is the cause of suicide
in Bohemian ranks, then why is it not
good logic to say that the cause of sui-
cide is the same with all races and na-
tions?

Let us find out what agnosticism is:
The Standard Dictionary of the English
Language gives the following defini-
tions:

"Church History—"The creed of a
sect who held that God did not know all
things."

"1st. In general the doctrine of the
necessence, or that theory of knowledge
which maintains that man cannot have,
or at least has not, any real or absolute
knowledge of anything, but can only
know 'impressions.'"

"2nd. Specifically. The theory that
first truth, substance, cause, especially
the human soul and a First Cause, can
neither be proved nor disproved, and
must remain unknown or unknowable."

"3rd. In loose usage, the view that
all supernatural beings or existences,
all spiritual verities are unknowable or
at least incomprehensible."

I fall to find in any of these defini-
tions a justifiable cause for suicide.
Take the first definition and it seems to
me that the cause would be more before
the cause of suicide. The orthodox
God of the Bible would be more likely
to excite suicide, for He knows all and
punishes accordingly to his sole fiat. A
departure from the original intent was
deemed advisable, however, and it is
said that death-bed repentance will ap-
pear a wrathful Judge and cancel the
sins of a long and vicious career. Why
not, then, seek death, even by one's own
hand, in order to gain eternal bliss?

The second definition contains an illu-
sion—"impressions." How little the
authority knows of the true meaning of
"impressions." Did he understand and
realize as I do, that "impressions" have
saved many an individual from suicide,
he would not have written so carelessly.

In the second definition we find spec-
ifically (which means explicitly or defi-
nitely) the theory that the human soul
cannot be proved and therefore must
remain unknown or unknowable. Now,
if anyone is fool enough to believe that
there is anything unknowable, then it is
better for that individual to commit sui-
cide and thus rid the earth of a brain-
less incubus. So we'll pass this by as
unworthy of our attention.

"In loose usage." Yes, indeed, the
statements contained in this paragraph
that all "supernatural beings are un-
knowable is loose because there is noth-
ing supernatural, nothing above nature.

All is nature or natural, yet it could not
be. Again in the same definition we
find that "spiritual verities are unknow-
able." A verity, which is a truth or a
fact, cannot be a fact if still unknown.
If the definition was not so loose and
vague, one might perhaps find cause
for alarm, but as agnosticism is here
outlined, it does not affect or influ-
ence the smallest atom of humanity.

Now is it not time for the knowing
ones to come forth and help the un-
knowing ones? For thousands of years
mankind has lived upon faith. Faith
has been good for much, but not
strong and nourishing enough for all.
This age demands facts, truths, veri-
ties, and Spiritualists have them. Let
them flood the world with a golden ra-
diance of eternal truth. A beautiful
truth whose mission shall be the heal-
ing of bruised hearts and the comfort
of sad and weary souls.

Oh, the hoping and longing for "The
touch of a vanished hand, and the
sound of a voice that is stilled" is what
is causing suicides, and not agnosti-
cism.

Why cannot and why do not Spiritu-
alists organize and establish an associa-
tion that shall stand for solidity, verac-
ity and spiritual unfoldment? Banish
from its ranks all fraudulent mediums.
Let the association bring before the
world an army of trained, intelligent
speakers. Give us ministers of grace
and refinement; of intellectual acumen
and of common sense.

I know men and women who have
been carrying on quiet, diligent, faith-
ful work. These investigations have
covered a period of years. The truth
is established and immortality and
spirit returns to them a verity. These
intelligent men and women are
many of them convincing and forceful
speakers, and they are willing to labor
for the cause, if modestly remunerated
and protected by an association that
will bar from its ranks dishonest me-
diums and "harmful" persons. An or-
ganization which is destructive and not
constructive, one that will build up the
eternal truth without trying to pull
down the truthsoot other associations.

The truth will live in whatsoever form
it is found, and they that attempt its
destruction will be the first victims of
that relentless power.

If an organization having spiritual
verity for its basic principles will equip
and send out a force of only intelligent,
spiritual missionaries and instructors,
paying them for their services, and se-
cure for them engagements, it will soon
discover that there is plenty of good
material to be had. When these meth-
ods are pursued, then and only then
may Spiritualism hope for respectful
recognition. Free thinkers—agnostics,
infidels, and Christian organizations
will open their doors to these messen-
gers, and give them joyful greeting.

The signs of Spiritualism, arising from
ignorance, apathy, your stupor. Seize the
golden opportunity and give to the
weary, waiting world an intelligent and
scientific proof of immortality. Make
the Harmonical Philosophy the corner
stone of a beautiful and lasting super-
structure from which shall stream a

light of golden splendor. A light so glo-
riously beautiful that it will pierce the
deepest recesses of gloom and de-
spair and doubt will melt away beneath
the divine effulgence.

Just a word for the medium per se,
lest we overlook their mission.

The most profound medium was Jesus
the Christ. There was no buffoonery
about his ministrations. His demon-
strations and phenomena were always
practical, needful, and helpful and not
useless for the contemplation of a won-
der-stricken, gaping crowd. He ex-
ercised his spiritual gifts freely, without
money, without price, for the "healing
of the nation." The sick, the weary,
the oppressed, the forsaken came to
him, they asked and they received.

Phenomena, tests, and messages
should never be given from the public
platform. The province of the medium
is more sacred. Protect, sanctify,
purify and elevate them. Open to them
the door of that divine institution, the
home, be it the humble cottage or the
costly palace. Within the sanctuary of
the home and in the presence of inno-
cent childhood the friends that have
gone before will hold sweet communion
while a benediction of love and tenderness
will descend upon the family from the
hitherto unseen throng of "wit-
nesses." CAROLINE E. GRIDLEY.

FOR BETTER CONDITIONS

Let Humanitarian Principles Be Declared.

The present time is a very eventful
one for the cause of Spiritualism, and
every effort should be put forth by pro-
gressive Spiritualists to declare to the
world that we as a body of people are
on the side of intellectual, moral and
industrial unfoldment. The time is ripe
for a strong declaration—not a milk-
and-water, soft soap, go-as-you-please
declaration, but a manly, womanly, in-
dependent declaration for better con-
ditions socially, morally and politically.

As progressive people we should show
to the world that we stand in the front
ranks of all the great reform move-
ments. I for one cannot conceive how a
person can occupy an advanced position
as a student of the spiritual philosop-
hy and yet be non-progressive along
all other lines. We find in our travels
those who are eloquent in their advo-
cacy of religious progress and freedom
of thought in that direction and yet at
the same time are bitterly opposed to
any advanced ideas pertaining to finan-
cial, moral, social and industrial re-
form. Such a position is to my mind
utterly inconsistent with the teachings
of our grand philosophy, and one which
we cannot afford to occupy. We are
often confronted with the question,
What has Spiritualism given to the
world which we did not know before?

The answer might be truthfully given,
all advanced ideas and reform move-
ments originate in another sphere of
life and are promulgated by spirit intel-
ligences acting through the sensitive
organism of earthly instruments.

These instruments under present con-
ditions are compelled to act almost en-
tirely in an individual capacity there being
no strong organization with a definite
delegation of principles behind them.

We need an organization which has
for its object the advancement of a power-
ful movement in favor of humanitarian
principles, backed up by a strong de-
claration which will at once appeal to all
progressive people as something worthy
of recognition. It may be said that all
Spiritualists are progressive people and
all are working now for the objects be-
fore mentioned. Unfortunately this is
not true and if it were a fact that all
are working in their own way for the
advancement of humane principles and a
higher plane of living they could not ex-
pect to accomplish very much in their
present chaotic condition. According
to our understanding of Spiritualism it
stands for a humane, charitable, natu-
ral and harmonious plane of living.

This being the case it cannot endorse
anything savoring of a military spirit
but must stand for peace principles and
for universal brotherhood and sister-
hood. It ought to demand that the pre-
sent craze for military expenditures be
stopped, and the interests of the coming
generation who are being injured both
materially and spiritually sense.

Our first declaration should be a strong one
and should cover all that pertains to the
advancement of the race either in the
material or spiritual planes. We must
demand better conditions for the in-
dustrial workers and denounce the present
cut-throat competitive system as being
only worthy of barbarians and not con-
sistent with nineteenth century inspira-
tion and progressive thought.

The coming era will hear us gladly,
and welcome us as public ben-
efactors, and Spiritualism as a God-
send to humanity. We must further de-
mand the abolition of capital punish-
ment, having proven by our investiga-
tions that it is only a means by which
criminals are liberated and turned
loose upon society. We must also de-
mand in our declaration that insane
people shall have careful treatment and
their disorder be investigated by com-
petent clairvoyants or other psychic sci-
entists in order that they may ascertain
how much, if any, of their mental dis-
order may be caused by underdeveloped
spirits and also how they may be best
treated for their disease.

We should also seek to place ourselves
before the world as advocates of a
more natural, more humane and ratio-
nal marriage system. The present
system of dragging all marital failings
and disagreements to the divorce
court before the common court-room
lawyer is neither humane, rational or
just to either party. Spiritualism
stands for humane principles and
wherever such principles are not in
practice the voice of the true Spiritu-
alist should be heard demanding them.
But individual work is not sufficient;
we must have organized effort and de-
clare ourselves as an organized body in
harmony with progressive principles.

We cannot expect all Spiritualists to
agree to radical declaration but we
can start the ball rolling and not wait
for others to get ready. Let those who
see the necessity for a radical declara-
tion do their duty and see that it is
brought about and others will follow
when they get the dust out of their eyes
and wake up to the real work of spiri-
tualizing and harmonizing human life.

I will close this article by saying I am
present in Chicago, stopping for the
present at 3310 1/2, Rhodes avenue, and
will be pleased to meet with others who
agree with the views expressed in this
article. I would like to become ac-
quainted with progressive people in
Chicago and if possible start a meeting
in some hall for the advocacy of hu-
manitarian principles, or will be pleased
to hear from friends or more lectures. Mrs.
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W. M. B. BONNEY.

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bye. They are these toys with darkened play-rooms, and the game might follow this huge meta-played with such vigor that may we not say, now ensues, becoming a necessity. Awakened, its toys still grasped closely, then grown brighter and precordingly. See how they send

the sun showed or yelled from v
favor to the earth child. "And
ness was upon the face of the
we read, and yet to-day, furth
lightened, we know that only in
and varying, as its revolutions
to itself turn from the light. Th
Book is not infallible in reason

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tion the spiritual ego holds to the earth plane, is based upon nature's eternal principle of molecular reciprocity. This is the relation held as we have seen, between substance and matter, and form in process of evolution in all the realms of the known universe. And this

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PRACTICAL UTILITIES OF HYPNOTISM

KLEPTOMANIA, LYING AND ALL OTHER FAULTS OF CHILDREN STOPPED.

Washington, D. C.—"I will describe some recent experiments which show that in hypnosis we have a valuable means of breaking children of bad habits," said Professor Arthur Macdonald, the hypnotist and specialist on education of the abnormal classes, a day or two ago. The Paris Society of Hypnotology, of which Professor Macdonald is a member, has just designated him as a delegate to the great international congress of hypnotists being organized as a new feature of the exposition of 1900. He is known as an American student and worker on hypnotic subjects, and has studied hypnosis under Charcot, Brethelin, Forel, and other European masters.

"During hypnotic sleep," the professor continued, "suggestions of reform have more weight and a deeper and more lasting effect on the child mind than during the waking state. When thus repeated they develop the faculty of concentration and correct evil instincts in vicious, unruly and obstinate children, incapable of the least attention or application. It is not always well for the normal child's mind to be made susceptible to the domination of another mind, but in the case of the abnormal child hypnosis should be resorted to when all other reforms have failed, and then should be applied only under the direction of a competent physician.

"I know of cases of kleptomania, lying, biting of the finger nails, cowardice, fear of the dark, and many other bad habits, having been cured lately by hypnotic suggestion. Such cases have demonstrated that it is even possible through hypnosis to modify the ideas of children, change their characters, form new habits, strengthen their memories, awaken natural aptitudes, and improve their perceptive powers.

TESTS TO SUGGESTIBILITY.

"The first step in hypnotic reform is to test the natural suggestibility of the child. In the new instrument devised for such tests a piece of wire is so placed that the hand of the subject can grasp it. Electricity is admitted to the wire in such a way that the turning of a current may be simulated without allowing any electricity to enter the circuit. The child first takes hold of the wire and feels nothing unusual. The operative makes a conspicuous movement of the switch and the wire becomes slightly heated. The switch is then turned off again, and the subject all the while being questioned as to whether the wire is cooler or warmer. This is repeated until the operative at last makes another conspicuous movement of the switch, which this time does not close the circuit. If the subject be susceptible to the suggestion made by the movement of the switch, he will declare the wire to be warmer. Varied strengths of current measure his relative susceptibility.

"The suggestibility of a subject is directly related to his intellectual development. The more he has developed intellectually the greater the chance of the suggestions affecting him.

"Suggestibility having been tested, the next step is to put the child into a hypnotic condition. When I was in Paris I visited the clinic of the famous hypnotist, Berillon, who will be secretary of the coming International Congress of Hypnotology. I found most of the patients already there. The doctor remarked that I could visit awhile in his private office, as most of the patients would meanwhile hypnotize themselves. When we returned there were nine or ten persons who had been looking intently at hypnotic mirrors and most of them already were asleep.

BASIS OF SELF-HYPNOTISM.

"The fact that Berillon had hypnotized them in this room many times before with the aid of these same instruments, the fact that he had arrived, and their confidence that he could hypnotize them as soon as he came, served in most cases as a suggestion to induce the hypnotic state. But in the beginning such induction is not so easy, and sometimes many sittings are necessary before subjects can be influenced in the least. I have here a hypnotic mirror such as Berillon's subjects were using. "Here is another mechanical aid to the hypnotologist. It is known as the 'hypnotic ball.' It consists of a curved, flat piece of metal holding a lead wire, on which is fastened this nickel ball. The ball is so placed that the subject's attention is drawn to it, and the muscles of the eye thus are fatigued. After the subject has concentrated his gaze on this ball for awhile the hypnotologist suggests that the eyelids are growing heavier and that the subject is growing sleepy. There is an imitation of nature here, as when we feel sleepy our eyelids grow heavy.

MIND CURE FOR KLEPTOMANIA.

"Hypnotic sleep having been induced, the child's mind is completely isolated from the outside world. It can be awakened, however, by the hypnotologist to a complete and undisturbed concentration upon any thought which he may suggest. If the child be a kleptomaniac, for instance, the verbal suggestions may begin with the suggestive statement that the repetition of his thievery will lead him to the penitentiary.

"He may be told that some object is not his and that the act of taking it will be dishonest. Then the temptation may be made so strong that he will grasp the object. The next step will then be to tempt him again, but by taking hold of his hand to help him to resist the impulse. Soon he will resist without assistance. Then will be added suggestions of honesty, and the child will resist. The hypnotist may positively assert, 'If you attempt to take that object your arm will become paralyzed. Now try to take it!' The result will be a temporary paralysis when the effort is made. It may be possible to cause the paralysis to occur when actual kleptomania later is attempted in the waking state.

CURES IN OTHER CASES.

"A young woman artist had suffered for years from the involuntary habit of putting her paint brush between her lips. The result was lead poisoning. She submitted to hypnosis. The operator said: 'If you try to put your brushes in your mouth your arm will become paralyzed.' On returning another day to the clinic this subject complained of persistent numbness in her arm. She was hypnotized again. This time the hypnotist made the suggestion that she would be able to work with her arms, but that she would feel the paralysis whenever attempting to put her

IN THE OCCULT, THE SOUL IN SLEEP, THE OCCULT IN SLEEP

Has Man a Sixth Sense?

THOUGHT TRANSFERENCE—TELEPATHY—KILLED PASTEUR—THE ASTRAL BODY.

"Wireless telegraphy seems to be a complete success," said the Club Philosopher. "People seem to accept it quite as a matter of course, as they did the Roentgen ray, with its power to see through a grindstone without a hole. The tricks of a Herman or a Heller cause as much wonder as the marvelous discoveries of science, such as the telephone, the phonograph and the projection of moving figures on a screen."

"Perhaps one reason is that mankind has been fed on fairy stories. Nearly every great achievement of science has been anticipated by the fancy poets and romance writers. One aim of the persons who are addicted to science seems to be to bring into the world of realities the wildest imaginings of fiction.

"Long before Darwin brought out his doctrine, Goethe and Emerson suggested the common origin of all life and the essence of evolution. Goethe saw in the leaf the primary expression of the plant, and his anatomical fancies are now facts. In Hamlet the poet made a study in lunacy that is to be seen in Esquirol or any modern textbook on insanity. Stranger than all, almost incredible, was Poe's pretended discovery of a new element in the common air. Half a century later accident reveals to science just such a distinct element which had eluded the chemists. Poe announced its qualities and the precise methods of producing it.

"As to wireless telegraphy, it is discounted and all the wonder extracted from it by the thrilling tales of the telegraphists. Among the most strikingly simple Christian Science healers, who give absent treatment at five dollars a treat, but persons of more than common intelligence. They include Mark Twain, when he is Mr. Clemens, and uses the serious half of his brain. They assert that telepathy is not only a demonstrated fact, but that the scientific basis of thought transference is firmly established. By this they mean that science has found just how one person can send a message to another at any distance without the use of an artificial material agency. They say man has a sixth sense, which only needs to be cultivated and developed to do its perfect work. They explain that all space is filled by an imperceptible ether which serves to transmit not only waves of light, but also impulses of the brain cells; that where two minds are sympathetic, the thoughts of one, traversing space, will impress themselves distinctly on the other.

"A young woman seated at the piano was annoyed by the persistence of a certain tone. When she struck a particular key, from somewhere in the room the sound was repeated. It was discovered that a thin brass curtain ornament had been cut, and a small tongue of the metal projected. This had the same pitch as, or vibrated in harmony with, the particular piano string. When a tuning fork is sounded another fork of the same pitch in the room will vibrate. If sound waves will express themselves when they find a sympathetic instrument, why not thought waves? Here, then, we are told, is the explanation of a frequent amazing experience, as when one receives an impression that something has happened to another that is far away and later learns that something did happen at that instant.

"Mrs. Annie Besant, a high authority in occultism, asserts that if one will daily practice thought transference by shutting himself alone in a room and willing a thought into the mind of a sympathetic person at a distance, he can, in a few days, accomplish wonders. Presumably, then, the power of the regeneration of the world through the 'filling of good thoughts.' A telepathist, who is a commercial traveler, dispenses with pen and ink when away from home. He spends an hour in his room in communication with his wife, who is alone in her room hundreds of miles away. An English woman doctor, prominent as an occultist and anti-vivisectionist, confessed on her deathbed that she had killed Pasteur and four other great men of science by willing their death.

"Editor Stead and some others go further. They maintain that an astral body, the exact likeness of one's material body, can be projected through space. He recounts many instances, among them that of a young man whose astral body appeared at a photographer's and demanded his pictures, while the real body was at home tossing in the delirium of fever. In proof of this Mr. Stead prints a picture of the studio where the ghost was seen.

"A sixth sense might be useful. Science has often thought of it, but the power of conveying thought through space in this way hardly merits its claims. The new project of telegraphing without wires makes it superfluous. Anyhow, intercourse between man and man is already much too easy. Carriage is not alone in his weariness of gabble. There is no need to enlarge the means to bore one another.

"Man has five organs formed expressly for intercourse with the object world, all more or less trustworthy and capable of deceit. He has a single organ to tell him whether an object is true or false. Most of the questions that perplex the world to-day were discussed to rags centuries ago. In spite of the annual talk congresses, summer schools and endless clubs for the consideration and solution of social, economic and political problems, all these questions appear to be as open as when man first found he had the pestilent gift of speech. The talk is bound to go on endlessly, because we can never know where the truth is, even if we should stumble on it.

"Of course, there is man's reasoning faculty. It is a common fallacy that our opinions are the product of reason. They may be when they concern only subjects about which we are indifferent. Man owes his dearest convictions largely to inheritance, training, self-interest or some other form of prejudice. Justice has never been done to the prejudice, because we are too busy to tell him whether an object is true or false. Most of the questions that perplex the world to-day were discussed to rags centuries ago. In spite of the annual talk congresses, summer schools and endless clubs for the consideration and solution of social, economic and political problems, all these questions appear to be as open as when man first found he had the pestilent gift of speech. The talk is bound to go on endlessly, because we can never know where the truth is, even if we should stumble on it.

"Whether he had been on one of the passenger trains and had been robbed and thrown off, or had been riding on a freight and had fallen between the cars, the best efforts of the railroad police failed to determine. The body was sent to his old home in Ohio for burial. 'Again I ask the question: Do the dead ever come back? If not, what was the influence that prompted Ryan to go so surely to the very spot where that body lay? Was it the disembodied spirit of the dead man unwilling to see its earthly tenement still further mangled? Who can tell?

"R. L. Ryan is still a conductor on the Norfolk and Western Railway and lives at No. 357 Salem avenue, Roanoke, Va., and John Baldwin is now railroadhouse foreman for the same railroad at Lynchburg, Va. Both are men of truth and integrity, and neither of them is in the least superstitious."

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Historical dreams have probably been added to by succeeding narrators. Many of them also might have been accounted for on ordinary grounds had they been properly investigated at the time. As a general thing accounts of dreams cannot be trusted, and they are not to be depended upon for the occurrence of the event which they were supposed to foretell.

Regarding the authenticated dreams there are also doubts. They may have been coincidences. People are dreaming all the time, and it would be strange if some of their dreams did not turn out correct. In the case of the 'Nimblefoot Mystery,' for instance, it should be added that the same Cup race was the equivalent of the English Derby, and people dream about it for months in advance. The chances naturally are that some would dream correctly. Then some of these dreams may be coincidences.

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GENERAL SURVEY.

Miscellaneous Notes of the Work and the Workers.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of our contributors are in an artistic and dramatic way, and it is a pity, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every article or item that appears. This rule will be strictly adhered to.

WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that *The Progressive Thinker* is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink, on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige *The Progressive Thinker*.

Lyman C. Howe lectures at Syracuse, N. Y., during November. He is open for engagements during the winter months. His home address is Fredonia, N. Y.

Meetings are held every Sunday evening at 4840 Bishop street. Business meeting, the first Friday in every month. Robert Grabe, medium.

Information concerning the Southern Cassadaga camp, near Lake Helen, Fla., will be given by the corresponding secretary, Emma J. Huff, who may be addressed during the month of October at Lily Dale, N. Y.; after that time, Lake Helen, Florida. Circulars sent on application.

Mrs. M. E. Kratz writes: "I expect to leave for Idaho this month via St. Louis and Kansas City, Mo., Salt Lake and Denver, and would like to hear from societies in these cities; or I will change my route, as I am desirous of doing a missionary work west, and will serve societies if railroad fare is paid one way, and entertainment, taking for my labor such remuneration as the society can afford to give. My phases are inspirational speaking, psychometry and clairvoyance. Address Mrs. M. E. Kratz, 1134 Upper Second street, Evansville, Ind."

Dr. A. Kimball, who now resides in Malden, Mass., will be in attendance at the convention of the National Spiritualist Association.

Sophia S. Wootton writes: "Wonderful to relate, I felt a spirit enter my body and examine my heart and stomach. I knew who it was. He took his hands and fixed my heart; it does not yet act properly, but it causes me no pain now."

Ell Henton writes: "I tried *The Progressive Thinker* for three months and now I find I can't do without it. No treading of old straw, but all its columns bright and new! Another grand feature, no politics are admitted. Spiritualists are of all political opinions, but we want our spiritual papers to let our government alone and admit us all in one grand brotherhood."

G. W. Kates and wife are serving in Springfield, Ill., during the month of October. Their address after that will be No. 1 Highland Avenue, Minneapolis, Minn., where all letters relative to Minnesota work should now be sent.

J. Clegg Wright, one of the most popular of platform spiritualists, writes: "What a grand and significant paper you get out. I am filled and thrilled with every copy."

Lyman C. Howe, one of our most eloquent lecturers, should be kept constantly employed. He has open dates for the fall and winter. Address him at Fredonia, N. Y. Sunday, the 8th, he lectured at the Temple of Reason.

The Campbell Bros., the celebrated phenomenal mediums, sailed for Europe on the steamer Servia, of the Cunard Line, October 10. They will fill their engagements in England, Scotland, Germany and France, and return to America about the first of January.

E. J. Davidson writes: "I already have Ghost Land and Art Magic. They are just splendid. I would not do without *The Progressive Thinker* if it cost me five dollars a year. It reaches me on Saturday morning generally, and I usually peruse its columns thoroughly before I retire Saturday night."

Spirit E. V. Wilson comes through Lida B. Browne, of Utica, N. Y., with the following suggestion: "Whereas it was always my belief that woman should stand side by side equally with man in all matters pertaining to affairs of government as well as in the domestic sphere, and believing it will further the interests of the N. S. A. to carry out this principle in the selection of its officers, I write to propose a name for the consideration of the public as one fully capable of representing it as vice-president. She is one well known all over the country as an able exponent of the cause we all—both spirits and mortals—love so well. She is an able lecturer and worker of many years' standing, one who has changed with voice and pen who has rendered valuable service to the state she calls home. Therefore I propose, without her knowledge or consent, as the next vice-president of the N. S. A. the name of Mrs. Addie L. Ballou, of San Francisco, Cal. Her election, with the present incumbent as president, would unite the two extreme sections of the continent and make the association what it should be—a national one. Weigh the matter well, friends. We look further ahead than mortals can see, and we should be a valuable representative."

N. S. Shattler writes: "The Occult Life of Jesus and paper came to hand all right. I am more than pleased. This is the most I ever got for the money. I would not take for the Occult Life of Jesus what the whole outfit cost me if I could not replace it."

James Boyd writes: "The camp-meeting of Southern California Spiritualists, at Syracuse Grove, Los Angeles, was so successful that the president of the Harmonical Society, at the close of the camp, called a meeting of those present in response to a general desire to have

the camp-meeting made a permanent feature of Spiritualism to have an expression of their wishes in this respect. Prof. W. C. Bowman was chosen chairman and a unanimous wish being expressed in this direction, a committee consisting of Mrs. Nettie Howell, Mrs. Maude L. Von Freitag, Mrs. Olive Shepherd, J. D. Griffith, John G. Briggs, J. M. Wilson and E. A. Humphrey, was appointed to take steps to further this object, and to report at an adjourned meeting to be held at the rooms of Mrs. Nettie Howell, 139 West Fifth street, Los Angeles, at 7:30 p. m., to which all Spiritualists are cordially invited."

Secretary writes from Elyria, Ohio: "During the month of September, we had Frank T. Ripley with us, who delivered some good lectures and gave some very fine tests. He also started a developing circle, which will be a doubly good thing, as we are having some wonderful manifestations of spirit power even at this early stage. Last evening we held a meeting for full organization. Starting with a membership of about thirty we elected the following officers: W. H. Tucker, president; Sarah Jane Hawk, vice-president; F. W. Martin, secretary and treasurer; George Merthe, G. H. Arnold, R. B. Beiden, Sarah Jane Kimball and John Howells, trustees. We propose to hold lectures and seances in mediums here and have our meetings free and everybody welcome."

Capt. Jack Abbott writes: "Our city and Spiritualist Association need a good lecturer and platform test medium. Anyone having the above gifts and who would like to spend the winter in our city, can do well. Our laws do not interfere with our church pastors in their mediumship. Address me, box 1339, New Orleans, La."

J. Thompson writes from Brooklyn, N. Y.: "While in Albany, N. Y., a few years ago, the form of a child, whom I knew, occurred to me. I appeared before me at night, and told me her infant sister was ill. I returned to Brooklyn, N. Y., made inquiries and ascertained that the infant described by the apparition had been taken suddenly ill and passed away while I was in Albany. From that time I became interested in Spiritualism and attended a circle at which Mr. Walter Hayward, of 704 Macon street, presided. This medium predicted at this first circle I attended, accurately my life and I have no instance have his predictions failed. Though not then nor at the present time a Spiritualist, I am convinced there is a power behind Mr. Hayward worthy the consideration of those who seek the truth with regard to spirit return. It is my honest opinion that those who ridicule spirit return are persons who neglect to honestly investigate the phenomena or the powers of honest mediums."

Mrs. Paul Mohr writes: "I enjoyed the article from Wm. Van Waters, of Seattle, Wash., and hope to see you at his writing. He is a very fine and a scholarly gentleman and an earnest worker in the fields of progressive thought, as well as kind hearted and liberal, and for many years has been connected with the press."

Deming Smith, Ph. D., of Denver, Colo., writes: "A most reputable and reliable medium, Madam I Young, of San Francisco, and her talented husband, Prof. Young, inspirational musician, whose violin and cornet speak for themselves, have departed for your city, as California delegates to the annual meeting of the N. S. A. Madam I Young has for ten years faithfully and honestly labored in our own Oriental hall to the humanitarian spiritualization of thousands of skeptics both materialists and superstitionists. Their public meetings lately held in Denver were well attended and her phenomenal reading of sealed questions, ballots and articles, together with Prof. Young's beautiful music were both a surprise and delight to the audience. She possesses nearly every useful phase of mediumship and is a grand and reliable instrument in the hands of the higher intelligences. I bespeak her a warm welcome for these workers in your city."

A meeting of the Leadville (Colorado) Society of Occult Science was held Sunday evening in the P. O. S. of A. hall for the first time since the summer vacation. The attendance was quite good and a very interesting meeting was held. President Martin V. Turpin presided. The chief features of the evening were the reading of a poem on the "Resurrection," by Mr. Sanburn, upon the reading gave an address which purported to be from the spirit world and the entrancing of Mrs. F. A. Logan, a medium from Alameda, Cal. Logan, while entranced gave a number of communications from those who are in the spirit life. The Occult Society is organized for the investigation of occult phenomena and holds its meetings every Sunday evening. Papers are read and subjects of interest discussed during the meetings, after which the members and their friends form circles and proceed to demonstrate the spirit phenomena and to give each other tests, communications, readings and so on. The meetings are generally quite well attended and are often of great interest.

Lizzie Brewer writes from Belmont, N. Y.: "I came to Belmont a little over a month ago to work in our great cause. There are not many Spiritualists here, and no organization, but I have found great kindness and a still greater interest shown here in the natural law of our being, and at the request of the people I have decided to remain here until I go to Florida for the winter."

Carrie F. Weatherford writes: "I have unfortunately had several letters forwarded to me west, which I have never received. Will the friends who wrote me lately kindly write again? Address Alaska, Michigan."

Madame Young, a prominent medium of San Francisco, Cal., arrived in this city last week. She is a delegate to the National Spiritualist Association. She is accompanied by her husband and son.

U. G. Flegley writes: "Emanuel Ryder delivered an able lecture at Bryan, O., in the G. A. R. hall, Sunday, October 1, on the subject of 'Scientific Religion, Physical and Spiritual.' His audience was composed of the cream of society, and the same time of the readers and thinkers of Bryan, irrespective of religious beliefs. The Bryan Press gave a very favorable notice of the lecture. Mr. Ryder has been an occasional lecturer on Spiritualism for upwards of thirty years, and time only improves his ability to marshal thoughts and facts and to present them in an understandable way."

C. B. Dent writes: "Bro. D. M. King, of Mantua Station, Ohio, is here at Vicksburg, Mich., and will remain here for two or three weeks. Bro. King gave an address at Vicksburg, and the people desire him to stay a few weeks. We are now organizing a class in psychic science. He will give us a series of lectures. I have known Bro. King several years. He was the chairman of Vicksburg Spiritual Camp-Meeting one year, and has been here and given several lectures since. He dedicated our Spiritual hall several years ago. We are all glad to see him, and we got him to top out and give us his scientific lecture. I wish to speak of one other that

the Vicksburg people are pleased to have in their midst. Wm. N. Means, of Williamstown, Mich. Bro. King, in his lecture, dwelt at some length on his experience with him and Farmer Riley, at Marcellus, and B. Baker, at this place. Bro. Means is willing to be put under any test conditions that are reasonable. Dr. D. M. King can be addressed for name of Vicksburg, Mich., care of Rev. C. E. Dent."

South Side Spiritual Endeavor Society held meetings at 3243 Walsh avenue, at 8 p. m. Services conducted by Irene M. Dobson. Open door meeting.

M. R. Crilly writes: "The Progressive Spiritual Society, South and East Diamond streets, Allegheny, Pa., have changed their mid-week meeting from Thursday night to Wednesday night. Dr. S. F. Meyers, speaker; Mrs. M. J. Crilly, test medium."

Mrs. E. F. Wallace writes from Joplin, Mo.: "The Spiritualist Society of Joplin desires to take part in the coming street fair, which begins at this place October 22 and continuing through the week. Our plan is to conduct a booth, which is to be located at the entrance into Midway, and there will be but one other booth in the Midway. We will serve refreshments such as are usual on such occasions, viz.: sandwiches, coffee, etc. The society which I represent as presiding officer is beginning its second year's work with Mrs. Sara C. Sevel as lecturer. We have no hall of our own, but rent the Club Theatre, and the place can be used by trying to raise funds to maintain our meetings, and later to get a hall of our own. We have an organized Aid Society, but are at present taxing the faithful few to the extent of their capacity."

Bro. Donnelly writes from Cripple Creek, Colo.: "Our society is doing very well. As soon as we get permanently organized and in good running order, we will apply for charter in the National Association. Mrs. Lovett, Mrs. Bartlett, Miss Rice and others lecture and read for us. Mr. McClure and Mr. Thorne are very good mediums."

B. Burnham writes from Grand Rapids, Mich.: "After a full in the movement for nearly two years, new talent took hold of the rebus, and it is driving at a slow but sure rate. One year ago this fall it was decided to start a camp-meeting, which was a decided success. The president favored a chartered society, and set about to get one, there being a society in the city. The first move was to stir up the Spiritualists, which I did, bringing the two societies together. At present we are working on the order of the matter, with a board of directors composed of such men as Dixon, Burniston, Holmes, Sanford, Boozier, Potter, Topping and Walters. The officers for the next three months are: President, Mr. Boozier; vice-president, B. Burniston; secretary, Mr. Dixon; treasurer, Mr. Potter. With the present officers in charge you can expect good results in the near future. It is expected that Mrs. Carpenter will be with us this winter."

David P. Buffinton writes from Providence, R. I.: "We are having Dr. C. W. Hidden, of Newburyport, Mass., for our speaker. He is to be with us until the first of December. The Doctor is one of our best speakers. He has been with us four Sundays, and the audience has increased every Sunday. His discourses have been the finest, and in order to be appreciated he should be heard. We also have a one o'clock meeting, to which all are cordially invited."

Mrs. Ora G. writes from Detroit, Mich.: "Nellie S. Baade, of Detroit, Mich., lectured at Milan, Mich., Sunday, September 30, and Sunday, October 1. The last Sunday the hall was filled to its utmost capacity. One of the most interesting events of the occasion was the Spiritualist chattering of Miss Ora Allen, a young lady of sixteen years. A beautiful bouquet of white flowers emblematic of purity was presented by Mrs. Baade to Miss Allen with appropriate remarks, and water was used as representative of cleansing. It would be useless for us to attempt to describe the beautiful language in which the Spiritual ideas of a pure life were inculcated. It was one of the finest addresses ever listened to at Milan. A Methodist minister declared it was the best interpretation of the teachings of the humble Nazarene he ever listened to, especially when the guides referred to Saul of Tarsus, telling of his cruel life until after the scales of ignorance had fallen from his eyes and spiritual things were spiritually discerned. Mrs. Baade outdid herself in giving her tests, which many declared were known only to themselves, and this seems wonderful as there are only about a half dozen present who had ever attended a Spiritual meeting before, and the audience, composed of the orthodox element, nearly all being members of the different churches or else unbelievers and skeptics. However, the truth has been proclaimed, and many of the friends are desirous of securing the services of Mrs. Baade for the near future. The 15th and 22d of October she will lecture at Battle Creek, Mich."

C. S. Tisdale writes from Joplin, Mo.: "I desire to thank Brother Hudson Tuttle, of Ohio, and Sister Josephine Norris, of Lamar, Mo., for sending me printed lists of eminent Spiritualists. I am sorry to say that from the abuse and illogical nature of my own-brother's arguments, the Joplin Daily Globe refused to continue the discussion; but I surmise that as I was getting the best of things, the orthodox portion of their readers rather coaxed the Globe to drop it. I had challenged him to meet me on the rostrum, but he tried to sneak out by using the public press. I am overruled with letters from mediums and speakers, seeking information about the chances for work here; and I want to say that the abuse and calumny, and only such as encourage post mortem will be given a hearing. I am now open for winter engagements for philosophical and scientific lectures throughout the Union."

Madam Bergman, of Buffalo, assisted at the services at 77 Thirty-first street, Sunday afternoon, giving a number of very satisfactory readings.

Mrs. Dr. Warner will make the opening address at Mrs. Dobson's meeting on the opening night, Sunday, October 22, at 8 o'clock.

Thos. H. Hartley writes: "Rev. Moses Hull will lecture at the First Church of the South Side, 77 Thirty-first street, on Sunday, October 22, at 2:30 and 7:30 p. m. It is to be hoped that we will avail themselves of the opportunity of hearing this learned gentleman."

J. C. F. Grumbine opens his ministrations before the First Society of Rosicrucians, in behalf of Universal Religion, Sunday, 10:45 a. m., Nov. 5, in Steadway Hall (7th floor) East Van Buren street. There will be no evening service unless announced from the platform. Mrs. Etta McKays, of the Chicago Conservatory, will play. The public is invited, as seats are free.

Mr. F. E. Titus, of Toronto, Canada, a member of the Executive Committee of the American Section of Theosophical Society, whose discussion of the respective merits of Theosophy and Spiritualism in the columns of *The Progressive Thinker*, with Prof. W. M. Lockwood, will be remembered by our

readers, informs us that he expects during this fall and winter to visit a number of the local branches of the Theosophical society in the states of Michigan, Ohio, Illinois, Iowa and the eastern portions of Kansas and Nebraska. He will be pleased to speak upon the subject of Theosophy to any Spiritualist association lying upon his line of travel. No charge whatever will be made for his services. Anyone desirous of communicating with Mr. Titus in reference to the above should write him as soon as possible, at: 25 King street, West, Toronto, Canada.

John W. Ring writes from Galveston, of the Texas State Camp-meeting, at Oak Cliff Park: "October 1 was the opening day and from the very start a pleasant and interesting meeting has been continued. In this beautiful setting of nature, the first indications of autumn are appearing, and fill the campers with energy. Rev. Allen P. Brown, Mrs. Carrie M. Hinsdale, Mrs. Jennie B. H. Jackson, and Mr. John W. Ring are the lecturers and all entertain and instruct their audiences. Miss Ellen F. Thomas and her control, 'Silver Slipper,' interest all with test circles. Mrs. Maggie Theford is a materializing medium. The Texas State National Association of Spiritualists held its annual meeting at Galveston, the following officers: President David G. Hunkley, Dallas; vice president, Capt. W. H. Winn, El Paso; secretary, A. A. Kunkle, Ft. Worth; treasurer, Miss Ellen F. Thomas; trustees, Judge Locke McDaniel, Houston; Geo. Lang, Rosenberg; Mrs. Tom Keats, Galveston; Mrs. Jennie Hagan Jackson, Ft. Worth; Mrs. Fannie Brown, San Antonio. Many social circles by private mediums added very much to the pleasure of the campers. The camp-meeting association also elected officers for the coming year: President, David G. Hunkley, Dallas; secretary, Mrs. Stella Carothers, Hogue; treasurer, W. Lenox Fox, Dallas; trustees, W. G. Johnson, of Reagan, and J. M. Ellis, El Paso."

The Virginian-Pilot, Lynchburg, Va., says: "A private exhibition of a most startling nature was given last night at the Virginian-Pilot's business office by Dr. Louis Schlessinger, late of California. There were four employees of the paper present, and no possibility of imposture. He invited a list of names of persons living and dead. Then he cut off the separate names, folded them and placed them in a hat. As they were drawn and handed to him he took the folded slips, told the names on them and then the relationship of the parties to those present who wrote the names. Also who were living and who dead (facts known only to the persons who wrote the names). In this work Dr. Schlessinger used a medium and the messages were ticked out to him audibly, but the sounds could be construed only by him. As he was giving a few closing tests the Doctor became controlled involuntarily, and while in a trance state delivered an address on Spiritualism and its revelations to man of a life beyond the grave. All present were profoundly impressed by what they saw."

Bertha M. Sheneman writes from Indianapolis, Ind.: "In your publishing my article last week, I noticed my name was misspelled. It is Sherman, not Sheneman. I am the daughter of Alice Gehring of Indianapolis."

G. F. Perkins writes: "The Beacon Light Spiritual Church has a new set of officers, and is very much alive every Sunday evening at Handel Hall. Last Sunday's meeting was very satisfactory in attendance and interest. Its headquarters daily are at our residence, 3829 Vincennes, avenue, near 39th street. Spiritualists desiring rooms during convention may find them there."

A very successful meeting was held at Oskaloosa, Iowa, by Max Hoffman. Great interest was aroused and requests for another meeting were heard on every side.

WHERE WE ARE,

And What the N. S. A. Should Do.

For fifty years I have been a Spiritualist. I was a delegate to the first N. S. A. meeting in Chicago. Not within the records of modern history has any cause made such gigantic strides and produced such world-wide results as Spiritualism. It has influenced man's highest hopes, aspirations and ambitions, as also every act and thought in his daily life. It has learned him that no synecphany, cajoling, or forgiveness, of a Jew Man-God will save him, but that he is under the eternal law of cause and effect, that there is no effect without a cause, that the same cause will always produce the same effect, and that we will always receive any cause the effects of our own acts, that no person ever died for us to buy us out from the effects of our own folly or wickedness, so the debtor and creditor account is as accurate as it is just and inevitable. Human desires and motives must be radically changed by making man aware of his true nature and God-like destiny. Reform must proceed from within outward. When the inner desire to act justly shall have arisen, the brotherly act will quickly come. Blind faith alone will breed error, and the words and sounds. Man must learn his destiny through the truths of Spiritualism. Death cannot transport where we are not now, or filter out to some golden city, or falling in this sea to some horrid hell. We have a supreme monitor that always speaks to us if we will but listen, and saves us from ourselves. Therefore let us not put our trust in Rev.'s, creeds, bibles, forms, plans, shows, favors or impracticable impossibilities in the attainment of the goal of blessed immortality by faithful, unselfish sacrifices in the interest of humanity. Our progress is inevitable, and death a brief rest, for now we know that we are immortal beings, in the highway of eternal progress. Let the N. S. A. take the lead in all good work, and may every Spiritualist, and every society support it, and may it become a beacon light to all the world. But may it never try to let Spiritualists down by a dogma or creed.

HARRISON OGBORN, North Indianapolis, Ind.

"The Priest, the Woman, and the Confessional." This book, by the well-known Father Chiquin, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail \$1. For sale at this office.

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Sum up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price, \$2.

"Ancient India: Its Language and Religions." By Prof. H. Oldenberg. The subject is one of the most important of the present time and it is here treated in a way to interest and instruct all readers. For sale at this office. Paper, 25 cents.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA. LYCEUM BANNER, LONDON, ENGLAND.

CATHOLICISM.

They ask for the bread of life, and the Roman Catholic religion offers them a stone, literally a stone; for on the top of the hill of Montmartre there has just been erected, at a cost of something like a million of money, a church dedicated to the Sacred Heart; while, within a mile of it, thousands of human beings are festering in the poverty, filth, squalor and wretchedness, which Zola has described with such painful veracity in the first chapter of *Paris*. And yet that million of money would have sufficed to purchase, pull down, and rebuild a thousand of these fever-breeding warrens, and to have transformed them into bright, cleanly, wholesome and healthy places for the poor.

Revering, however, to the Revue du Monde Invisible, we find its ecclesiastical editor thus explaining his motives for founding such a publication: "Why shrink from the public intervention of the clergy in a question about which its competence is incontestable? From St. Thomas of Aquinas, who has left us his magnificent treatise upon angels, and good and evil spirits, to Benedict the 14th, whose immortal work on the canonization of saints is so luminous, all the great theologians have studied under sometimes different names, possessions, ecstasies, visions, witcheries, telepathy, miracles, and the phenomena of mysticism, both diabolical and divine. And if these masters of scholarship were to return among us, they would study these narrow-minded phenomena, and would refute the insidious objections of the Occultists and Spiritualists of our epoch, as they refuted the astrologers and sorcerers of the Middle Ages. * * * It appears to us, then, useful and legitimate that Catholics should combine to study, in silence before God, these wonderful phenomena. While so doing, they will remain in the great current of tradition; they will consult the celebrated masters of theology and the fathers; they will be scrupulous in their fidelity to the dogmas of the church; they will prepare for us a scientific commentary, actual and vivid, upon the ancient treatise upon the mysterious and disturbing intervention of spirits in the web—always a little loose—of human affairs; and they will know how to reply to the objections of the savants of our own times, and to enlighten those souls whose vague inspirations turn them away from the teachings of the faith."

Monsieur propose et Dieu dispose, as the French proverb says; and it requires a gift of prophecy to foresee what will take place if Monsiengneur Meric prosecutes his investigations of Spiritualism by purely scientific methods, and with a single-minded desire to arrive at the truth. "The celebrated masters of theology, and the fathers of the church," will come to him; they will convince him of their identity; they will tell him that they had been unconsciously teaching error all the time they were upon the earth, and that they have had to make atonement for it by impressing the simple truths of primitive Christianity upon the human mind they could reach and influence. They will admonish him that Christ was not God, and that his beloved mother is no intercessor; that the doctrine of a vicarious sacrifice is a stupendous delusion; that there is no hell or purgatory in the theological sense of the words, and no eternal punishment; that each of us must bear the burden of his own sins; and that their absolute by pope or priest, is a monstrous fiction.

St. Louis, St. Vincent de Paul, Thomas a Kempis, Marcellinus and Pater will testify to these things; and the day is not far distant, perhaps, when Monsiengneur Meric will come out as an avowed Spiritualist.

George Muller, of Bristol, gives an interesting account of his life, in which he tries to prove the supreme efficacy of prayer even in temporal affairs. By that of prayer alone, he says, he secured large sums of money altogether amounting to millions of pounds, in order to erect orphanages and to support their inmates. When he wanted a five pound note he had recourse to prayer, and strange to say the prayer was immediately granted. George Muller lived to a good old age, and during that long lifetime he was able to secure all his wants by prayer and prayer alone. Has anyone in modern India a similar experience?

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OUR GUARDIAN ANGELS.

Who shall say that we are not blessed with guardian angels—our own dear loved ones, passed from our sight, 'tis true, but still near us, and eager, as of old, to guide, help and shield us from danger, if we will but heed their warnings.

Little Dorothy Garner was a winsome child of some seven years old—old enough to reveal the void in the household occasioned by the loss of her mother, who had just been taken from earth life. Her father, distracted with grief, refusing to see aught but the death of the body, and not realizing the birth into a fuller and more glorious life of the spirit of his loved one, could scarcely bear to hear the child in her play, speaking to her mother as if she were still at her side, ready with her love and sympathy to soothe all her childish pangs. At night the little one would sit up, as before, pray, "God bless Papa and Mamma." It was useless to tell her, as he did, that she was gone; the child would not believe it. "No, no," she would say, "mamma still here—I cannot see her, but I hear her saying, 'Dolly, dear, be good and love papa.'"

The bereaved husband smiled pityingly—he wished he could hear the loved voice, feel the touch of the "vanished hand," but alas! from the home to which she had gone no traveler returns—such was his belief. One day the little one was playing with her doll in a room by herself; she had placed herself on the hearthrug, and was talking to her doll in a way we all understand, when, clear and distinct came "Dolly, Dolly, come here, dear!" With a glad cry of "Mother, mother is come back!" the child sprang to her feet, and, dropping her doll, ran out of the room with a cry, "Mother, mother!" She had scarcely reached the hall when a loud crash was heard, and on entering to see what caused it, a heavy picture was found lying in a thousand pieces on the very spot where little Dorothy had been playing, the doll which she had dropped being crushed beyond recognition. The father, clasping his little one in his arms, could not but acknowledge with heartfelt love and gratitude, that his darling was right; that mother was near and could penetrate to some extent of the child's mind, and that parts of the world from the next—led by the child of this little child, he soon, like she did, heard the voice of his loved one, felt the touch of the vanished hand, and settled down to patiently wait till the call came for him to join her in the sweet Summerland of Heaven.

THE DAWN, CALCUTTA, INDIA

KNOWS OF NO HAPPINESS.

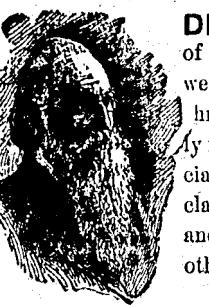
The modern civilized man knows of no happiness beyond a hurrying, eager, feverish restlessness marked by the stages of anxiety, weariness, excitement, elations, depressions, disappointments, and even deep pain and misery. But the truer doctrine is that happiness is not in outer circumstances, but in the man; it is an attribute, so to speak, of the soul in a particular state of the equilibrium. The perpetual hurrying to and fro, the perpetual oscillation between pain and pleasure, and the ceaseless man's highest weariness—mark of happiness; but it is the ability in us to retain our balance, the equilibrium of the spirit amidst all the tumult and distraction that is surging around us, that secures to the enlightened spirit the gift of divine happiness. If culture be the true criticism of life, it is indeed the culture to be able to see that happiness in life is synonymous with peace born of the strength of the soul; and in proportion as man lets him be distracted by a thousand cares and impulses, in the same proportion he loses the strength which is the source of all peace and happiness. Our subjection to outer desires, happiness and inclinations are not less, but more, when we try to gratify them by systematic exertion; and the freedom from such subjection in the sense of having fought with them, mastered them and outlived them through realizing the law of a higher expanded life is in essence the law of happiness. "I have seldom," said Bismarck, the founder of Germany, in answer to a query from some Leipzig visitors, "been a happy man. If I reckon up the rare moments of real happiness in my life, I do not believe they would make up twenty-four in all. In my political life I never had time to have the feeling of happiness. It was continuous fighting and wrestling, and when any success was achieved, then the anxiety not to lose it again, and to find out how to turn it to the best advantage, instantly effaced me. But in my private life I have had moments of happiness." Prince Bismarck's confession has a parallel in that of the First Napoleon before Josephine, when he was about to divorce her: "Josephine, my good Josephine, you know how I have loved you. It is to you alone that I owe the only few moments of happiness I have known in this world. Josephine, my destiny is stronger than will."

BORDERLAND, LONDON, ENG

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ABSENT TREATMENT. ABSENT IN BODY---PRESENT IN SPIRIT.



DR. PEEBLES, one of the foremost investigators of the advanced and higher methods of Healing, as well as of Psychic Research, is curing hundreds of chronic sufferers where the regular practitioner has utterly failed. The vital weakness with the old school physician is that he is not a good diagnostician. He does not clairvoyantly grasp the diseased conditions. He guesses and prescribes. If the patient grows worse he writes another prescription.

Psychic Diagnosing.

DR. PEEBLES being one of the best Psychic Diagnosticians living, is able to definitely locate the seat of the disease. The causes, conditions and effects he reads as clearly as if each organ and tissue were before him. With the exact knowledge of his patient's condition, both mental and physical, he is able to wisely apply the treatment adapted to each individual case.

MAGNETIZED MEDICINES.

He uses only the mildest medicines, these being preparations from roots and herbs. Drastic drugs and poisons he has totally abolished. The remedies for each patient are magnetized and vitalized by the Doctor himself before they are shipped. In this way his patients get magnetic treatment as well as medical.

PSYCHIC TREATMENT

These treatments are both Magnetic and Hypnotic, combining the powers of the Magnetic Healer and the Hypnotist. Hypnotism produces a special influence upon the nervous system. It is will in action--will suggestion, thought force; while mesmerism magnetism transfers a refined, invisible nervous substance to the subject or patient.

DR. PEEBLES is an adept in the occult, Jesus "felt-virtue" or magnetism "go out of him." Healing, sympathizing spirits project their health-giving magnetic auras into the sphere of psychics, constituting a magnetic battery, which affire with Divine life and love, and propelled by the law of vibration makes the "lame to walk" the "bed-ridden to rise," and the sick to say "I am well." This is Psychic Healing.

Garden Plains, Kans., Sept. 20, 1899.--Dear Doctor:--I am improving nicely and begin to feel quite as I used to a few years ago. The psychic treatment is doing wonders for me. MRS. A. FOLLETT.

Toledo, O., Sept. 18, 1899.--Dear Doctor:--It is perfectly wonderful the improvement in my health. I have great confidence in your psychic treatment, for when I come in your vibration I grow more positive and seem stronger. Yours with the kindest of thoughts.

MARY M. V. JENNINGS.

This was a serious case, so the lady paid for three months in advance thinking it would take many months to cure her. At the end of two months she was cured:

Lawrence, Mass., Sept. 24.--Dear Doctor:--I have received your check returning to me the money not used in the course of treatment for which I had paid. I will be one that will ever remember the great good you have done me and anything I can do to the remainder of my days to show my appreciation of all you have done for me I will gladly do. Your grateful patient. SARAH P. PIERCE.

The doctor has hundreds of such letters, all showing the victory of advanced methods of healing over the old.

As to your true condition it will not cost you a penny to obtain a Psychic Diagnosis of your case. stating your true physical condition, "Foods for the Sick and How to Prepare them," a booklet of inestimable value to every home. Also to each lady writing him as above, he will send that practical booklet "Woman." No wife or mother should be without it. State age, sex, full name and leading symptom.

Address, DR. J. M. PEEBLES, Battle Creek, Mich.

The West Side Spiritual Society has consolidated with the First Eclectic Society of Spiritual Culture, and are permanently located at Van Buren's Opera House, Madison street and California avenue, corners at 3 and 745, p. m. Judge Maguire assisted by other good speakers from time to time, will lecture. Mr. Grupp, psychometrist.

Send in notice of meetings held on Sunday at public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have no space to keep standing notices of meetings held at private residences.

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Passed to SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Ida Champion Oswalt passed to spirit life, October 4, 1899, aged 28 years, 10 months and 18 days. She was the daughter of Mr. and Mrs. R. B. Champion, Antwerp, Ohio. She was a believer in Spiritualism from childhood, often seeing the departed loved ones hovering at her bedside. The day before she passed away, she told the friends she could see the angels hovering near and they had come to take her away. NORA E. CHATTERTON.

Antwerp, O.

Passed to higher life, from his home in Vicksburg, Mich., October 4, 1899, Frank H. J. York, aged 43 years, 9 months and 25 days. Funeral services were conducted by Lucy J. Williams, Schoolcraft, Mich. He was a noted musician, and traveled with Ringling Brothers, who sent a very expressive message of condolence to his family, stating their appreciation of his associations with them.

L. J. WILLIAMS.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature, and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office.

"Religious and Theological Works of Thomas Paine." Paine's celebrated "Age of Reason" and a number of lectures and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office.

"Progression, or How a Spirit Advances in Spirit-life." "The Evolution of Man." Two papers, given in the interest of spiritual science, by Michael Faraday. Price 15 cents. For sale at this office.

"History of the Inquisition." Every citizen of our country should read this concise history of that Romish church institution known as the Inquisition. The animus of Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25 cents.

"Who Are These Spiritualists and What is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

The Spiritual Freedom Society holds regular meetings every Sunday at 3 p. m. in East Lodge Hall, People's Institute, corner Van Buren and Leavitt streets. Sunday school at 2 p. m. Seats free.

The First Spiritual Church of the South Side holds services every Sunday at 2:30 and 7:30 p. m. at 77 Thirty-third street. Lecture and spirit messages at both services. Mrs. Georgia Gladys Cooley, pastor.

The First Spiritualists Alliance holds meetings at Union Park Hall, 517 West Madison street, at 2:30 and 7:30 p. m. Mrs. Hamilton Gill and other mediums will lecture and give spirit messages.

The Beacon Light Spiritual Church will begin Sunday services, at 40 East Randolph street, (Hendall Hall), the third Sunday of September, at 7:30 p. m.; also weekly meetings Thursday evening the 14th, at Schiller Hall, Wells street, near North avenue.

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OBSSESSION.

Practical Thoughts and Ex-
perience.

To the Editor:—I note in several of the spiritual journals, several articles on obsession, and first I would state on that so far as I have observed it is an utter impossibility for two spirits to occupy one human body at one time so that entire obsession—that is, an obsession so complete that the original spirit is entirely set aside—is of very rare occurrence. I really think that with a person that has a perfect brain and a perfect physical organism there can be no such thing as an obsessing spirit taking possession.

Take my own experience. One evening a lady called at my residence about four o'clock, and evidently she was under the control of an Irish spirit, and after some little time, I said to the controlling spirit, "Why don't you leave this woman alone, and not be all the time hanging around earth life and tormenting her with your continued controlling her?" The control answered at once, "Where shall I go sir?" I said, "Go on to a higher existence." He at once said, "I can't. I do not see any way, sir, to leave her." "Well," said I, "come to me, and let her alone for a while." Then I held her and took her to a circle that night, and we did the best we could in trying to dispossess the obsessing spirit, and she, the medium, seemed to be herself, and we all went home well pleased, thinking that we had done a good work.

Well, the next morning when I awoke my room looked so unfamiliar that I could not understand what was the matter with me; for I had forgotten the invitation that I had given to the obsessing spirit, and after taking a cup of coffee and finding that my whole house looked so strange and unfamiliar, I straggled nothing to the wife about my strange feelings but left the house and went out into a large wooded park near my home. While sitting there (and thinking may be that I was partially insane or fast becoming so) I saw a policeman approaching me on his way to the police station a few blocks away. I felt a sort of dread and a frightened feeling as soon as I caught sight of him. Well, he passed on and in a few moments two policemen came toward me and I began to feel like running away from them. I heard faintly behind these words, "For God's sake, sir, don't let them take me to the insane asylum again." The men spoke to me and passed on and the fact began to dawn upon my clouded mind that the obsessing spirit that I had invited to come to me had my will power and stood up in a dignified manner told Pat in a very positive manner told Pat to go at once and try to reach a higher life than earth, and he left at once, and at any time that I choose to do Pat will leave his medium and come to me, but I do not invite him unless I am in the presence of the obsessing lady.

Now it can be plainly seen that this ignorant and earth-bound spirit could not fully obsess my organism, but he could hold on to me until I chose to send him away. He yet obsesses the lady, for she has a slight disease of the brain, at the back of the head, called brain meningitis, and until she is cured of this brain trouble she will be obsessed, for the spirit finds a congenial lodging place in this disorganized brain. I also claim that any healthy and well organized sensitive or medium can at all times use spirit presence and spirit control for their benefit, not controlling the spirit but requesting a spirit in a kind manner to aid us and while they are aiding us help them. To prove this one fact to myself, I have one old spirit who at my request would tear a good, strong wooden table all to kindling wood, until I kindly tell him that will do, as he has made demonstrations enough through the table to convince the strongest skeptic. He is also a very intelligent spirit and instructs me in the old Hindoo religions.

Then I have another friend in spirit life, Dr. E. J. W. DENNIS, who will at my request go to any point on earth for me if I kindly request him to do so, and he will bring me news from these locations and also descriptions of rooms and houses and lands, etc., as well as tell me of the condition of the health of those I wish to hear from. And I have yet another spirit friend, a young Indian called "Swift Running Water," who will go quickly to any errand that I may be sent upon, and in fact my good spirit friends will do as I kindly request them to do, but mind you, I do not control one of these good spirit friends, but they oblige and help me and in return I oblige and help them, not controlling me entirely nor I not attempting to control them, but we work peacefully together for the good of mankind both in earth and spirit life.

Buffalo, N. Y. J. W. DENNIS.

THE TRIUMPHANT EGOTIST.

He supposed the whole world heard
When he spoke—
Thought the universe was stirred
When he spoke—
Fancied all he said was weighed
That mistakes might not be made—
But, in truth, no head was paid
When he spoke.

And he wondered what they'd say
When he died—
How they'd take it on the day
That he died;
Wondered what the world would do
When he heard that he was through—
But, in truth, it never knew
When he died.

Say that he was just a fool,
If you please;
Mark his tomb with ridicule,
If you please;
But he died supposing men
Would not see his like again—
Was his not a triumph then,
If you please?

—S. E. Kiser.

THE HOME GIRL.

Having business recently in Fort Dodge, Iowa, I visited in the home of Mr. Silas Corey, and once more came in touch with the model home circle which has been held regularly every Thursday evening, with but few exceptions, and those in the interest of other Spiritualistic instruction, for nearly five years. You will remember Letter No. 1, from this highly instructive and remarkable circle, published early last winter. That somewhat meager account attracted wide-spread attention, and brought to the veteran Spiritualist many letters of inquiry from people of standing and education, bankers and laborers, as well as educators and thinkers, in regard to the veracity of the information given. Those letters Mr. Corey courteously replied to, affirming the statements made, and assuring the questioners that the half had not been told. The subject had not been overdrawn, for the reality far exceeded the statements made. In that article No. 1 I described the manifestations of independent voices given in the different grades of tone, from whistles to full tones so loud that a lady residing on the opposite side of the street assures me she has often heard them in summer when the windows are open; independent writing on tablet, slates and promiscuous pieces of paper, and these sometimes folded and in the pockets of the coats worn, and sometimes in the chairs upon which they were sitting; articles of various grade and weight being brought in and dropped on the table, sometimes from six to a dozen being brought in a single session. Once a large piece of lava, said to have come from a volcano in Central America, and a piece of peculiar rock that must have weighed a pound was brought from the Rocky Mountains; bits of pencil, etc., from the school yards; and when anything was brought and dropped on the table, the voices always told where the articles were brought from and what they were.

Reference was made in that letter to independent music played by invisible hands on several musical instruments in that room. Of lectures given, news, advice, etc., of materialization and dematerialization, and many other remarkable happenings that tell in unmistakable language of not only unseen power, but of intelligence and mental force, memory, affection, and a conscious continued existence of priceless value to humanity, and are evidence indisputable of the willingness of the disembodied to prove their life, love and faithfulness, if conditions are provided that make such demonstrations possible in many a home.

Later in the winter—say the last half of February, extending into March, Mrs. Buchanan, of Marshalltown, gave a series of seances in Mr. Corey's house, which were well-attended, and in which independent tele-writing was in the leading medium, and a complete materialization, given in good light and in full view of the audience, and I should add tablet writing as well; fresh flowers were brought, etc., ad libitum, and which resulted in the guides instituting a developing circle, which is still holding weekly sessions in Mrs. Corey's house, and in which fine manifestations are produced. A gentleman received between closed slates a message and a full-blown rose, and under the name of a woman, the name of a special lady friend who had died 20 years ago. Over the rose was written "For Joseph— (name in full).

Harmonial Camp, Los Angeles.

The Harmonial Camp, held in Sycamore Grove, closed its meetings October 1, with Dr. Charles A. Andrus and Mrs. S. Augusta Armstrong as speakers of the day. From the opening hour to the last good-bye, this camp has been a successful and harmonious meeting. No one would have ever dreamed from the systematic manner in which the camp was conducted that it was experimentally placed in the hands of the Harmonials, but they wisely placed the Harmonials in the hands of Mrs. Nettie Howell, who has proved herself equal to and capable of rising above all the many perplexing and annoying things that so often come up in camp life. She was ably assisted by Mr. J. D. Griffith, the efficient secretary and treasurer of the Harmonial society, who was ever kind and courteous to the stranger that came within their gates, answering with a pleasant smile and many questions asked him over and over each day.

The beautiful songs rendered by Mr. E. A. Humphrey, wife and daughter, were of the finest spiritual character and gave inspiration to speaker and medium. The last evening of the camp just before the final farewells, Mrs. Maude L. Von Fricke, pastor of the Harmonials, received into fellowship twenty new members.

And now, last but not least, let me speak of those whom we all were pleased to meet three times a day, the neat palmist ladies in the dining-room. To them we owe especial thanks for the tasty viands they placed before us.

The good accomplished at this camp has aroused a desire for a permanent camp association, and seven counties of Southern California that were represented at the camp, have taken steps with that end in view, and may success attend them. I shall remain in California until the 15th and 22nd, returning to Los Angeles for a few days, then on to Santa Cruz and San Francisco.

S. AUGUSTA ARMSTRONG.

"Heliocentric Astrology or Essentials of Astronomy and Solar Menology, with Tables of Ephenorics from 1890 to 1900." By Yarnes Yarnes. For sale at this office. Price, \$1.50.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

TO FREETHINKERS.

American Secular Union and
Freethought Federation.

The twenty-third annual congress of the American Secular Union and Freethought Federation will be held in Boston, Nov. 17, 18 and 19. For the first time in the history of the society a congress is to be held in New England. Paine Hall has been tendered for the occasion, and Boston freethinkers will do all in their power to make it a notable gathering. The success of the coming congress is assured.

While the results of the present year are not all that could be desired, the society has accomplished much good. Thousands of pamphlets and papers advocating the principles of Freethought have been distributed. Documents relating to state secularization have been sent to members of Congress and state Legislators. In California, Montana and other states legislation inimical to religious liberty has been defeated. In Nebraska a bill providing for the modification of the Sunday laws were introduced and found many supporters. In Nebraska a bill providing for the taxation of church property was passed by the house. The society is preparing for more effective work in this field. In nearly every state committees have been appointed to look after legislation and other matters of interest to the society. In every state a bill for the taxation of church property, the repeal of the Sunday laws, or the prohibition of religious teaching in the public schools should be introduced at the next session of the legislature. The Union is now in a condition to render efficient aid in this work, and all efforts for that and similar purposes should be reported to the secretary so as to receive the support and aid of the national organization.

The further organization of the Liberals in every state will be prominently featured before the Congress, and representatives from every section of our country are necessary to make this union of the friends of intellectual liberty effective, for both our own defense and the furtherance of the cause they have at heart. Let every Eastern Freethinker attend this congress. Let as many as possible of our Western friends attend. Able speakers will address the congress; inspiring music will be furnished; and good fellowship will abound. With the roses of joy will mingle the rue of grief. Since we last met, two of our former presidents have died—our great beloved leader, Colonel Ingersoll, and our able and worthy brother Dr. Westbrook.

Arrangements have already been made for an Ingersoll memorial meeting to occupy one session of the congress.

The expenses attending a great National convention are large. To meet these expenses we shall rely as heretofore upon the generosity of our Liberal friends. Contributions for the purpose should be sent at once to the treasurer, Otto W. Veitgen, Rochelle, Ill., or to the secretary, E. C. Reichwald, 141 South Water street, Chicago, Ill.

J. E. REMSBURG, President.
E. C. REICHWALD, Secretary.
141 South Water St., Chicago, Ill.

CARD FROM MOSES HULL.

An Important New Book to
Be Published.

The manuscript of the most important book I ever wrote is now at last ready for the press; it is a long and nearly ready that I can finish it in ten days. The book will contain about four hundred pages. The title will probably be about as follows:

"The Bible; What It Is; Who Wrote It? And When? Were Its Writers Infallible? What the Higher Criticism Says. A Few Thoughts Concerning Other Bibles, Etc., Etc."

This book I intend to make the crowning work of my life. I honestly think it will throw more light upon the Bible than has been done by any other book in our language.

No person seeking real light on the Bible can afford to be without this book.

Perhaps I should blush to say that, though my chances for getting rich have been numerous, instead of taking them I have spent forty-eight years in constant and hard work as a minister, lecturer and writer on unpopular themes. My work has not paid me enough so that I can venture to get this book out without some advance pay.

The first edition will cost me at least the entire receipts for 500 copies. I now propose to get the book out as soon as I shall have received the pledges of five hundred persons who will take it as soon as I publish the notice that the manuscript is in the hands of the printers.

I will send the books postage or expressage paid, at \$1 each, or I will send three copies of them expressage paid, to one address for \$2.25, or six for \$4.

Every one who wants one or more of these books is requested to inform me at the earliest convenient date, as I want as soon as possible to get the printers at work. I would like, if possible, to get the books out in time for the holiday trade. Address me at 72 York street, Buffalo, N. Y.

MOSES HULL.

The way to gain a good reputation is to endeavor to be what you desire to appear.—Socrates.

Economy is half the battle of life; it is not so hard to earn money as to spend it well.—Spurgeon.

Those there are whose hearts have a look southward, and are open to the whole noon of nature.—Bailley.

MANIFESTATIONS.

Of Most Wonderful Spirit
Power.

About the 27th of September, 1899, at our home in Marysville, Ohio, my wife's control—"Gipsy Madge"—took her comb that she wears in her hair, from the dining-room table down-stairs where it had been laid and kept it for thirty-six hours and brought it back and laid it down in front of my wife while she was combing her hair one morning up-stairs in our bedroom.

On the 6th of October, 1899, the two most wonderful and unexcelled phenomena mediums, Mr. Harvey E. Chase and Mrs. Mary McCoy, both of Cleveland, Ohio, came to hold a few seances at our home here in Marysville, Ohio, and on the evening of the 6th, while holding a materializing seance, our friends came—my angel wife and daughter and many others, some with Oriental costumes, and who could not speak a word of English, some French, some colored, all with their characteristics, and among them Gipsy Madge. Madge took Mrs. Kennedy's comb again, carried it away and kept it until the following Sunday evening (forty-eight hours). While Mrs. Kennedy was sitting in the cabinet that evening Gipsy returned with the comb, and placed it in her medium's hair. There was a beautiful portrait of Madge engraved upon the comb and still remains there. The mediums stayed with us until the morning of the 8th, when they returned to their present address, 191 East Spring street, Columbus, Ohio.

On this noon, the 11th of October, my wife was looking for a piece of cloth in the search, when I unearthed her behind the washstand in the room where Mr. Chase slept while with us a pair of old slates that had been broken and crushed, handled by everyone, children had played with them, and upon opening them there engraved upon their inside faces the portrait of two of our guides in perfect work, very complete. One a W. J. Morrison, a control of one of our developing mediums, and the other a little control of my wife, Viola, as she calls herself, and a message, each, written in four different colors, yellow, red, green and white. I have seen a great deal of phenomena, but have never met with anything like this, nothing to show the spirit power like this, their ability to carry away opaque bodies and engrave on them, and to do their work on slates when no one was sitting for them—this work being taken from a sleeping medium. It certainly shows excellent wonder-working. We think it shows most wonderful power, and of excellent and perfect command and unquestioned honesty these mediums excel any that we have met, and we can heartily recommend them to any and all who desire to investigate this grand truth of spirit return.

MR. AND MRS. J. M. KENNEDY.
Marysville, Ohio.

"THE OTHER MAN."

The Doctrine of the Double
Self.

The doctrine of the other man, or double self, being traceable to one hemisphere of the brain, seems to me singularly unphilosophical. It is not sufficient to show that the bare supposition supports some preconceived dogma, but it should be supported by some physiological evidence. All analogies are antagonistic to the theory. The nasal cavities focus to give greater sentence to the olfactory plexus; the ears focus vibrations (ultimately) upon the auditory nerve system and thus produce sound, which is defined to be the effect produced by vibrations centering upon the tympanum. By means of the crystalline lens light is focused upon the retina. The utility of this last action is illustrated by the entire series of binocular instruments. Now while these things do not demonstrate that all duplex organizations serve a similar end, they at least make a strong prima facie case, that the two hemispheres of the brain are means to a similar end.

True there are instances quoted wherein an injury to one side of the brain has left the entire function seemingly uninjured. So too have injuries to an eye, or to an ear, left the corresponding function intact. All of these things tend to prove the binocular character of the sense of vision. From all of which the inference is plain that no second person arises from one side of the brain. Take the case recently instanced of the lady seeing a stranger between herself and the elevator; if he was constructed from one side of the brain, how could he appear as of complete bimanous construction, and yet arising from one side of the brain?

If it be said that although springing from one side of the brain the apparition might still appear in full development; I would then suggest the inadequacy of the one-sided brain position. The premise is ignored in the conclusion. My own hypothesis of the man seen standing by the vacant elevator would simply be that he saw the dilemma and—possibly retired down the stairs. As there would be excitement on the appearance of the car, it is highly improbable the lady made no investigation at the time. As to the lady who came near burning her hills instead of the letters it would be far more scientific to conceive of a sentient impression of the hand on her wrist than to assume an apparition truly materializing from one side of the brain and then seizing her wrist. The solidity of the required materialization, the required rapidity of the act, the reluctance of her mind to the condition, all render the hypothesis untenable.

B. R. ANDERSON.

PROF. J. S. LOVELAND

On "Spiritualism the Great
Reconciler."

Recently Prof. J. S. Loveland, the veteran worker in the Spiritual ranks, now over eighty years of age, spoke before the Spiritualists at the cup-meeting at Sycamore Grove, Los Angeles, Cal., on "Spiritualism the Great Reconciler." Those who have heard him heretofore, both in California and the East, some of them as long as forty years ago, pronounce it equal if not superior to any previous effort, and I may be pardoned if I attempt to preserve a few of the gems in a mine of wealth he uncovered for his hearers.

In comparing Spiritualism with all previous religions that had come before the Spiritualists at the cup-meeting at Sycamore Grove, Los Angeles, Cal., on "Spiritualism the Great Reconciler." Those who have heard him heretofore, both in California and the East, some of them as long as forty years ago, pronounce it equal if not superior to any previous effort, and I may be pardoned if I attempt to preserve a few of the gems in a mine of wealth he uncovered for his hearers.

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There had been important epochs in human history. The advent of Christianity was one, at a time when the Roman soldiers had carried the idols of the whole known world to Rome, proving that these idols had not power to save themselves, much less their devotees or votaries. So was the Reformation and the coincident discovery of America a new epoch. But no such a marked era had ever dawned on the earth in importance as when Spiritualism came in the middle of the nineteenth century with its dogmas and inventions greater and more marvelous than anything that had preceded it.

The doctrine that came with Spiritualism was evolution in place of creation. Wise spirits saw from the higher spheres the coming consolidations of trusts and the vast aggregation of wealth augmented by the discoveries of gold, and the dangers consequent to the liberties of the race, and as Spiritualism was universal in its application, and took in the whole man, there it was as much concerned with the social as in the religious condition of mankind, and has come to reborn man to the principles from which he has widely departed.

Paul had affirmed that there was a natural body, and a spiritual body. Spiritualism proved it. Mediumship was a development of the spiritual senses, and the thoughts of the idealist came from the spiritual senses.

Religion had declared that a large portion of the human race would be damned, while rationalism had rebelled against the idea and cast it aside. Rationalism had gained the argument, but the church gained the people. The Pope had said the rule of the church was the only authority, while Luther declared that a book was the only authority, and in that declaration had unchained a giant that never could again be chained.

Later a new sect came out declaring that reason was only an interpreter. Wesley with his spirit manifestations had saved the people to the church. Spiritualism had come as the great reconciler and had knocked the truth into the Atheist by the Rochester raps. Spiritualism takes the world's religious literature and interprets all systems of religion and declares their books are not revelations from God, but as parts of the world's literature they all have a value, and Spiritualism shows it. The world's ancient religions and secret orders like the Masons all dealt in symbols and allegories, and but few could interpret or understand them, and the church itself it was in the same predicament.

We could go farther back and read the story of buried cities and find the same stories that we have to-day, and these monuments that have been uncovered have given us scientific demonstration of the doctrine of evolution. Centuries ago with the human race, the ancient religions and secret orders like the Masons all dealt in symbols and allegories, and but few could interpret or understand them, and the church itself it was in the same predicament.

The lecture was listened to throughout with intense interest and the lecturer was invited to prolong his stay so that others could partake of the good things he was freely dispensing.

Riverside, Cal. JAMES BOYD.

A SOUL IS NEVER LOST.

By the power of thy voice, or word of thy choice
The vibrations of Eternity's sea.
With wave on wave unceasingly,
At last may touch the shores of Time,
And kiss the wayward feet,
And wash them clean and pure and sweet.

Some heaven-inspired thought, by wisdom wrought,
May touch thy lips with burning words of love.
Flashing from lip to lip at last may move
A heart of stone and waken there,
From its long slumber deep,
The virgin vow it failed to keep.
Somewhere, somehow, the restless waves
Will open wide the old, and new-made graves
Of all the past of pleasure and of pain;
Divinity will flash to light again.
Evil will perish, be absorbed in good, as
the aeons roll.
For God will not lose a human soul.

ABIE A. GUSON.

THE N. S. A. CONVENTION

The 7th Annual Convocation Was a Brilliant Affair and a Decided Success.

A Report of the Proceedings of the Convention Held in Chicago, October 17, 18, 19, 20, 1899.

Promptly at 10 o'clock Tuesday morning, October 17, President Barrett's gavel of authority sounded, and the seventh annual session of the National Association began.

Prof. Young, of California, favored the convention with an original violin solo, entitled "Barrett's March." Very appropriate, well rendered and highly appreciated.

The address of welcome was delivered by the president. He said in part: "I want to impress upon you the significance of changes discernible in our movement along scientific lines. This has been one of the greatest features of our year's work. Such men as Professor Hyslop of Columbia University, Professor William James of Harvard, and Dr. G. B. Gifford of the Pasteur Institute, although they have not come out squarely for Spiritualism, have practically admitted the truth of our principles and are now engaged in explaining Spiritualistic phenomena by scientific methods. I want to say a word for the kind treatment which our movement has received from the secular press. This dignifies our cause and gives it a religious-scientific aspect."

Addie L. Ballou, of San Francisco, responded, in a few well-chosen sentences. She spoke radically in favor of organization.

Following action of the committees, 45 minutes recess was taken, and during the recess Allen F. Brown was made chairman, and the time was given up to general speech-making.

Moses Hull was called out and spoke to the point of a higher education of our speakers and mediums, and favored in a cutting speaker for at least a year in a place. Dr. Houghton, Mrs. Warner and Carrie Twing spoke.

AFTERNOON SESSION.

The president read list of standing committees, and started the convention on regular routine work.

Committee on credentials reported, and report was received.

The President appointed the following special committees:—

Committee on president's report—H. W. Richardson, Mrs. Addie L. Ballou, Mrs. Clara Stewart, John Hutchinson, H. C. Jones.

Committee on credentials—J. B. Hatch, Jr., O. J. Johnson, Jas. A. Freeman.

Committee on rules—Hos. Thos. M. Locke, B. M. Bradbury, J. H. McDougal.

The officers of the convention, by appointment by the chair were: Stenographer, I. C. I. Evans; reading clerk, W. H. H. Bach; secretary-at-large, Geo. F. Perkins; musical director, Mrs. Biddison; ticket seller, C. D. Pruden; doorkeeper, F. C. Cooley.

Committee on declaration of principles—Frank Walker, Prof. C. P. Longley, Mrs. A. E. Parker, Miss Estelle Metzger, Mrs. James Lucas.

Committee on finance, ways and means—C. L. Stevens, Mrs. J. B. H. Jackson, Moses Hull, Carrie E. S. Twing, Mrs. L. F. Prior.

After recess the committee on finance reported on the proposed donation of Mr. Mayer, and made his proffer to be called for a very plain. The proffer is the N. S. A. very plain. The proffer is the N. S. A. very plain. The proffer is the N. S. A. very plain.

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After a little music by Master Willie Cooper and Mrs. Bourgeois, Mrs. Georgia C. Cooley gave tests for about forty minutes, about all of which were fully recognized and appreciated.

A beautiful vocal solo, beautifully rendered by Miss K. Edith Richards, received the hearty applause of the audience.

Miss Maggie Gaule had to work under the disadvantage of the last part of the evening, when the unseasoned chairs began to make the audience feel weary, but she did herself proud in performing a work that was shown high appreciation.

SECOND DAY—WEDNESDAY.

The morning was devoted to the business of the second annual convention of the National Young People's Spiritualist Union.

W. H. Bach, editor of The Sunflower, of Lily Dale, and a worker in the young people's movement, made a glowing statement of the work in Lily Dale.

Mrs. Cadwallader made a statement of her observation of the young people's movement in Europe. She said in part: "It gives me great pleasure to extend to the members of the Young People's Spiritualist Union, the greetings of the Junior Spiritualists' Club of Great Britain, of which I am an honorary vice-president. I stand as a link between the countries in the work of the Y. P. S. U. As your faithful delegate to the Junior Spiritualists' Club, I received most cordial welcome and was tendered a reception at the home of Mr. J. J. Morse, in London, the headquarters of the club."

Mrs. Cadwallader gave an interesting account of the work, stating the objects for which it was organized. She also told of the work of the young people in other parts of England.

G. W. Kates talked a few moments, strongly emphasizing the necessity of interesting the rising generation in the Spiritualistic movement, and advising the special phase of social intercourse.

Mrs. Loe F. Prior, of Atlanta, Ga., spoke of the great necessity of keeping closer watch over our children, outlining the importance of the Lyceum movement to the future of Spiritualism.

W. H. Bach again took the rostrum in the interest of the Lyceum movement. President Barrett gave an earnest appeal in favor of making the two institutions partners and co-workers in the cause.

At 11 a. m. the Y. P. S. U. adjourned, and the N. S. A. assembled.

The question of ordination of ministers by the N. S. A. was referred to the committee on president's report and resolutions.

Committee on credentials made report upon the matter of delegates who were made proxies by societies without representation.

Committee on finance, through Moses Hull, made the usual report and the donations were again asked.

E. W. Sprague, missionary, made report on his work. He said the work of the missionary was to organize societies, local and state, and make them auxiliaries to the N. S. A.

Mrs. Carrie Twing reported her work as a missionary, as also did Mrs. Loe F. Prior and Geo. F. Perkins.

Dr. Spiney spoke to the point for a few moments very impressively.

Mrs. W. E. Bounney of Blair, Neb., spoke of the subject, referring to the work of her husband and herself.

Mr. Treat, of Missouri, took the floor in the interest of the same matter and was followed by G. W. Kates, who favored the plan of having the state associations send out their own missionaries.

Mr. Dorn, of New Jersey, spoke a few moments regarding the same.

Mrs. Jennie H. Jackson spoke to the point at issue.

AFTERNOON SESSION.

Communications were called for and the reading clerk proceeded to read.

First communication was from Colorado; referred to proper committee.

One from Ernest S. Green, one from J. J. Morse of England, one from England relative to Mrs. Cadwallader and B. M. Bradbury and their work.

President's report was received and adopted.

Secretary's report was received and adopted, and a vote of thanks was extended.

The report of committee on auditing accounts received and adopted.

The report of committee on assembly and by-laws was received, and reading of the by-laws was taken up serially.

About the most threatening ripple or wave of discord occurred when the convention reached the subject of the notice given through the Banner of Light, of Dr. Paul Gifford, the eminent pastor of the Pasture Institute, of New York City, to the psychics of the country. Mr. Barrett stated that on the strength of that advertisement only four answers were received. The president was slightly taken to task by Miss Maggie Gaule, who, disclaiming any knowledge of the proposition, stated that she would go before any scientist and give you most cordial and fraternal greeting, and enclose check for \$25 as a donation to the N. S. A. in token of our fullest sympathy with the main purposes of your organization and our desire to co-operate with you as a fraternal society.

The Church of the Soul having been organized under the Illinois statutes as an independent church, founded upon certain, expressed, basic principles, and as being for its purpose the promulgation of a finite system of religious and philosophic teaching known as Psychophy or "Soul Teaching," it cannot con-

stantly subordinate itself to any other body not representing the same teachings in their fullest detail.

The Church of the Soul is in the most perfect harmony with the N. S. A. in its stand for the intercommunion between the spirit and mortal states, through media, by messages, visions, physical phenomena, inspiration and all the "spiritual gifts," and we, therefore, tender our earnest co-operation as a fraternal society, and have elected our pastor, Mrs. Loe F. Prior, as our representative and fraternal delegate to your convention.

Assuring you of our hearty good-will and sincere wishes for the success and prosperity of the N. S. A., we remain, Fraternally yours, ERVIN A. RICE, President. DR. LEWIS BUSINELLI, Vice-President. ARLINGTON W. AUSTIN, Secretary. J. GIEBELMANN, Treasurer. A. B. VAN DYKE, J. W. LE SEUER, MELIKER RUDHOLM, CHAS. H. BUSHNELL, M. D., Trustees of the Church of the Soul.

Mrs. Richmond's address was well received by her warm admirers in the audience, and every appreciable point was applauded. Her theme was "Our Beautiful Heritage." The address will be published in full in The Progressive Thinker of next week.

A little of the work done right here on the Mayer proposition while Mrs. Carrie Twing gave the audience a beautiful little bit of her characteristic humor, just to hold the right spell over the audience.

In the absence of Mrs. May S. Pepper, Mrs. G. W. Kates and Miss Maggie Gaule gave the messages in their own beautiful manner.

THIRD DAY—THURSDAY.

Committee on charters reported favorably on issuing charter to the Young People's Spiritualist Union.

A delegate from the Woman's Progressive Union of Philadelphia, donating \$25 to the Mayer fund, was received and read.

Dr. Bland was given ten minutes to talk on medical legislation.

Committee on credentials reported that Dr. S. A. Bowler be seated for society in Kansas City, Mo., and Geo. F. Colby for First Society of Memphis, Tenn.

Prof. Peck offered a resolution which smacked so much on politics that it stirred up small sized horns' nest. Motion was lost.

The committee on delegates' reports, through the chairman, Mrs. Cadwallader, offered the following report, which was adopted without debate:

The report of the committee on the declaration of principles was as follows:

1. We believe in infinite intelligence.

2. We believe that the phenomena of nature, physical and spiritual, are the expressions of infinite intelligence.

3. We affirm that a correct understanding of such expressions and living in accordance therewith constitutes the true religion.

4. We affirm that the existence and personal identity of the individual continues after the change called death.

5. We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.

Moses Hull offered a sixth article of faith, making the golden rule the ethical and moral guide of Spiritualists. All these propositions except the first were accepted without question, although Judge Andrew Dunn, who had strenuously opposed the adoption of the first and last, muttered as the final roll call progressed "Why not accept the amendment and the Lord's prayer at once?" The vote on the first article stood 57 for and 28 against, and on adopting the report as a whole 61 years and 21 days, President Barrett being among the dissenters, on the ground that he objected to the use of the word "believe," preferring a more positive word.

Prof. W. M. Lockwood made a forcible speech against the adoption of the first clause of the articles.

Dr. Spiney, Frank Walker, Mrs. Ruesague, Mrs. Ballou, W. F. Peck, W. H. Bach, Mr. Dunn and others spoke upon the matter at issue.

Prof. Lockwood closed the debate in his explicit and analytical manner. His proposition was to substitute for the first clause, "We believe in the supreme principles of nature."

EVENING SESSION.

Meeting opened with Allen F. Brown in the chair.

After an invocation by Loe F. Prior, and a soprano solo, "The Better Land," by Miss Lottie Groves, of this city, the evening was spent in ten-minute speeches and readings.

James Lucas, of Fgill River, Mass., gave a few tests, some of which were recognized.

Mrs. A. L. Gillespie, of Pittsburg, Pa., made a few remarks and gave a few tests which were readily recognized, and she was given such applause as would do honor to a star at a theater.

Mrs. Loe F. Prior, of Atlanta, Ga., gave a flowery talk during her ten minutes.

Mrs. Carrie Twing gave a very interesting ten-minute talk.

Violin solo by Master Willie Cooper, accompanied by Mrs. Bourgeois on the piano.

Jennie Hagan Jackson occupied the next ten minutes as a speaker and poetess of nature and talent.

Mrs. Ruesague spoke energetically and enthused the vast audience to frequent applause.

Mrs. M. E. Cadwallader gave an interesting talk of her attendance at The Hague, and Spiritualism at the same, during the Peace Congress.

Oscar A. Edgerly, under the inspiration of his guides, spoke of the laboratories of science and of nature.

Mr. Grimshaw delivered a message regarding the Spiritualists of his old home in Europe.

Solo by Miss Lyle Bennett, "The Song That Never Dies," after which came Geo. F. Colby under the influence of "Seneca," who gave a talk on religion, in his own peculiar dialect.

FOURTH DAY—FRIDAY.

The matter of funds for compiling a history of Spiritualism was referred to the incoming board.

In this connection the matter simmered down to selecting Lyman C. Howe to perform the work of historian. He was unanimously chosen.

Upon reaching the report of the finance committee the Mayer fund became the object of universal attention. All promised to do what they can in the next month or two, or year, for that matter. It was much like a regular old-fashioned Methodist dedication service, \$2,510.30 were raised toward the fund.

The matter of the next meeting of the association was taken up. The cities of Boston, Cleveland, Philadelphia, Indianapolis, St. Louis, Buffalo, Omaha, Detroit, Milwaukee, Minneapolis were named. In the vote Cleveland, O., was selected as the next place of meeting.

The secretary's salary was, by vote, raised from \$800 to \$1,000, with typewriter hire extra.

President's salary was left the same as last year.

Resolution of thanks was tendered to everybody who deserved.

Nomination for president was reached and H. D. Barrett, present incumbent, was unanimously re-elected, as was the treasurer, Mrs. M. T. Longley, and the secretary, Theo. J. Mayer. H. W. Richardson was chosen vice-president. D. P. Dewey, I. C. I. Evans, Alonzo Thompson, C. D. Pruden, and E. W. Bond were selected as members of the board of trustees.

At the hour of 9:15 p. m., everyone here and there, the wind-up of the four days' business session was reached and the meeting closed with the best of spirit, with few exceptions.

As your reporter circulated about the hall after the election of officers and the close of the session, many of the ladies were overheard to ask, "Where is the consistency in Spiritualists talking for the equality of the sexes, and not having placed a woman on the board of directors?"

EVENING SESSION.

Vocal solo, "The Dream of Paradise," by Miss Pilemann.

Professor Lockwood gave one of his knock-out, scientific illustrations of the psychic forces in nature. The time was far too limited for a full discourse upon this educational subject, but the Professor, in the few moments of consolidating and condensing the all-wise expanding lectures without destroying their value, and it is an index to his future on the rostrum to note the advancement of the audience into an understanding of his profound logic.

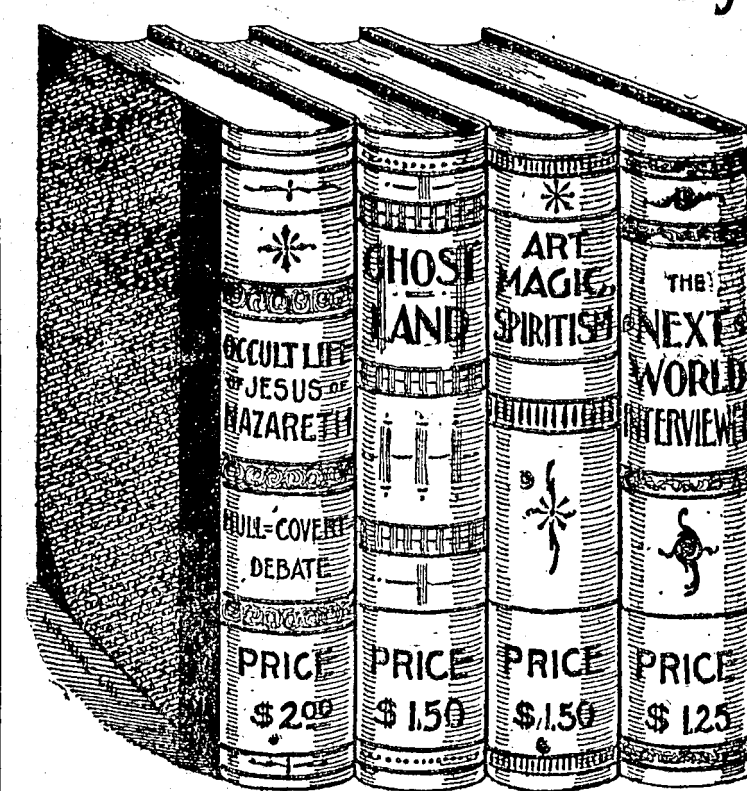
Next was a piano duet by Misses Helen and Irene Warder.

John W. King, from Galveston, Texas, one of the youngest speakers in the ranks, gave a few moments talk along the lines of the spiritual growth and its usefulness to the world.

Mrs. Addie L. Ballou, of San Francisco, Cal., began by paying a glowing tribute to the lecture of Prof. Lockwood, saying she had hoped in all the years of the past of Spiritualism that science would investigate the phenomena and be able to demonstrate its truth. She spoke fluently and positively regarding purifying ourselves and being prepared to receive and entertain pure spirits. Her lecture was fraught with love and practical knowledge.

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The Progressive Thinker one year and the Occult Life of Jesus (including the Hull-Covert Debate) \$1.25. The twenty-five cents only pay a little more than the postage and the expense of mailing. The price of this work to the trade is \$2. The book will constitute our main premium for the remainder of 1899, and up to May 30, 1900. It is very valuable. It will hold your attention throughout, and will teach you a much needed lesson. The postage on the above book, which we prepay, is thirteen cents, hence it is almost a gift to our subscribers.

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If you so desire you can unite with the above offer. Art Magic, Ghost Land or The Next World Interviewed. Art Magic, 50 cents; Ghost Land, 50 cents; The Next World Interviewed, 35 cents. See offer "Number Six," where the four books are furnished for less than ACTUAL COST.

Offer Number Three

The Progressive Thinker one year and Art Magic, \$1.50. The price of this book to the trade is \$1.50. A single copy has been sold for \$25. It is invaluable to every student of the occult.

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The Progressive Thinker one year and Ghost Land, \$1.50. The price of Ghost Land to the trade (and to which hundreds of copies have been sold) is \$1.50. It is thrillingly interesting.

Offer Number Five

The Progressive Thinker one year and The Next World Interviewed, through the mediumship of Mrs. S. G. Horn, \$1.35. This is a highly interesting and suggestive work. It will delight you; it will instruct you, and make you form higher ideals.

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The Occult Life of Jesus (including the Hull-Covert Debate), Art Magic, Ghost Land and The Next World Interviewed (four very valuable books) only \$1.25 when accompanied with a yearly subscription (one dollar) to The Progressive Thinker. The aggregate price of these four books is \$6.25. In order to assist you in forming a

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A HUMANITARIAN OBJECT LESSON

The Divine Features of Which Should Gain the Admiration of Every Spiritualist.

How many people in Chicago know the number of friendless and neglected boys arrested and thrust into jail during 1898? Incredible though it may seem, the records show that 10,000 homeless and neglected lads in this city were last year confined behind prison bars for trying to steal the most miserable living the world ever owed to human beings, says the Chicago Times-Herald.

When parents die or fail to provide for their little ones neighbors and friends take pity upon the helpless girls and the boy, being a boy, must shift for himself. Time and again to answer to having been plucked "junk," be it changes of having water pipe or some body's front doorbell, and although the bitterest of circumstances oftentimes make the deed well-nigh warrantable, these children, tattered and terrified, are caught but able to plead their own cases against the ready wit and wisdom of their more immaculate accusers. The story is ever the same. Days of hunger, a petty theft, a wide-eyed, miserly, indigent meal, for which "the law," digests robust and rotund on three excellent meals a day and all the luxuries of the land, sentences the weakling, scrawny and stunted from starvation and abuse to a term at the bidewell, or worse, "pardon" him and send him adrift to resume the harsh life of beggary, buying and stealing, and he can barely enough to further prolong the weary wandering of the little "stranger here below." Some there are, to be sure, whose evil course has been brief, whose habits of wrong-doing are yet new and whose tender years make them eligible wards in certain asylums and reformatories, but many thousands are pronounced incorrigibles, pronounced degenerates, and are abandoned to the depths of depravity and danger that cannot be averted by any means. So long as they remain "juvenile offenders" they alone are the great sufferers, but unless rescued ere they pass from a boyhood of the most varied criminal transgressions, the average street Arab's fate is to grow up a shunned outcast, the inmate of a cell and perhaps end in the gallows.

But the tremendous balance in which so many futures weigh is being tilted the right way by Hermon Lee Swift. "What will save these children?" he would ask himself. And there seemed but one answer: "Parental love, Christian influence and home environment." These reflections developed a determination to undertake their rescue, and on November 5, 1897, the doors of the Children's Temple, home were thrown open to a vast, lawless, that every portal in this world had been closed to them forever. The home was extremely humble, only one load of furniture having been donated for the opening, and the treasury boasted scarcely \$18, but eight little waifs felt each light and warm and good-natured; each little brown ragamuffin was kissed, each one spoken to in kindly, fatherly accents, and every one of them wept convulsively, awed at this new-found happiness. With snowy weather came many a half-frozen, parentless stray, who knocked and found not alone shelter but a permanent home. Children equally needy, but fallen so low that all other charitable organizations refused to take them in, were brought to this haven of redemption, where awaited them the kindest reception. Many more were gathered in from the public ways and police stations, rejected to at last forsake crooked paths and obscure haunts of crime and distress. Visiting filthy underground dens, such as abound in our dark and horrible districts, poor, tiny bits of humanity were discovered with greasy, matted hair, finger-nails like claws and reeking with vermin, deserted for days at a time by profligate, drunken parents, having nothing to eat, excepting the refuse from garbage boxes in neighboring alleys. Upon entering the home these victims of neglect are at once ushered into the bath tub, usually a novel experience, wherefrom they emerge transformed almost past recognition. The repulsive cake left comes out a soft mass of silken sunshine, the baby's face, which has been puffed and puffed, is replaced by a fresh, clean outfit.

Those whose names have long been forgotten are renamed, unknown ages are made definite and birthdays are fixed. Dull as their little senses would seem from more wretchedness and wickedness, want and woe, and persons usually experienced in a long lifetime, there is to them a new life, good back to that which is objectionable, and this is patiently cultivated and made to blossom forth in due time. The newcomers learn that they will be required to bear in mind three short words, "Always do right," and thereupon the freedom to enjoy every nook and room in the home shall be theirs. They are taught to unite efforts and spirits toward bringing about the high comfort, contentment and brotherly love. That the little ones are not only sincere and sincere becomes evident whenever a private home is found for a favored lad. Over eighty boys were cared for the first winter, and more than half that number were placed in cheerful country homes and positions. Since then these figures have been doubled over and over.

This work comprises three departments—the Chicago, Beulah Land farm and home-land. While this home is specially designed for only a certain class of boys, from the pettiest period up to fifteen years, still no one is ever really turned away. Exceptional cases frequently present themselves and receive aid. Eight little girls have found foster parents through these workers, infants six months and under have been received, and even a few unfortunate mothers with new-born babies have been given food and a place to sleep until other help would be procured.

The work spread so rapidly and the boys came so fast that the old quarters proved inadequate, and the present home was leased, a four-story brick residence at 734 Wells street, right at the edge of Lincoln Park. Even this immediately became overcrowded and it was not long before the little creatures to live in Beulah Land. Country homes were sought, but not being offered promptly enough for the demand, it was decided to purchase a farm that should be devoted to homeless boys for all time. A prime fruit and vegetable farm at Leoni, Mich., three miles from Grass Lake, was purchased, and the entire property has been recorded at the register's office as the Beulah Land Farm for Homeless and Neglected Children.

specifying that no man, or body of men, ever utilized for any different purpose. To raise the funds a novel subscription plan is in progress, the idea being to have the money come from children for children, as far as possible. Card-books containing places for ten dimes are distributed among Sunday and day school pupils, and for each filled book is given an honorary certificate of stock in the farm. But the farm, better known as "the only junior commonwealth in the world," is a sort of "promised land," and before that can be reached many things must come to pass within the walls of the Chicago home.

The very exterior of this building proclaims that it is not an institution but a "home," for it is most homelike in appearance, from the dainty curtains which charitable hands have draped at the windows, to the small round stand in the parlor bay window, purring his acceptance of caresses which the tiny chairs insist on dividing equally between his lazy catnap and busy Mr. Swift at his desk close by. The home is thoroughly and truly Christian. The first and most important object is to bring about a change in the heart as well as life of every boy admitted. As this purpose Mr. Swift attributes the wonderful success of the work from its very inception. The morning and evening devotions are particularly impressive, for they are conducted mainly by the boys, and their earnest gratitude and thanksgiving to God for the beautiful home made possible by so many cheerful givers is strangely touching, and brings to mind Coleridge's words, "less child than gain the favor of a father-empire." At the close of the day brief Bible texts, committed to memory, are recited in order to serve as guiding watchwords for the morrow. Some of these youngsters can recite hundreds of verses, showing remarkable memories. One unique feature is the singing of "grace" at meals, numerous old-time blessings readily adapting themselves to gospel melodies. A large percentage of this happy group develops rare, clear voices, many of which have often been heard in North Side churches.

A library containing 1,000 well chosen books, juvenile, fiction, poetical, historical and educational, is at everyone's disposal. Though boys in knee trousers are often found to have indulged in the excesses of grizzled debauches, still some have safely reached over four hundred without having been punished. The boys are not so much as spell "it," their enjoyment of books depending wholly upon illustrations. The home circle regularly attends the LaSalle School, and Mr. Swift's children rank among the brightest and most orderly there, invariably graduating from their grades at the season's end. Before and after study hours they are busy with household duties. One squad makes beds while another sweeps, dusts and washes the floors and stairs. The tables are set at lightning rate, and the washing and wiping of dishes is speedily accomplished by deft male fingers. Then certain lads do the "fringe," which means entire charge of all stores. At 6 o'clock every dweller in this domain is in for the night, and supper is followed by all sorts of indoor games, music, reading aloud, and studies are illustrated by means of a large stereoscope, the operation of which contrivance affording boundless joy. Every two weeks a private entertainment is enjoyed and then the "gas machine" flashes life-size representations of the boys "before and after taking," many of these pictures being quaint gems of art. Now and then some public entertainer devotes an entire evening to delighting this fraternity of brethren with selections of a high order. Bereaved mothers have a purely joyous occasion, the operation of that of commending the deaths of dear children, granting an annual merry-making to the motherless sons in this home. At Christmas time the parlor becomes a grove of heavily laden Yule trees, presented by churches, and kindly disposed friends and all kinds of dainties, dearer than anything else.

Mrs. P. M. Richardson deserves unbounded credit for having assumed the weekly caring of stockings by his bushel basketful. As yet no one has undertaken to keep the countless little garments in repair, so the boys are actually being trained to flourish needle and thread sufficiently to do the necessary mending. Miss Harriet Lamphere of the Moody Christian Endeavor gives sewing lessons once a week.

Assisting Mr. Swift in the work is his undertaker and of which he is general manager and treasurer are the following advisory board of managers: Dr. S. A. W. When, manager; Alfred B. Palmer, manager of Chicago home; Radcliffe G. Groves, manager of farm home; Miss Mary E. Richards, secretary and matron of farm home; Dr. Charles White, home physician; Cyrus J. Wood, auditor and attorney; Dr. Philip D. Paul, Dr. John R. Boynton, Russell C. Bloomfield, John Clark.

So soon as a crowd of boys in the city home learn and adopt righteous ways and can be trusted a "newman" is placed and they are sent to the broad fields of fruit and flowers, where soon they are as "busy as bees." This farm is a magnificent hillside, gradually sloping down to a beautiful lily pond, wherein the residents bathe and swim or dangle a fish line from along the banks. Vegetables and fruits of every description grow in great profusion, bringing excellent prices when marketed. The property is bordered by huge lindens and maple trees, a most adjoined, making the scenery ideal to eternally charm the inhabitants of this little land of liberty.

"Boys, protect your own property," is the motto at Beulah Land farm. No happiness could be more complete than that of these little land owners in the possession of this wide estate, and so genuinely do they appreciate the boon that when improvement along certain lines falls they are not asked to leave the farm, but are requested to leave it more than effectual. In a large measure the farm is cultivated by the boys between school hours, under the direction of a professional farmer, who devotes himself to instilling into their minds the best methods in his line. They attend to all the chores, the milking, assist with general housework, do all the baking, every bit of washing and ironing, and have many spare hours for reading, games, and sports. Commonly, the boys are taught Saturdays by the lieutenant of the battalion of cadets of the State Agricultural College.

Everything that grows on the farm, every animal and all the buildings belong to the occupants of this country site. A president, vice-president, secretary and treasurer are the principal officers of the farm. Commonly, the boys and every member goes to make the assembly, which makes the laws. The president, who is a general favorite, was elected almost by acclamation, re-

ceiving all but three votes. A little more than two years ago he was roaming the streets of Chicago, homeless, friendless, forsaken by all, without a relative in the world to his knowledge, and now he is guiding the ship of state and occupying the highest post in the gift of the "people." Even the finances are conducted by the boys. A whodunnit he built on a horse sold, but all do not share alike. A stated amount of work is obligatory, and beyond that the work is voluntary, their earnings graded according to their efforts. Idleness is a word unknown to this clan, and fond as they are of field sports, they have a "no idleness" rule, which forbids them from idling on the profits, and they go back to work, feeling the responsibility of earning a living, dreaming of a time when they shall be eighteen years old and wondering how much they shall have saved by that time with which to start out for themselves. The financial system is decidedly original. Any boy who does his very best record, and credits his name in the book of the community, ten merits make one share. The business year closes on Thanksgiving Day, when stockholders ascertain the gross profits, from which they deduct the total expenses, the result showing their net profits, which is divided by the total number of shares held by all the members of the commonwealth.

The boys understand an act that destroys the property of another, and it is the cause of a direct loss to them. By this plan each one watches carefully his own conduct and also that of all others, to see that neither carelessness nor thoughtlessness shall injure his belongings. Woe to any little man who disobeys the law, for a private police force stands always ready to serve a warrant, and no guilty boy can escape the law. The law is enforced by a judge and a jury, and a fitting penalty determined upon. Aside from an occasional arrest on the premises for the violation of some "home rule," not one of the hundreds of boys adopted by Mr. Swift have been guilty of any act incurring censure after coming into his keeping, and to mention that none has been arrested is almost a superfluous. One who has ever ruled a boy who tried to adopt him, back to the home. The poor fellow had walked back, 200 miles! That was long ago, but even now he sometimes cries out in the dead of night waking Mr. Swift to make him promise that he will never, never again try to give him away.

Once a little shaver decided to go back to nowhere. Fearing he might depart on his own, Mr. Swift expressed every wish that he please his little self and offered to assist him. The best value in the house was dusted and stuffed with the choicest clothes on hand; a railroad ticket to whatever point he had in view was promised, and he was dressed in his "Sunday clothes." He was told to select any necktie he wanted, the cap he had steadily worn was pronounced unfit for the journey, and a new one was put on his head. At last came the "good-by" kiss, but he refused to budge. He simply melted to the floor, a heap of tears and throbs, declaring he would die if they refused to let him remain.

The boys write their own life-stories, which are carefully preserved, and the sprinklings of self-reproach over dark "pasts," the avowals for the future and how highly they esteem upright life and a home, and a wish that all forgotten boys might thus be saved. By rigid economy a boy can be supported on \$5 a month, and wealthy families, willing to care for waifs, but averse to bringing them into their mansions, overcome all difficulties by making yearly payments for the support of one or more favorites, upon whom they confer honorable names, lavish birthday gifts and regular visits. Phelps, Dodge & Palmer and V. C. B. Carpenter and many others contribute generously to this boys' resort. Nevertheless, expenses constantly outvie the income and Mr. Swift conceived a way of making extremes meet. Laundry bills are obliterated by the enlistment of several establishments, each of which assumes to keep the boys in clean clothing. Dry-cleaning takes turns in delivering milk free of charge, and grocers and marketmen have pledged to supply provisions. And yet, without the work is largely handicapped by a scarcity of funds, a fact that has prompted the management to celebrate their second anniversary on November 10, designating it "donation day," with the hope that able sympathizers will make liberal bestowals of food, clothing, coal, wood, and money. Open house will maintain all day and evening, and the little rulers of this realm look forward to a "grand rally" and speculate upon how many more of their ilk are to profit thereby and share the glow of their fireside by the time bitter weather sets in.

Ye whose purse strings still incline to tighten against this appeal, consider what a hungry and cold throng of boys, what a mass of these waifs must go through winter night, huddled together for warmth, like a herd of sullied lambs from the fold of the sorrowing Good Shepherd, sleeping around "Adam's wheel" back of Lyon & Healy's, their bed the bare frozen ground, their only covering the merciless breeze, warming the heat of their half-naked bodies and the foul air belched out to them so long as the wheel is kept running. But midnight marks the last revolution, and the north wind can be heard whistling a piercing summons to get up and be stirring to keep benumbed little selves, with frosted fingers and toes, from positively freezing to death. Remember that there are thousands of them! Unbefriended, and try to imagine what it must feel like to stand about three feet two in your bare feet, with cold weather creeping on, not a relative on earth, no home, not even a few safety-plugs that might partly fasten together a lot of thin rags—nothing but nothing!

RUBY H. STANFIELD.

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PASSING THOUGHTS.

Men of Science and of Poetry

This morning the golden splendor of September beauty invests about the rich and varied glory. I hear the clear notes of birds singing of the gladness that fills the far-reaching halls of the universe. Already the magnificent splendor of autumn loveliness begins to pass before me as a vast panorama. Daily the tone grows richer and deeper, until a little later the very acme of natural beauty will be magnificent. Now and then a leaf that has grown golden, yielding to the caressing touch of the love-laden winds, silently wavers in the air, and everything in nature proclaims the passage of a cycle which is but the necessary condition to the opening of another that shall be ennobled with even a deeper glory.

And yet in face of the fact that we are "embosomed in beauty," to use one of Emerson's phrases, and in face of the fact that we are endowed with all the faculties that tell us of our kinship to all that is good, beautiful and true, we are people who talk about total depravity, and lamentation through vicarious suffering, and other elements of creeds that to the enlightened and thinking are long since dead. At first it seems strange that one can stand in the very presence of the pure truth and still live in an atmosphere of darkness. But it seems to me that one of the eternal laws of the universe says that the good shall never come to us until we rise into the sphere of relative goodness, that we must make the perceived good a part of our natures, this being the open portal to the larger and ever-ascending plane of existence. Many people do not seem to observe that the material world is but the outward and visible expression of an ever-existing Spiritual Essence.

Slowly, through the long years of patient toil and study by the great men, the great evolution has expanded, until now it stands revealed as the deepest truth in Nature. Back through the ages we can see the figures of men who proclaimed all they dared, and sometimes more, of the higher conceptions of God and the nobler destiny of man. Far down the centuries in the long, inquiring souls of men rose the conception of immortality. There, as far above the common souls as we, peaks of the highest and the little hills of the valley, stood Socrates without any supernatural book of authority, teaching the immortality of the soul. Then came his still greater pupil, Plato. After a while the period known as the "Dark Ages," fell like a pall of darkness over the world, when bowed to the dicta of self-constituted leaders; who used the general ignorance of the times to support their own perverted theories and dogmas.

But even in this dreary night of a thousand years' a few pale stars gleamed faintly in the intellectual skies, and finally the famous Galileo turned an opera glass towards the depths of the heavens and made discoveries in the light of which all past conceptions of the solar system were simply shattered. Then came Newton, whose giant and tireless intellect labored continuously on some of the most complex astronomical problems of the age. At last he had served his apprenticeship, and the heavens opened to him and declared the glory of his achievement. When Kepler turned his telescope to the skies and discovered and substantiated the laws of planetary motion, he was overjoyed, and exclaimed: "O God, I think over again thy thoughts after thee." Who can now set limits to scientific knowledge?

Not only have the men of the stars labored in the realm of thought; the poets and musicians have moved on an equally high plane. Hear the sweet voice of Edmund Spenser chanting his noble hymns. And the thousand-souled Shakespeare—who does not bow at the mention of his name? Then came Milton, the God-gifted organ voice of England, who would not enter a church. Then Goethe turned his eye backward to see what had been, and he beheld possibilities. The world suffered, but under his magic touch the hearts of men became alive again. Nor did his thought flow over Germany alone, but bathed civilization with the majesty of his glorious mind.

"When Goethe's death was told, we said: Sunk then is Europe's sagest head; Physician of the Iron age Goethe has done his pilgrimage."

Now at last we come to him who lived in the pure white light of knowledge; one who recognized deity within himself; who stands as the crown and crest of human thought—the immortal and illumined Emerson.

To-day we are standing in the glorious flumes of Eternity. Let us open our hearts and be at one with the God of the universe. We are to stand with open-souled reception toward all truth, all beauty, all goodness, and even in our earth-life we shall see the incentive glory of transfiguration. No good deed, no kind word, no beautiful or noble thought, but returns to the author blessing him forever. Nor shall it cease with our earth-life, but continue to bless our souls throughout the boundless depths of existence.

At long intervals and slowly the stars rise and beam down upon us, lighting us through the night of darkness and doubt; but now we stand in the dawning rose-hued of supernatural beauty, gladdened with the glorified light of eternity. A. L. SUTHERLAND. Southland, Miss.

OUR CREED.

(Continued from page 2.)

no! I desire a declaration upon the basis of affirming "If fundamental truth; a maxim; an axiom; a settled rule of action; a self-evident and necessary truth."

Affirmations fourth and fifth of the present declaration are in accord with this form of statement. They are cardinal Spiritualist and pivots around which we may revolve as an organization, and in support of which we can conscientiously lecture and teach, and give allegiance.

The sixth affirmation about the golden rule is not open to serious objection, except that it is non-sensational, the exemplification of Spiritualism rests with the individual and is not matter of exaction to demand allegiance. It is but a catch-phrase statement to rope in the gullible that we have joined another sect of the truly goody-goody kind. The golden rule has ever been an impossibility and will prove as imbecile with the Spiritualists as it has been with the Christians.

But, are before the world as a religion, we body so said many delegates. For which I rejoice! But I had hoped that we could become a consistent religious class, and that Spiritualism would be rapidly in advance of any other sect or ism—and I believe it will be in 1900, if it is not now.

G. W. KATES.

"Buddhism and Its Christian Critics." By Dr. Paul Carus. "An excellent study of Buddhism; compact yet comprehensive. Paper. 50 cents. Cloth, \$1.25. For sale at this office.

A SUMMING UP.

The N. S. A. Now a Religious Organization.

In the gloomy past of Spiritualism, when a few Spiritualists were gathered together in the interest of the cause it was the signal for a general onslaught from pulp and press throughout the land. The pulp called them "ghost-haunted men and mad, clairvoyant women; lunatics, fanatics, free-lovers, with an odor of the grave about them."

Thirty and forty years later Spiritualists are no longer a few, but are millions, among whom are lawyers, doctors, judges, ministers, scientists, lords, dukes, queens, and the abuse received is by the more ignorant pulpites and religiously prejudiced papers. Their notions are generally welcomed by the secular press, and under the head of the occult, mesmerism, the psychic research, etc., articles are published to that would have been heated at. All the advanced ministers are preaching Spiritualism pure and simple by another name that makes it smell sweeter to them and the laity thinks it grand, sublime, beautiful, and the world receives it as rich morsels from profound thinkers. Not quite all the old hatred of orthodoxy, either in pulp or press has been subdued; not quite all the bias and jealousy of the average church has been swept away, but as generation passes and generation comes, the world is breeding more thinkers, more independent preachers, and when a preacher talks from his soul and brain instead of his Bible he gives the world a better religion; philosophy for theology; science for superstition, and the world unfolds, and rises to an entire new solid edifice.

The time is not far to seek when a meeting such as the N. S. A. Convention would not be a weekly, sickly struggle, but now it means a vast assembly of intelligent, harmonious workers in the cause that is at the foundation of all liberalism in religion; in the cause that moves in the world of reforms. It always did mean wide-awake, every, persistent workers.

Years ago I took such stalwart workers as Warren Chase, E. V. Wilson, Mrs. Colby Luther, J. M. Peebles, Moses Hull, Henry Slade (in his prime), and many others whose names space forbids the mention of here. To-day it is a battle with class legislation, laws that are the outcome of rank jealousy and deep prejudice, but they are operative laws in many states, and greatly impede the progress of the cause of Spiritualism and must be wiped away.

This is the principal object and utility of the N. S. A. and of state organizations as well, and this is the impetus for a stronger unity, and about the only excuse and argument for a creed—to stand before the law as a religion, and be on the level with the church in judicial decisions and definitions.

It seems an outrage that at this time in this age of thought, of invention and progress, in our day, when the progress of the land and by the great railroads of the land Spiritualism must fall into the ruts of old superstition and adopt a code, a stated declaration of principles, a set of "we-believes" and "we affirm." It is a shame that this must be our plan. We cannot longer be an independent organization and receive the benefits of wills, of deeds, or of gifts of any kind where the laws must be consulted or complied with, unless we are a "religion."

Well, at last, the N. S. A. says Spiritualism is a religion, and unless Spiritualism is larger than the N. S. A. and makes a united protest, the world will put it down in that category, and the dear old prejudiced judges will decide wills in our favor, and the inter-state commerce commission will fall upon the necks of the railroads, and our ordained ministers, preachers and mediums will get half-rates, and our property will be taxed, and our clergy will have to halt, button their long coats clear down, pray, sing of the Lord and shout hallelujah without being arrested for disturbing the peace, and can get their followers out upon the street corner with a big bass drum and some horns if they choose, and they can wear a string of beads and a cross if they wish, but they cannot make Spiritualism all "Believe in an Infinite Intelligence" and the N. S. A. cannot turn one of its ranks for not subscribing to the aforesaid "Declaration of Principles."

We must, however, pull together or manifest no strength. We cannot afford to allow small differences to disrupt us. This we must live above and push on until something is found, until something comes up out of the depths of the past and the future to cement the now.

Let us work together with a common aim: The unfoldment of humanity. Let Peace become our motto, And our watchword Liberty, And each do as he ought to Toward the great humanity.

Let the bright side of the visions That compose our present dreams, Be the prompter of decisions That will make life as it seems.

Let the spectre that confronts us Now present its greatest need; Let the darkest fate that hunts us Put its hand upon our creed. Let the critic who pursues us With his weakly words and pen, Now proceed to just abuse us As a coward from his den.

Let the satulity souls who kick us Till our poor hearts almost bleed, Show the world that they can lick us With a little better creed.

Let the angels up above us Make their pleasant little bow If they still profess to love us; A "religion" we have now.

To "Infinite Intelligence" We must raise our voice in prayer, Or take the awful consequence When he gets us over there.

Our religion, light and airy, Is expressed in words so light, It is just the thing to carry In our pockets out of sight.

DR. T. WILKINS.

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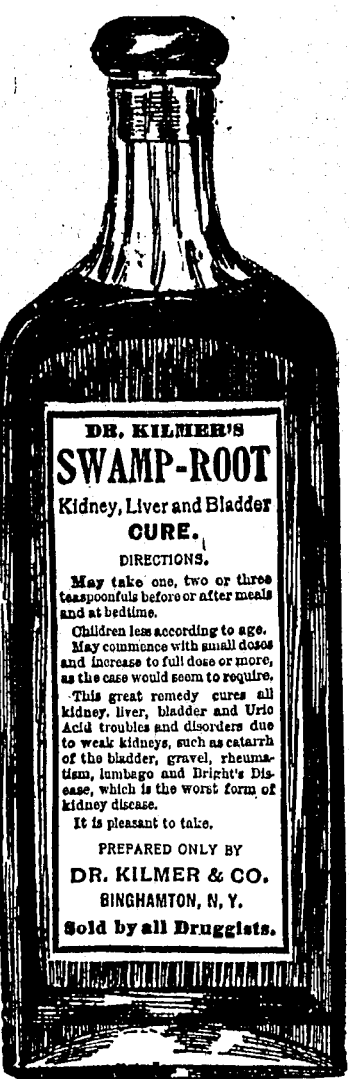
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THE VOICES.

GENERAL SURVEY.

Miscellaneous Notes of the Work and the Workers.

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ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every article or item that appears. This rule will be strictly adhered to.

WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink on white paper, 3 with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige The Progressive Thinker.

Mrs. A. M. Mix sends us \$11.30 in subscriptions from Hartford City, Ind. Others have also responded nobly. All have our thanks.

Brother Cowley, of Eddyville, Iowa, sends us \$7.50 in subscriptions, and writes: "The tag on my paper says the year is almost closed on my subscription, but long since having an eye single to the Divine Plan, and being desirous of keeping abreast with the times, I again renew for another year."

Lyman C. Howe lectures at Syracuse, N. Y., during November. His topics for engagements during the winter months, His home address is Fredonia, N. Y.

C. Brayshaw writes: "Thanks for the books, 'Occult Life of Jesus, and The Next World Interviewed.' They make a splendid addition to my library."

The Pond du Lac (Winds) Reporter says: "Now comes the Indiana Spiritualists' Association with an assertion that it is going to prove to an incredulous people the truth of Spiritualism and mediumship. It is to be done by producing a medium who is to reveal twenty-four hours in advance the fluctuations of the markets on boards of trade and stock exchanges. These forecasts are to be made at noon the day previous to the one to be covered. It is claimed that this is to be the most complete and satisfactory showing of the truth and value of Spiritualism ever made in this country. If a medium can tell twenty-four hours in advance the ups and downs of a hundred or more stocks in Wall street, then will the people begin to open their eyes to the truth of Spiritualism. It will also open up a new field for board of trade operators, as every big speculator will have to hire that medium or one equally as efficient and trustworthy, in order to operate successfully in the stock market."

The Englewood Spiritual Union Society meets every Sunday at Forbes' Hall, 420 W. 12th street. Mrs. E. E. Wolf and John A. Johnson will lecture and give spirit messages at 2:30 and 7:30 p. m. Seats free.

Lyman C. Howe has an engagement at Syracuse, N. Y., for November. His home address is Fredonia, N. Y. His health has improved and he is prepared for any amount of rostrum work.

S. K. Paxton writes: "You are waging a magnificent campaign, and I hope you will meet with success your efforts merit."

P. C. Mills writes from Edmonds, Washington: "Our State Convention came off on the 4th and 5th of October. I think the State Association is in a fair way to prosper. I have worked hard and unselfishly for that organization to get started, and I hope to see it follow its every move. We elected the old president, Mrs. L. Nagel. She is a noble medium. Mrs. Monroe, our secretary, is a noble worker and Mrs. McCall, our treasurer, another; so we are well fixed for the coming year. The two vice-presidents are also grand workers, Dr. Castardy and Mr. Little, presidents of two of the societies of Seattle."

Mrs. Wright sends the following from Athens, Mich.: "We had the pleasure of having Mrs. Marion Carpenter with us October 16 and 17. Although there were very few Spiritualists at this place, her lecture called out a good crowd and much interest was manifested and many are wishing her to return. We sincerely hope her coming may open the way for a good work."

E. W. Sprague and wife are engaged at Alliance, Ohio, where they will remain until the last Sunday in November, going thence to Philadelphia, Pa. for December. Their services can be secured for week evenings to visit surrounding towns. Mr. Sprague officiates at funeral services which turn out to be a grand success. Address 745 High street, Alliance, Ohio.

Thos. J. Haynes writes from Muskegon, Mich.: "We have a society organized here now of twenty-six members. I expect this number to increase. We have only had five meetings but the people are enthused. Our first workers were Dr. Spinyne and Augusta Ferris, of Bay City. They gave perfect satisfaction. Mrs. Marion Carpenter was with us on the 16th and 22d, and in her own graceful and beautiful manner thrilled the local audience which turned out to hear her with her eloquent addresses, and with the help of 'Snow-drop,' her descriptive control, she completely won their love and admiration with the messages and descriptions after each address. Oscar Edgerly will be with us next Sunday."

Observer writes: "The First Spiritualist Church of Battle Creek, Mich., has been fortunate in securing the services of Nellie S. Bane, of Detroit, for a series of scientific and spiritual lectures. Streets saturated with the audience were handled in such a manner as to convince the most skeptical that a master mind was the controlling influence. One of the most interesting events of the occasion was the christening of Master Hollis Barber, aged ten, with water, as an emblem of cleansing, and the white flowers, emblematical of purity. The parents, who accompanied

their only child to the altar, were reminded that a baptism of the spirit of truth, and love was of far more benefit than forms and ceremonies, and the kindly manner in which the guides urged upon the parents the necessity of bringing up their darling child by precept and example, was touching in the extreme. Mrs. Bane closed the exercises by going among the vast audience and giving spiritual messages, grand, because they were true, and they convinced many of the presence of spirits who were still interested in the elevation of the human family."

Bro. Green, of Cripple Creek, Colo., writes: "I feel as a matter of justice to one of our mediums, that I ought to write you in regard to an incident connected with the great fire which destroyed the entire business portion of Victor, Colo., on August 21. I refer to W. C. Pierce, who I think is now in Chicago. A little less than two years ago, one evening he and I were sitting in a cabin together, in Victor, when he changed the subject by saying: 'I hear the flames. It seems to sweep the entire central portion of the town.' I said: 'Where does this fire start?' He replied: 'Down in back of the store where you are sitting. Do you think this fire will happen?' It looks as though it might be in fifteen or eighteen months from this time. He was right in regard to the place of starting, as well as to the time and the extent of the fire. It was an awful fire, as all of us that were there on that dreadful day will never forget. But to-day the great brick buildings are going up all over the burnt district, and another New Year's Day will see great changes."

Geo. P. Colby, of Lake Helen, Fla., lingered a few days in Chicago with friends after the convention. He lectured first to Mississippi and then to Central America, lecturing and giving spirit messages. He is doing an excellent work for the cause.

Thos. H. Hartley writes: "At the First Church of the South Side, 77 Thirty-first street, Rev. Moses Hull lectured before two immense audiences last Sunday, October 22, on 'Biblical Spiritualism.' The enthusiasm which he created is beyond description. Mrs. Hull was also present and gave the invocations. Mrs. Colley closed each service, giving numerous messages from our spirit friends, all of which were fully recognized. Mrs. Hull will please accept our thanks for their kindness in coming amongst us. Notwithstanding the large audiences that we have been having since Mrs. Colley's return, the doors will be thrown wide open to the public on and after next Sunday, November 5. It is to be hoped that grand results will follow this movement."

Charles J. Barnes, the trumpet medium, who has been sojourning for a time in this city, will take his departure soon for Fort Wayne and other points in Indiana.

Carrie F. Weatherford is lecturing and giving tests and improvised songs at Muncie, Ind., during the remaining Sunday of October. Her work is just finished a very successful season at Ellettsville.

The Chicago Record says: "At 3 o'clock yesterday morning Sergt. Schliffner answered a telephone call at the East Chicago avenue police station, and was informed that the presence of a few officers was needed at once at Rinn's planing mill, Crosby and Division streets. 'Hurry up, too,' said the man sending the message. 'The place is full of ghosts,' Sergt. Sullivan and two officers, thinking perhaps some one had mistaken burglars for ghosts, hurried to the mill and there found the night watchman, Max Schwartz, standing guard at the front door armed with two revolvers. He declared he had been annoyed all night by spirits. Once, he said, the image of a brother, who is living, had appeared before him, and later when a number of spirit forms confronted him he fired one shot at them. The bullet lodged in a wall without doing any damage and it was then that Schwartz called the police. The letter inspected the mill, found no traces of burglars or other intruders, and after warning the watchman to be more careful in the use of his revolver, returned to the station."

Dr. H. C. Andrews writes from Logansport, Ind.: "Your grand paper comes each week and cheer us just the work with new thoughts from the intelligent, advanced minds of this spiritual age, and we admire more and more your fearless stand for the higher Spiritualism. We have lectured here the last month, also held parlor meetings with good influence upon the people, who are now anxious for more of the beautiful truths of Spiritualism. Our permanent address is Box 135, Jonesboro, Ind. We will answer calls to lecture in Indiana, Ohio or Illinois for the coming season."

"I have discovered the very interesting rays which act on a sensitive photographic plate," says a writer in the Electrical Age. "There is a distinct difference in the property of these rays and that of light. They pass through certain opaque substances, while to others they impart their vibration, and these substances in this condition then act on the photographic plate. Before giving a description of my experiments I will mention that it seems that not all persons whom I tried produced a strong, white, and faint, impression on the film, and others even none at all. But it may be that, had I tried these same persons the next day, the result would have been an entirely different one, because I made the observation on myself that at different times there was much difference in the chemical energy of the rays emitted by my fingers. What causes these differences I do not know, but these rays being produced by the functions of our organic system, it is not probable that these differences occur in connection with the regularity and irregularity of these functions. However, my experience in this direction is too limited to justify the expression of a positive opinion."

Will L. White writes that Spiritualism has been having a great revival in the twin cities of Pittsburgh and Allegheny, Pa., during the past four weeks, which has been especially noticeable in the largely increased attendance at the meetings held in Industry Hall, Allegheny. The First Church of Allegheny meets there every Sunday afternoon at 3 o'clock, and every Sunday and Wednesday night at 8 o'clock. This revival of interest is regarded as the good work of the pastor, Wm. J. Berger, and the excellent manifestations that have been produced through the mediumship of Owen Z. Meredith, the boy trumpet medium, of Lilly Dale, and Geo. W. Renner, the trumpet psychic. These talented young mediums have appeared every day on their way South to the Florida camp-meeting, on October 1 and were induced to give a trumpet service which was attended with such excellent manifestations, both with the trumpets and musical instruments, as well as independent voices and writing, that they have been begged to stay from week to week to assist in the good work. Their work is done under test conditions.

The Tribune, of Greensburg, Pa., says: "Lower Burrell township, accord-

ing to the New Kensington Keystone, has a genuine ghost which has chosen for his haunts the old stone and log dwelling on the A. B. Boal farm on Packery creek. Recently a lot of men employed on a saw mill further up the creek, were frightened almost to death by the clanking of chains and the appearance of a monster with luminous eyes. The men jumped out of the second story window and fled for their lives."

Cuba C. King writes: "During the month of October Mr. Oscar A. Edgerly of Lynn, Mass., has been giving a series of lectures at Benton Harbor and vicinity. All his lectures have been received with great enthusiasm by our people. We have never had a Spiritualist speaker visit these parts who has been more highly appreciated than Mr. Edgerly. On Sunday October 2, he spoke and gave tests at Millburg, Mich. His address was very large, and was mostly made up of church people, there being two orthodox clergymen present. The Spiritualists were perfectly satisfied with the services and feel that our speaker did eminent honor to our cause, and we know that our friends of the church learned a lesson that they will not soon forget. We would like that we can keep up the good work and have more such brilliant lights as Mr. Edgerly has proven to be, visit this vicinity. On the evening of the 22d, following Mr. Edgerly's lecture, Mr. Joseph King gave one of his excellent materializing séances."

The Chicago Chronicle says: "The upper part of the dwelling-house at 18 Detroit court, Cleveland, Ohio, the lower part of which is occupied by Arthur Cox and family, is haunted by uncanny ghosts or spirits, according to stories earnestly told by the family and also by several policemen. At 11:20 Saturday night the family were startled by a series of strange knocks or rappings on the wall upstairs. They investigated, but found no one. The noises continued and the frightened inmates made a hasty exit to the street and notified the eighth precinct police station. Sergt. Washington and several patrolmen were sent to investigate. They found the upstairs door unlocked, but the rappings on the wall continued in their presence. The loud knockings traveled all over the room. Patrolman O'Loughlin started to keep time with his foot on the floor. The officers were surprised by the spirit answering, 'Rap in the center of the ceiling,' shouted Patrolman Carey. The jovial spook immediately complied. It is also claimed by the police officers and Cox family that when the ghost was asked to knock 10, 15, 20 or 100 times it cheerfully responded. The police were ordered on and on at 4 o'clock in the morning, when the strange sounds ceased. The officers laughed at the strangeness of the affair, but are unable to explain it, except by saying: 'We seem to be up against the real thing.' The entire neighborhood is nervous and the police are on guard again to-night."

G. W. Kates and wife have had a successful month of labor in Springfield, Ill., during October. The lectures are reported as having been of high merit, and the spirit messages and descriptions by Mrs. Kates have been convincing to all. She also gave a forcible lecture to a large assembly, 'Mediumship,' every woman in the land should hear that lecture. These workers are engaged in Minnesota for the winter. Address them No. 1 Highland avenue, Minneapolis, Minn.

The London Star says: "The British Consul at Hio recently heard how the grave of a British naval officer on the island of Hiroshima. In the inland sea of Japan, was carefully kept in order by the peasants. The consul got a history of the lonely grave. Here are some extracts: In the first year of Meiji (A. D. 1868) her Britannic Majesty's ship Sylvia was proceeding through the inland sea when an officer named Lake fell ill. He was landed at Hiroshima, while the Sylvia proceeded and anchored at Enryu Bay, to await his recovery. However, he died, and Captain St. John buried his remains in the grounds of the Temple of Ikwoji, above Enryu shrine, and set up a wooden cross. Years afterward, when this monument had almost decayed . . . the natives said: 'Truly, it would be too sad if the grave of our solitary guest from afar, who has become a spirit in a strange land, were suffered to pass out of all knowledge. So Terakawa Kaemon, head of a village guild, set up a stone monument there, and with each accord leading help. This was on the seventh day of the eleventh month of the fourth year of Meiji—that is, 1871. Since then nearly thirty winters have passed, during which time the islanders have not neglected to take good care of the tomb. From the tenth to the sixteenth day of the seventh month, in particular, the natives clean and sweep the grave, and offer up flowers and incense, mourning and consolation."

Geo. W. Kircher, secretary, writes from Louisville, Ky.: "The news I shall give you from this part of the country is not as good as I have been giving. When the time comes that societies and others employing mediums will be compelled to have an iron-clad contract drawn up, signed, and a bond given to fulfill the same, I think it is time to call a halt; such has been the experience our society has just gone through. We had verbally contracted with Mrs. Maggie Vestel, of Dayton, Ohio, for this month, and after serving three Sunday evenings, and as our audience increased, Mrs. Vestel demanded more money. In fact she wanted all we collected, and because we did not consent she left our society without any notice, and of course may have left us without a medium to finish out the month, but we are fortunate enough to have good mediums here. While it did not inconvenience our society, such actions may injure Spiritualism. I desire to call the attention of all societies to this fact, that when mediumship is to be used for a money-making business, the National Association must enact laws and put a stop to it. Of course I believe in live-and-let-live. My idea of mediumship is to enlighten and educate the public of the truths of spirit reality. I write you the above not to injure any one personally, but to put other societies on their guard for the benefit of our cause."

The Rocky Mountain News says: "A curious case of psychic influence, or rather phenomenon—or was it a coincidence?—has been going on at the army headquarters for several days. Brixen, clerk in the paymaster's department, and virtually the statistician of the department, in the midst of a dream on the night of Friday, September 22, plainly saw his mother, Johanna Brixen, standing at a window, as in her youth. She looked as she did in her earlier portraits, and was waving her hand at her son as if in farewell. The dream had such an impression upon Mr. Brixen that the next morning he told the employees of the office to put down the date and the circumstances, so that there would be no question as to its authenticity. Recently Mr. Brixen received word that his mother had died in Denmark, September 22, Friday, the very night when he saw her in fancy bidding him adieu. The difference in time would probably complete the chain of circumstances, making the dream co-

incident with the death. Mrs. Brixen was buried on September 29."

Mattie L. Monroe writes: "During one of the sessions of the S. S. A. W. at Seattle, a message was received from our bereaved sister, Mrs. W. O. Lorejoy, stating that the Masons had refused to bear the expenses of her husband's funeral as he had not paid his dues to the lodge. A quick response was made to her appeal, all business being suspended for the moment and a collection was taken to which all responded liberally, with a further donation of one-half the proceeds of an entertainment. Mrs. Maybee, pastor of the Church of the Soul, officiated at the funeral, which was held next day at Masonic Temple. The Masons did bear the expenses over and above those raised by the Church of the Soul and the Seattle society."

Dr. J. C. Batdorf, prominent as a physician and Spiritualist, writes: "From November 1, 1899, to April 1, 1900, our address will be changed from Grand Rapids, Mich., to Daytona, Fla., where we have purchased a site and are about to build a modern winter hotel and sanitarium, to accommodate 100 guests and patients, and expect to have it open for business December 1, 1901. Remember, after November 1, 1899, address all letters to us to Daytona, Fla., and make the Sanitarium payable to us, on the Daytona post-office."

Amos Lunt, the langman of San Quentin prison, Calif., who has a record of twenty executions in five years, is now a mental wreck from insomnia and hallucinations. He has not slept well, because every time he falls into a doze he sees the spirit of some of the murderers whom he has sent to the other world. Especially is he haunted by the spirits of Durrant, who murdered two girls in a church, and of Hunchback John Miller, whose head was nearly taken off when Lunt made a miscellany in the rope. Warden Hale will send Lunt to a sanitarium and attempt to restore his mind.

W. E. Bonney writes: "As a believer in organized effort for the purpose of uplifting the masses of the people from the mire of creedal formalism, superstition, mental and bodily slavery and other impediments to progress, I wish to make the following proposition to the officers of local societies or individual reformers who are in sympathy with the objects of the S. S. A. W. I will contribute 10 per cent of my earnings as a lecturer upon spiritual and humanitarian subjects to the N. S. A. Mayer Fund. Furthermore, I will say that my services can be obtained by struggling societies at a very moderate sum. I will give lectures and assist in organizing or re-organizing societies. My lectures embrace a wide range of subjects and are calculated to stir up an interest where the cause is needing a special effort. Should either myself or my wife be unable to receive calls from other points it will not interfere with our regular meeting at 26 East Van Buren street, room 200. We will conduct meetings there with the help of other mediums each Sunday at 2:30 and 7:30. (Please note change in time.) I wish to correspond with secretaries of local societies and camp managers in regard to future work. Will give good references from societies who have previously engaged me. Let me hear from you. Address 3310 1/2 Rhodes avenue, Chicago."

It is said, that the notorious Jules Wallace is now operating in Cleveland and Memphis, under an assumed name. He is about the worst specimen of humanity that exists to-day. He is too vile to associate with decent people.

A lady medium would like to enter into a partnership with a good lady lecturer and medium to travel, or work in Chicago. Address Mrs. L. H. U. 534 West Sixty-third street, second flat, city, care of Mrs. Mahan.

Correspondent writes from Indianapolis, Ind.: "J. C. F. Grumblin closed a successful lecture engagement at the First Spiritualist Church. Crowded houses greeted the speaker as the exponent of Universal Religion. Mr. and Mrs. Pettibone are also here, holding successful séances in the church before large audiences. Mr. Pettibone's work is strictly forward and his efficiency is unchallenged. Mr. and Mrs. Pettibone expect to make a tour around the world with Mr. Grumblin in 1901 in behalf of Universal Religion."

Henry Peterson writes from Seattle, Wash.: "Inclosed herewith please find five dollars for the above described books; as I have the five on hand, I do not think I can spend the money for anything more important, and as for extra Progressive Thinkers in the house, I can always do a little mission-ary work with them. It is the best and most important paper printed in the world. May it ever progress and at last be found in every household in America."

Charles Brockway is now at Galveston, Texas.

The National Spiritualist Lyeum Association for 1899.

The officers elected to serve the National Spiritualist Lyeum Association for the ensuing year are as follows:

National conductor, J. B. Hatch, Jr., Boston, Mass.; assistant conductor, G. W. Kates, Minneapolis, Minn.; national guardian, Mrs. M. J. Stephens, Washington, D. C.; assistant guardian, Mrs. C. D. Edgerly, Minneapolis, Minn.; secretary, Mattie E. Hull, Buffalo, N. Y.; treasurer, W. H. Bach, Lilly Dale, N. Y.; trustees, Dr. A. A. Kimball, Malden, Mass.; Charles A. Brown, Bangor, Me.; Mrs. V. A. Dambach, Buffalo, N. Y.

In addition to this report the secretary would announce that the officers of the association voted in their last business meeting to issue in the near future an octavo, which will be published monthly, entitled "Thought Gems." These series will contain serials of Lyeum lessons. The lessons will be continued in the near future, and the Lyeum workers all over the country are invited to co-operate in this work.

The trustees voted to send one dozen copies of Thought Gems, gratis, to every Lyeum we could reach. Sale price of the sheet will be twenty-five cents per copy for one year, or fifteen cents for six months.

The officers of the N. S. A. are sure the lesson sheets will supply a long felt want in the Lyeums, and trust after the leaders shall have received the Thought Gem sheets, they will make an effort to introduce them for general work in their respective Lyeums.

MATTIE E. HULL,
National Secretary.

A FAREWELL.

Golden locks and tresses gay—
Sweetheart, they must pass away.
What is life? A little space;
What is love? A little grace;
Then good-night! and so we rest
With a rose upon the breast.

Golden locks and tresses gay—
Time shall frost them o'er with gray.
Shall we wait till time grows old?
Better far to kill their gold,
And with memory to rest,
With a rose upon the breast!

—Adapted Constitution.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES.

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

OUTSPOKEN THOUGHTS.

It must be a matter of congratulation and relief to all who have the welfare of Spiritualism at heart, and is in perfect accord with the heaven-impressed character of the great reformation, now being effected in the minds of men by the spirit world, that the subject referred to in last month's leading article of this journal, namely, the so-called declaration of the principles of Spiritualism to the outside world, to the scoffing and unspiritual, or creed-bound and priest-ridden crowd, so much clamored for in America of late, has been wisely left in abeyance by the good sense and judgment of majorities at recent American congresses.

We have had more than enough of the insolent and ignorant

ECUMENICAL COUNCILS.

defining morals and faith on false and usurped authority, enough of such inconsistent and wretched compromises as the Augsburg and Westminster confessions of faith, and we suffered, and are still suffering too much from these noble achievements of ecclesiasticism, not to be warned most effectually against imitating their bad example in the remotest degree. Moreover, what authority has one individual, or a committee, or even a whole congress to speak in name of all Spiritualists, and to define the substance and basis of our faith, before they can be admitted to the great brotherhood. The only authority that could draw up a confession of faith for us, is the spirit world that originated the movement, by once more manifesting itself to us when we had all but forgotten its existence. But what do the wisest and highest of its denizens who have spoken to us of late, lay down as the fundamental rule to be followed by all earnest truth-seekers, but the absolute supremacy of our own reason and its unrestricted use. "We bring you facts," they say, "to serve to you as beacon lights; we may even assist you to draw them from the right conclusions, but yours must be the labor and truly yours will be that truth only, which you have found yourself by the torchlight of reason, instead of accepting it on the authority of either spirit or man." Unfortunately for those who reduce and lower Spiritualism

TO THE LEVEL OF A CREED.

this light does not serve all eyes alike, whilst truth is many-sided and may be viewed from different aspects, and thus the search for it may result in very different minor results, even though all searchers may stand collected round the central truths of spirit world and spirit intercourse.

It is sometimes asserted by our opponents that the thinking will be our ruin, that it will lead to a perfect belief of diverse and warring opinions, tending to and finally ending in disintegration. The wish no doubt is father to the thought and might deserve some consideration if our work were of all men, if it were not an evolutionary movement, brought about, guided, and controlled by the spirit world, making for freedom, and in this freedom, the free and untrammelled exercise of thought and the free interchange of ideas on any subject relating to it, finding its strength and its efficiency in the uniformity of principles, even if it were attainable in life and could be expressed comprehensively and truthfully in a public manifesto, would be the

DEATH OF SPIRITUALISM.

or at least would check its progress, cause its truths to crystallize into dogmas and paralyze that subtle, ever-active propaganda, by which it has thrown the whole world of men into fresh channels and fresh moulds during the short period of fifty years.

There is only one tie, one bond of union, that keeps all true Spiritualists together, namely, to follow truth WHEREVER IT MAY LEAD, to stand and make life one consistent, steadfast aspiration to that higher spirituality, which will determine our condition in the great Hereafter. Herein we all join issue, but even with regard to this Hereafter, with regard to the great question of immortality, we are by no means unanimous. The indisputable continuance of the little monad man after he emerges at death from his present chrysalis condition is not to all of us a sure and certain warrant of individual continuance through all the long eternity, of which our little intellect cannot even form a conception, but appears to some rather a boundless piece of supererogation and self-inflation, since the most exalted spirits can or will not give us an account of the final destiny of the human soul after rising from stage to stage into heights of inconceivable perfection, that can but culminate in loving self-annihilation and re-union with God. There are other good and earnest Spiritualists, who, seeing that there are millions of human souls still completely on the animal plane when leaving the earth body, assume that they call for conditional immortality, who believe, that human souls, like the souls of animals, may actually be lost by being incapable on the astral plane to hold their soul-elements together as distinct self-conscious entities, that for a shorter or longer period they continue to live a vague, half-conscious dream life, and then return and melt into the great universal soul-substance, like the elements that composed their earth bodies, they sooner or later are once more called upon to participate in the Universal Divine Life. Finally there are those, and they count by millions, who hold to the belief that one life on the earth plane is insufficient to develop the higher soul faculties and powers required on the astral plane, and that all of us without exception must pass through repeated incarnations on earth, no matter how well we may have acquitted ourselves in one.

It is manifestly impossible to include all these divergent views in one

DECLARATION OF PRINCIPLES.

and it would be manifestly unfair and highly mischievous to exclude from our ranks those who honestly hold them, though they may worship the Ideal as keenly and build up a noble character as indefatigably as the would-be "orthodox" authors of the declaration of principles.

Considering the acknowledged character of those who clamored for this declaration, and as leaders of thought in our ranks submitted to it, more or less elaborate form, it would be little short of criminal to suspect that they were actuated by other than the very best of motives. At the same time we cannot be blind to the fact implied by their action, that a little of the heaven of authoritative faith, the mother of all creeds, still adheres to them and that instead of rejoicing in the absolute freedom, which is the priceless boon of Spiritualism has given us, they would fain emphasize the claim of their own leadership by circumscribing this free-

OUR OWN EDIFICE OF TRUTH.

dom of thought by a code, to which everyone claiming to be a Spiritualist must subscribe, whether he agrees with it or not. It is here where credism inserts the thin edge of the wedge that cramps and fetters the mind, when finally driven home.

Science, with all her accuracy of induction, has at last been obliged to put her official stamp on certain fundamental facts, to which Spiritualism owes its "raison d'être," and of which in spite of obliquity and often fanatical opposition, we have all along maintained the reality. These facts are our bulwarks, and it is firmly entrenched in them, that each of us individually must construct

PEARLS BEFORE SWINE.

draw onwards and upwards any receptive soul we come across, or better still devote our time and our efforts to the spiritual welfare of humanity in general either by word or pen, without calculating on or expecting any immediate and visible results, then we do all that can be expected from us by our spirit friends, and may rest assured that our efforts will not be wholly in vain. As they are the instruments of higher powers that send them to us, so we are expected to be theirs, if they choose us for the purpose and must obey those behests that come to us, we know not how. By means of this propaganda, Spiritualism has made its wonderful conquests since its modern inception, and will go on conquering in the future if all of us are alive to our duties and responsibilities towards it.

A COMPARISON.

The Tailor and the Theologians.

We are all familiar with the story of the tailor who took a notion to have a nice dinner. He went around to his friends, stating that he had a fine, plump goose, and if he had some things needed to make the soup, he would be thankful. One gave him some vegetables, another, salt, another, pepper, another some butter, and another, some meal; altogether sufficient to make a nice soup without the goose (which was an iron one).

Our theologians having in view a nice thing in the shape of fine pickings, tell their neighbors and friends they have a Holy Bible; but it needs something to make it effective; it being the foundation for a system which, when put into practice, will save their souls.

Now, the Bible plays about as much a part in that system as the tailor's goose did in the soup. The first thing the theologians need is a total depravity doctrine which they construct from the account of Adam's disobedience. Well, they don't find it in the Hebrew scriptures nor the gospels, so they go to their neighbors (the pagans) and borrow it. Upon examining the biblical account, they start with the statement that Adam was a good man. Jesus says evil cannot come from good. "A good tree cannot bring forth evil fruit." Therefore, if Adam was good, he did not disobey God's command, or take the disobedience to his word. If he was not good, God created him evil could not, being good, create himself evil, and who in that case was evil? For Jesus says, "Neither can an evil tree bring forth good fruit." (Matt. 7: 13.)

When did Adam get his badness? Things look a little mixed. Did he get it from the sentence pronounced against him for disobedience? Let us see. "Cursed be the ground (not Adam) for thy sake." Did that affect the moral or spiritual state of Adam? Not at all. They tell us that eating the apple deprived him. Just before he ate it he was good. How could he become depraved while he was good? Will some logician explain?

But giving the theologians their way, let us turn to Gen. 8:20 (if memory serves me) and read something like this: "I will no more curse the earth for man's sake." The millions before the flood had to eat their bread in the sweat of their face; but after that, the earth was to be no more cursed. Ezekiel thought so, too, for he said, "The son shall not bear the iniquity of the father; neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." (Ezek. 18:20.) And this in accordance with the whole teaching of Jesus.

But this total depravity doctrine, which was borrowed from outside the Bible, must have a remedy; some plan of salvation must be devised, so like the tailor, the theologians go out borrowing; for the Hebrew scriptures and the gospels, like the tailor's goose, give no substance.

The Jews sacrificed human beings to their Jehovah. (See Judges 11:30 to the end of the chapter. In no instance is "burnt offerings" (passing children through the fire) mentioned as vicarious atonement, nor has it any reference to Adam's sin. There was no occasion for it, if Ezekiel and Jesus speak the truth. The other prophets ignored the account of Adam's transgression (so-called) and the gospels are silent on the subject, though Jesus was particular in his teachings regarding the salvation of the soul as is seen in Luke 18:13 et seq. and in Matt 23:30 et seq. It is true he speaks of being a ransom for many, but not as a vicarious atonement to justify God in forgiving sinners.

In fact, the Bible, like the tailor's goose, is really a prettily dressed up sack—many diametrically opposed to it the foundation of their creeds. But what does that signify? It serves their purpose; that is enough.

The fact is, the church is a social and secular, rather than a divine institution, enjoying the prestige of popularity, and supported by all the attractions that oratory, music and scenic art can lend, while at the same time it serves to gratify man's religious instincts, such as they are.

E. J. SCHELLHOUS, M. D.
Rosedale, Kans.



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QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal treatment would require more space than is at our disposal. In the most condensed form, and often in the clearest and perhaps most accurate manner, the answers have to be omitted. The style becomes thereby as terse as possible. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his turn, and place, and all are treated with equal favor.

NOTICE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Arthur R. Siddals, Burton-on-Trent, England: Q. The replies given to questions in The Progressive Thinker frequently meet my own mental queries. Please find a question enclosed which I thank you for answering in anticipation. I have heard it stated that the Hebrews in their first traditional history only gave the ages of the patriarchs as normal, but afterwards became acquainted with Egyptian history and finding it antedated their own, they (the Hebrew historians) added a considerable number of years to the lives of the patriarchs so as to show their own history as antedating that of any other nation known to them. With authority is there for such a statement?

A. Until the fabulous escape from Egypt, there was no "Hebrew nation." When the "Hebrews" went to Egypt, they were only a wild Bedouin horde. The only intimation of their existence outside the pages of the Bible, is the strong Semitic or Jewish features of the slaves sculptured on the walls of the temples. They might have been Jews or Arabs, or any of the tribes of the Semite race. There is not the least evidence beyond this shadowy resemblance that these slaves were "Hebrews."

Q. Of the traditional history of the patriarchs, there is nothing known, and hence all speculation as to why the "Hebrew historians" made the ages of the patriarchs so fabulous can have no foundation. There is no authority whatever for such statements.

The early records of all races abound in similar incredible and impossible traditions.

Q. "Mosaic Books" are the concrete traditions of the Hebrews, and it is difficult to imagine any preceding fancies more improbable. Supporters of the divine authority of the Bible, well know that with increasing knowledge, fabulous stories of the early history of mankind will be rejected and with them the claim to infallible inspiration, and seek by every means to explain and gloss the more unbelievable passages. Their commentaries are often childish as the passages are, and they attempt to explain, and always reckless of exactness and truthfulness. They are satisfied with any gloss that is plausible, caring nothing for the source or exactitude. The age of the patriarchs stands as evidence of the early perfection of man just from the hands of his Creator, and for thousands of years the Bible teachers have pointed to these as glorious examples of the direct power of God in sustaining life. The age of the patriarchs has become a proverb and synonym of longevity. I lived almost from the creation until after the flood, though he was not in the ark. It is left secret how his life was preserved. The ages are given with exactness and if rejected, as false, the entire book might as well be discarded.

Eliza J. Snodgrass: Q. An excellent young man, in every way most exemplary, became interested in the study of the Bible, and at last possessed with the delusion that God desired he should not live, and took his own life. What was his condition on entering spirit life?

A. He would awake in his new life with profound regret so far as he was conscious of anything. He meets with no punishment as a criminal, for he has committed no crime, as crime implies intent, and there can be no intent or choice when reason is silent. The motive is supreme and he yields. The normal condition of the mind is not suddenly regained at death. How long the shadow of earth-life is reflected on the spirit depends on many and varying conditions. It may be days, months or years, but at last the spirit will become free. Insanity which comes from physical cause, as an injury to the brain, at death at once passes away with the body which by its inability to respond to the spirit gives it expression. It is not so with derangement of the mental faculties as in case of religious excitement, only so far as the activity of thought brings about organic congestion and change. Not only the body but the spirit is involved, and beliefs are retained for a time—until outgrown under the superior instructions of spirit friends.

B. R. P. Santa Rosa: Q. What value have Turkish or Russian baths? In certain instances these baths are of great value, but when taken as a panacea for all diseases, they are over-estimated. In fact their use may become positively injurious. It may be taken as a fundamental principle without exception, that whatever depletes the vital forces, leaving a feeling of weakness and lassitude is injurious. A bath, hot or cold, against which the system at once reacts, is beneficial. There is no reaction if it is harmful, or if the reaction is followed by weariness.

An extremely hot or cold bath may be called for by extreme conditions of the system, but they should be avoided as a common expedient. It may be stated that any condition which is unpleasant, either of body or mind, is unhealthy. Perfect agreeableness in surroundings is essential to continued and perfect health.

"M." If we make Spiritualism applicable only to the future life, we fall into the same error that those who believe in the old dogmas that this life is of value only as a preparation for death.

Spiritualism comes to us not only as

the doctrine of a future state, but as the instructor in right living in this earth life. When it goes beyond the action and asks why it was done, causing the shame and the longing to melt away, the struggling soul often finds that in small things it has won more lasting laurels than has a martyr, for they have been done under the impulse of unwavering duty. The little girl who nursed the wounded lark for sweet pity's sake until fully strong, it mounted skyward with its wealth of song, from the same impulse, devoted herself to the wounded in the struggle of battle, the Christian trembled beneath the warring nations. Her soft hand cooled the brow of fever, bound with magnetic touch the gaping wound. Her lips spoke the cheering words of hope when all others were silent. Her influence extended, until multiplied a thousand fold, when in our own great war the armies were attended by legions of mercy.

C. J. Colvin, O. T.: Q. How do spirits communicate with each other?

A. They speak to each other in languages similar to those they employed during their earth life. Those on the same plane are receptive of the thoughts of each other, and what is termed "thought transference" is a faint illustration of the method.

F. W. D., Chicago: Q. (1) Was there another Pope in London, Eng., now stands? Is there history of same?

2. Who was the first Pope of the Catholic church. The Catholics claim St. Peter, and I have heard that Constantine was.

3. Did Robert G. Ingersoll ever investigate the phenomena of Spiritualism? If so, how did he account for same?

A. (1) London, the great center of modern civilization, and of the world's commerce, was not founded on the ruins of another city. Its first mention in history is a Roman station, established in the reign of Claudius, to maintain the empire's supremacy over the rude northern people who dwelt in caves and lived by the chase. It was fortified under the rule of Constantine the Great, and became somewhat similar to one of the outlying forts of our western border. Since that time it has steadily grown in power and opulence. (2) It is difficult, if not impossible, to decide who was the first Pope, for the line of popes as in the so-called church histories, ascending to St. Peter, is unquestionably fictitious; the invention of pious priests many centuries after the events. In fact St. Peter and a score or more of his so-called successors (if popes), I told that office without a church, for the Catholic church then had no existence. (3) Ingersoll never found time to investigate Spiritualism. His method of thought was the very opposite of the spiritual.

Mrs. Hinkley: Q. A lecturer on woman's suffrage stated that at one time in some of the states for some time women were allowed to vote, and were afterwards deprived of that right. Is this correct, and what states granted it?

A. The original constitution of New Jersey was drawn in such a manner that it gave the ballot to "all citizens of the state," who were 21 years old and owned fifty pounds. Sex was not mentioned, and for 31 years women, negroes and aliens had the right to vote. This right was taken away by the law of 1807, which restricted the franchise to free, white males. That women availed themselves of this privilege is proven by the reason assigned for the law. (See History of the People of the United States, Vol. III., p. 147.)

Psychography.

Impelled by a sense of duty, I feel that I ought to bear my testimony to a little seance with Medium Keely in which I obtained writing on slates under absolutely test conditions.

The precautions which I employed beforehand were not on account of any doubt or skepticism on my part, but solely for the purpose of public opinion. I desired to see if writing and utterance could be had under the conditions so that those to whom I tell it will only have these two alternatives: either first, the writing actually occurred between two slates while they were securely fastened together; or second, I am lying when I tell it. Some will take the latter alternative, for I am different from George Washington—he couldn't lie; I can, but I won't.

The following is a true account of the transaction: While attending the Marshall's Canyon in September, I went to a store and bought two slates of the same size. With the slates in my hands I went to a hardware store and borrowed a gimlet and bored four holes through the rims of the slates—one at each of the two ends and at each of the two sides of both slates. I then prepared a strong hard cord which I first put through the holes at the end of the slates and tied a tight double knot, then put both ends of the cord through the side of the slates and tied two hard knots. I did the same at each of the holes and when I got around the slates to the holes where I started and there I tied several hard knots and when done there were several feet of both ends of the cord remaining.

I then tied the slates to my body around my waist. This fixed the slates securely to my person, allowing no person to touch the slates till this was all done.

I then wrote questions on a slip of paper and the names of five spirits known to myself and sealed the paper in an envelope and put the envelope under the bosom of my shirt.

I then called upon Medium Keely and while going there, seeing the slates dangling to my side, a number of people followed me and stood in front of his tent while he conducted the experiment. During the seance Mr. Keely told me the questions that I had brought up in my shirt bosom. I sat alone most of the time, always holding to the slates which were tied to me. Mr. Keely was running around in the tent, sometimes sitting with me and part of the time outside of the tent. He invited me outside of the tent and to hold the slates in front of me and after placing one hand above and one hand below the slates for a moment, told me to open the slates to see if there was anything written on the inside, remarking if it was a failure it was an honest failure. I started to untie the knots, but seeing that would be too tedious a job as the people were standing anxiously waiting, I cut the cord. The slates had plain writing on the enclosed sides, signed by five spirits, the same names that I had enclosed in my bosom, which I then showed by opening the envelope.

The experiment lasted about twenty-five minutes. No pencil was used—that no pencil was enclosed between the slates. This is the exact occurrence, and I have tried to tell it just as it occurred, without going into details too much.

T. W. WOODROW.

Kansas City, Kans.

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MRS. M. E. LEASE.

Enthusiastically Received at Indianapolis, Ind.

SHE LECTURES ON "THE POLITICS OF THE LORD'S PRAYER" AND SPIRITUALISM.

Mary Elizabeth Lease faced an audience of between two hundred and three hundred people at Shover's hall on East Market street, October 15, at Indianapolis, Ind., when she arose to speak upon "The Politics of the Lord's Prayer." Mrs. Lease's personality would attract wherever she went. She is extraordinarily tall and her face indicates determination and strength of character. She was dressed in plain black silk crepon.

Mr. Byron C. Barge presided over the meeting. A vase filled with cut flowers was on the table before Mrs. Lease. The audience sang "America" while she stood and Mr. Jack Hathaway played the piano accompaniment. John McIntosh sang a solo, "Peace, Peace to Thy Soul." Mrs. Lease was introduced by Mr. Barge, who said she was not from Kansas or Nebraska, but from New York City.

In the audience were many of the most prominent members of the First Spiritualist Church. Mrs. Lease's talk was along the line of a necessity for a closer recognition of the brotherhood of man. Her voice is very powerful and her flow of words spontaneous. She never uses a manuscript and is not much given to gesticulation. She was frequently applauded, especially when she made use of her characteristic expressions. She said:

"Mr. Chairman and Friends, Ladies and Gentlemen: An era of evolution of thought is upon us. The closing days of the nineteenth century are full of social and political upheavals and a wave of religious thought is sweeping over the world, creating new theories and consciences of men. Two thousand years of cultivating the science of money-getting, 2,000 years of the destruction of our fellow man, have demonstrated that we are not on the right lines of thinking. For 2,000 years politicians have exploited their schemes for the salvation of man in this world, and priests have exploited their schemes for the salvation of souls, and both have failed because they have not conformed their deeds to their creed, their practice to their profession. Our civilization is filled with inequalities, injustice, social barbarities, false teachings and selfishness. We have stained the spotless robes of humanity with blood."

"Ethically we say, 'Beware ye another's burdens.' In business we say: 'Everybody for himself and the devil for the hindmost.' Men are reaching a better understanding of religion and a scheme of salvation so pure and simple that all may understand. Nowhere in the teachings of Christianity—and I would have you discriminate between 'churchianity' and Christianity. The world is burdened with 'churchianity,' but we have had so little of the genuine Christianity that we scarcely realize the genuine article when we meet it. There is as much difference as between midnight darkness and the splendor of the noonday sun. Nowhere in the teachings of pure Christianity do we find a mystery or uncertainty as to life's duties. All is simple, clear, direct. God is the father of men and they are his children before one paramount law, the law of love. 'Thou shalt love the Lord with all thy heart and with all thy soul and thy neighbor as thyself.' As man came up from the animal plane of life and the soul developed the conception of God changed. He was not looked upon as a far off, Man absolutely refused to swallow the theological conceptions and priestly pills and powders."

"How can you love God whom you do not know and at the same time falsify and torture the brother whom you do know? Men began to realize that the only way we can love God is by loving and serving humanity and making the world better than we found it. This conception of God, this conception of the all paramount law of religion, is everywhere to-day permeating the minds of men. We are throwing aside our old conceptions. We are having a clearer conception of God and God's justice and the relation which men bear to God. We are beginning to realize that we can only save ourselves by saving others. Because our theological conceptions are changing we begin to-day to understand more clearly the meaning of that prayer which we have been sending up for well nigh 2,000 years, that glorious petition which we call the Lord's prayer. We are beginning to-day to understand—only to-day."

"Let me illustrate briefly. A deacon sat under his own vine and fig tree, happy and contented. A destitute, hungry tramp came wandering by and asked the deacon for something to eat. The deacon said: 'You are a disreputable looking fellow.' I am hungry,' said the tramp. 'You are unwashed and unshaven,' said the deacon. 'I am hungry,' replied the tramp. The deacon asked: 'Do you know the Lord's prayer?' 'No, I don't believe I do,' answered the tramp. 'Will you learn the Lord's prayer if I give you something to eat?' again asked the deacon. 'Yes, I'll do anything you tell me to, for I'm very hungry,' the tramp responded."

"The deacon brought out a white, tempting loaf of bread and said: 'Now repeat after me: "Our Father who art in heaven." "Our Father who art in heaven," said the tramp with a sudden inspiration he added: "Did you say our Father?" "Yes, our Father," said the deacon. "Do you mean to tell me that you and I are brothers?" "Yes," said the deacon, slowly. "Then," said the tramp, "for our Father's sake cut that loaf of bread thick and cut it quick." (Laughter.)

JUST BEING APPRECIATED.

"So we are to-day just beginning to understand the meaning of this wonderful prayer. The true principles have not always been the criterion of all that professes his name. We pray "thy kingdom come, thy will be done upon the earth as it is in heaven; three hundred and sixty-four days in the year, but on the three hundred and sixty-fifth day we go to the polls and vote for the kingdom of the devil." (Applause.) We turn down the men who have blisters on their hands and elevate to office those with blisters on their character. (Applause.) "Forgive us our trespasses, we pray," as we forgive those who trespass against us." But it makes all the difference how strong we are whether we consider ourselves trespassers."

"Lead us not into temptation but deliver us from all evil, for thou art ever with us, thou art the power of God, thou art the power of heaven, thou art the power of earth, thou art the power of hell, thou art the power of life, thou art the power of death, thou art the power of all things."

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"The Bible." Early English Translations of the Bible.

English writers prior to the reign of Henry VIII., 1500-1517, are very scarce. The "Canterbury Tales" are credited to Chaucer, the reputed "Father of English poetry," who is said to have died about the year 1400. Polydore Vergil, an Italian, came to London more than a hundred years later and remained many years, becoming prebendary of St. Paul's church. About 1535 he published a book in Latin entitled "Anglica Historia." In it he made no mention of the Canterbury Tales.

John Leland, librarian of Henry VIII., ransacked the monasteries from 1533 to 1539, and could not find more than a cartload of books. He was England's first paleographer, and the first and only writer that alluded to the Canterbury Tales prior to the reign of Elizabeth, 1558-1603.

In Vergil's aforesaid "Anglica Historia" he says:

"Perfect Letters, both Latin and Greek, shut out from Italy by nefarious wars, exterminated, expelled, poured over the Alps through all Germany, Gaul, England and Scotland."

He further tells us that Margaret, mother of Henry VIII., the first of the Tudors, who reigned from 1485 to 1509, instituted at Cambridge two colleges, one dedicated to Christ, Savoy, and the other St. John Evangelist; that a little earlier Bishop Alecock of Ely founded a college consecrated to Jesus; that following the example of Margaret, Bishop of Smith of Lincoln, founded a college at Oxon, in a hall called Brasyn Nose; that another college called Corpus Christi was established at Oxon by Richard Bishop of Winston; and that in St. Paul's churchyard, John Colet founded a splendid school, which was taught by William Lily, "the first Englishman to touch perfect Letters in England to his countrymen." But before him an Italian named Vittello, taught good letters to the boys of Oxon.

In the light of the foregoing evidence, it is not apparent that the revival of learning in England began with the reign of the first Tudor, 1485-1509?

There are stories about Gibbas of the sixteenth century, Bede of the seventh and Wickliffe of the fourteenth. Bede is said to have written the ecclesiastical history published in 1525. Of him Althorne's "Dictionary of Authors" says: "Everything concerning him, and even of the existence of such a person, is involved in doubt and obscurity." He might likewise have questioned the existence of Bede; for all we know of him purports to be recorded by himself at the end of an Ecclesiastical History attributed to him, doubtless a fabrication of the sixteenth century. And Wickliffe is another probable myth. He is said to have translated portions of the Bible into English as early as 1382. His New Testament, based on the Vulgate, was first published in 1731. Librarian Leland says he saw few of the rumored many Latin Books of Wickliffe.

Lady Anne Bacon, who was intimate with Queen Elizabeth from girlhood, is said to have been a Greek scholar. Little is known of her, except that she was a Latin scholar. The statement of an old French historian that she translated the Latin Vulgate into Greek is incredible. Lord Bacon, the reputed son of Anne and Nicholas Bacon, but real son of Elizabeth, by the Earl of Leicester, her secret husband, quoted Scripture from the Latin in his "Essays" (1597-1625) as often without translation as otherwise, and probably had no English version. He wrote for King James a history of the Reformation, and referred to that time, little more than a century before, as "dim" and "ancient."

In the Shakespeare plays there are only three passages referring to Christ—none to Jesus, and no mention of the Bible or of an Old or New Testament. If there are any distinct quotations from Scripture I do not recall them.

Only two conditions are required of us, we must be clean instruments and willing instruments. We are the instruments, the agents, consciously or unconsciously, which God must use to consummate his mighty plans. We have ignored the fact. We have disfigured the two most potent factors of civilization, the school and the church.

"We celebrate every year the birth of the Christ child, but we see not among us the little boys only, ten years of age tolling for less than a pittance and girls robbed of childish joys, manhood robbed of its strength and womanhood of its bloom."

"Let us be consistent. Let us put into practical every-day applications the principles which we profess. Let us be what we seem to be, or take down our gunboards and be half-way decent pagans, if we can."

"In an aristocratic church of New York which I visited there was an aristocratic, diamond-decked audience, some robed with paraphernalia of warfare, with guns and flags and bayonets, and as they marched down the aisle I noticed among them the state militia. As the hymn of praise was sung, I thought it would be far wiser approach to the church, struck up the old familiar tune, 'Johnny, get your gun.' (Laughter.)

"Christ abrogated, absolutely annulled, all class of rank in church and taught purely and simply the doctrine of human brotherhood. There has been no wrong committed, no injustice wrought, no crime that has not sprung from our having forgotten and ignored the principle of brotherhood. Give us universal brotherhood and the problems that thunder for solution at the gates of this republic would be settled in twenty-four hours. We would have no need of political parties or platforms. There is ethics enough and politics enough in the Lord's prayer to make America take first rank in nations." (Applause.)

Starting from the proposition that science was fast tearing down the superstitious attaching to the doctrine of Christianity, said the lecturer, she filled with spiritualistic philosophy, phenomena and mediumistic experiences. In the Bible, said she, there is much that is wholesome and worthy and much that is unwholesome and unworthy. It is a book of well authenticated history filled with hopes and fears, triumphs and defeats of the peoples of old. As the geologist is able from examination of a bone from some animal long passed to the culture of a long period, to describe the entire life, habits, and period of the beast, so can we from a study of the Bible fill in the habits, traits and inclinations of the peoples that lived long prior to the Christian era. So then it won't do to cast aside the Bible as a mass of fable and idle tradition."

Mrs. Lease argued that in the Bible are traces of much that has been attributed to the discovery of the new science. In the old covenant she told of the cure of leprosy, the brass in the jaws of gold, making in all an excellent battery, and so concluded that the ancients were familiar with electricity and used it in their mysterious rites. The thirteenth verses of Job in the passage where from divine source comes the information that "in the palms of the hands are the lines that determine the future," she said, "is a prophecy of the future of the human race. The 'lines' can point to records of this philosophy and belief, and the New Testament is one long story of spiritualistic phenomena and experience."

Christianity and Spiritualism, she urged, were not antagonistic up to a certain point. Both taught life after death and both taught that "as ye live so ye shall die." The resurrection of Christ was, she urged, a most important argument in favor of the Spiritualistic belief. Christ arose after death and said: "As I have done, so may ye also do."

Continuing, Mrs. Lease became more intense and said: "Christianity tells us that the brutal murderer with his hands reeking with the blood of his victim may on the scaffold with eternity staring him in the face, make public utterance of his faith in Christ, and can then be jerked from earth by the electric cord, and go to live in perpetuity. Spiriting teachers tell us that we live so shall we die; that there is progression in life and death; that there is just compensation; that the man who lives right shall die right; that the man who has led a life of oppression and arrogant disregard of the rights of others, shall be rewarded in kind in the next world."

"I love to believe that this is true. I love to believe that the injustice of this earth is to be eventually righted by some unalterable rule of compensation. I love to believe that the man who entered into a vile contract with the contractors for the beef that was supplied to our boys in the war just closed, who was whitewashed and retired on half pay, shall in the endless cycles to come be fed on rotten beef and be met with all the tortures that came to our boys as the result of his infamy on earth. Such is the Spiritualistic doctrine of justice."

"Then, too, Spiritualism believes in the improvement of social conditions. It believes that the murderer shall not be allowed to breed children branded with infamy from their cradle; it believes that every child has the right to be well born into this world and should not be damned into this world. Spiritualism believes in vitaculture; it believes that inasmuch as hogs and other brutes are carefully bred to improve their kind, so shall civilization be given the right to breed its children, the breeding of criminals indiscriminately."

"Spiritualism believes in caring for the physical. It believes that there never issued a noble thought from an empty stomach, and so starving wretches ever recognized the voice of a pitying Christ; that no saint ever had the gout."

"Christianity has spent the centuries in trying to keep the poor and struggling people out of hell; scientific religion believes in keeping hell out of the people; it is far easier to do one than the other. Scientific religion teaches us how to die. Scientific religion teaches that pure air, exercise, healthful surroundings, wholesome food and a little soap are far more efficacious in elevating humanity to eternal glory than the seven sacraments."

"As we believe, then, let us live. Let us unite in teaching this doctrine of just rewards and natural consequences. Let us unite in seeking for elevation of the race, that humanity may be brought to higher planes and thus be fitted for that hereafter which is the coveted goal of all."

"Social Upbuilding, including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"Origin of Life, or Where Man Comes From." The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows. By Michael Faraday. Price 10 cents. For sale at this office.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, \$1.50 and \$2.

"The Bible." Early English Translations of the Bible.

English writers prior to the reign of Henry VIII., 1500-1517, are very scarce. The "Canterbury Tales" are credited to Chaucer, the reputed "Father of English poetry," who is said to have died about the year 1400. Polydore Vergil, an Italian, came to London more than a hundred years later and remained many years, becoming prebendary of St. Paul's church. About 1535 he published a book in Latin entitled "Anglica Historia." In it he made no mention of the Canterbury Tales.

John Leland, librarian of Henry VIII., ransacked the monasteries from 1533 to 1539, and could not find more than a cartload of books. He was England's first paleographer, and the first and only writer that alluded to the Canterbury Tales prior to the reign of Elizabeth, 1558-1603.

In Vergil's aforesaid "Anglica Historia" he says:

"Perfect Letters, both Latin and Greek, shut out from Italy by nefarious wars, exterminated, expelled, poured over the Alps through all Germany, Gaul, England and Scotland."

He further tells us that Margaret, mother of Henry VIII., the first of the Tudors, who reigned from 1485 to 1509, instituted at Cambridge two colleges, one dedicated to Christ, Savoy, and the other St. John Evangelist; that a little earlier Bishop Alecock of Ely founded a college consecrated to Jesus; that following the example of Margaret, Bishop of Smith of Lincoln, founded a college at Oxon, in a hall called Brasyn Nose; that another college called Corpus Christi was established at Oxon by Richard Bishop of Winston; and that in St. Paul's churchyard, John Colet founded a splendid school, which was taught by William Lily, "the first Englishman to touch perfect Letters in England to his countrymen." But before him an Italian named Vittello, taught good letters to the boys of Oxon.

In the light of the foregoing evidence, it is not apparent that the revival of learning in England began with the reign of the first Tudor, 1485-1509?

There are stories about Gibbas of the sixteenth century, Bede of the seventh and Wickliffe of the fourteenth. Bede is said to have written the ecclesiastical history published in 1525. Of him Althorne's "Dictionary of Authors" says: "Everything concerning him, and even of the existence of such a person, is involved in doubt and obscurity." He might likewise have questioned the existence of Bede; for all we know of him purports to be recorded by himself at the end of an Ecclesiastical History attributed to him, doubtless a fabrication of the sixteenth century. And Wickliffe is another probable myth. He is said to have translated portions of the Bible into English as early as 1382. His New Testament, based on the Vulgate, was first published in 1731. Librarian Leland says he saw few of the rumored many Latin Books of Wickliffe.

Lady Anne Bacon, who was intimate with Queen Elizabeth from girlhood, is said to have been a Greek scholar. Little is known of her, except that she was a Latin scholar. The statement of an old French historian that she translated the Latin Vulgate into Greek is incredible. Lord Bacon, the reputed son of Anne and Nicholas Bacon, but real son of Elizabeth, by the Earl of Leicester, her secret husband, quoted Scripture from the Latin in his "Essays" (1597-1625) as often without translation as otherwise, and probably had no English version. He wrote for King James a history of the Reformation, and referred to that time, little more than a century before, as "dim" and "ancient."

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In the Shakespeare plays there are only three passages referring to Christ—none to Jesus, and no mention of the Bible or of an Old or New Testament. If there are any distinct quotations from Scripture I do not recall them.

Prior and up to the time of Shakespeare the only theatrical performances were of the Passion Play. The playhouse was on wheels and the actors, priests, the apostate Judas was the chief villain. The stage was truly elevated, being the roof of the vehicle. The inclosure below was the property room. When secular plays superseded religious ones the avocation of the priestly actor was gone. The first theater built in London was in 1576.

Two hundred years ago the learned Jesuit, Hardouin, declared his opinion that the original version of the New Testament was in Latin. Why was it not in the vernacular of Palestine, which was Aramaic or Syriac? The Latin Vulgate is falsely ascribed to St. Jerome, a myth of the fifth century. I have a reprint of the first English translation of the

THOUGHTS ON MUSIC AS A THERAPEUTIC AGENT

By B. Franklin Clark, M. D., Belvidere Sanitarium, N. J.

In the beginning of the civilization of mankind the people wanted to imitate nature and make music. They saw that nature was organized on musical principles, as confirmed later by the scriptures, when "the stars sang together for joy." They heard the rivers rushing on to the sea. They heard the wind among the trees. They heard birds singing in the air. They heard crickets chirping at night, and young children sing while at play. These sounds were so sweet to them that they wanted something that would sound like them, so they made musical instruments.

A long time ago, before musical instruments were very much known, man made a sort of a harp, and hung it on a tree where the wind blew through it, and made sweet sounds. He did not know how to use his hands, but thought that God spoke through the wires. After a time he found that God had given him hands to use, and that he could pick the wires and make the sounds, and after a further time they put this harp into a case and attached the wires by means of other wires to keys, and that made a piano. So now people are playing God's melodies (that used to be sung through the harps swung up in the trees) with their own hands on the same harps put into wooden boxes.

"Then they heard the human voice makes tones that were beautiful, and they found that by blowing through certain things they could make sounds that were grand like waters rushing, and all big noises, not so delicate as those on the harp, but grander, were made through wind instruments that men use in bands. In spirit life they have many of these things that are mentioned in the Bible, because when people, who have spent all their lives trying to make the sweetest music through these instruments come to spirit life, they long for pianos, organs, harps, and other instruments upon which they can make even better music than they did on earth."

In Rev. 15th chap. 3d verse, "And they sing the song of Moses the servant of God, and the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints." Music and dancing, and diversions, and songs, are to many in the world what prayers and devotions and psalms are to others.

"Music hath charms to soothe the savage's." Then why not use music in certain things they could make sounds that were grand like waters rushing, and all big noises, not so delicate as those on the harp, but grander, were made through wind instruments that men use in bands. In spirit life they have many of these things that are mentioned in the Bible, because when people, who have spent all their lives trying to make the sweetest music through these instruments come to spirit life, they long for pianos, organs, harps, and other instruments upon which they can make even better music than they did on earth."

Let us give premiums for new music, which is life, instead of rewards for new guns, which mean death. "Knowledge is power." Knowledge of the truth alone can set man free from slavery to the dead past and enable him to appropriate the life-giving influences of the spirit of the age he lives in.

The past is full of war and murder for so-called religion and false politics, the art of robbing the people. There is no music in this. The enslaved working man and woman, whose labor supports the world—does the world's work and pays all the bills. The capital and labor question is not yet understood by the working men and women. Capital is the earnings, the wages of the employee, unjustly appropriated by the employer, which Proudhon called robbery. It is the wages of the poor man, women and children in the cotton, woolen, silk and other mills and railroads, that support the rich. There is no harmony in this conflict of classes—such harmony as was enjoyed in the beginning of so-called Christianity when all things were held in common, and all had enough.

Pure Christianity is dead. We now only have faith without good works; so we have strife in church, state and business for the Almighty dollar monopolized by the few, which shows the seeds of universal discord and inharmonious, enmity, suffering, war, bloodshed, disintegration and destruction of life in individuals and nations. Such is the history of the world. We who cannot see it is blind to the truth. The people would not sing in their hearts as all nature does to the Almighty Father of all life, as "the stars sang together for joy." There is only one source for music—Love. Selfishness and hate cannot produce it. God's Golden Rule, by which He governs the universe and creates harmony between individuals and nations is the source of music. Enemies do not sing together; there are no hymn books in the halls that we have heard of. The angels sing the music of the spheres in the heavens. Any one can make it at home by practicing the rule—as he or she does in school to learn his or her lesson in geography, grammar and mathematics. We have music schools and should have many more of them. The writer knew a school in Massachusetts, controlled by disorderly boys. They compelled every teacher to leave in disgust. A music teacher offered his services and was accepted, but was told that the boys would not be controlled. He said he would try it. He took a black bag with him to the school. It contained a violin. He was a small-sized man, so when he arrived at the school house a little before school time, the boys concluded that they could soon master him and drive him away, and then go fishing. The new teacher only said good morning to the boys, but did not notice them otherwise. The boys watched him and saw him open his bag. He took out a fiddle, and they laughed. He thumbed it and tuned it until just before school time, he drew his bow across the fiddle and made a little music. At 9 o'clock, without saying a word he made three raps on his desk and said, "The school will please come to order." The boys were puzzled, and took their seats and were quiet until recess. They had been already conquered by a very little music without knowing it. At recess, the teacher remained in the school room listening to the music instead of going out to play. There was no talking or reference to bad boys, but music conquered them without words, and made it one of the best schools in the district, as it will anywhere, because "music hath charms to soothe the savage."

Music is an exact science like mathematics. It renews life, health and happiness to both old and the young. See the old folks in a dance with the young. It is the music that has given them renewed life. Look at the children around the hard organ in the street put their pennies in the basket and sing and dance to the music, and play with the monkey. Witness the thousands and tens of thousands of happy people in Central Park, New York City, on a Sunday afternoon around the music stand. They spend their time and money for the music that makes them happy as the angels in heaven. They read about in the good book. People who have had a trance as St. Paul did, and do not know whether they are in the body or out, say they have heard

angels sing. What makes angels sing? It is the harmony that brother and sister love. Harmony makes music, and music creates harmony, health, happiness, heaven.

"As we bow, so we reap." Each one must work out his own salvation by "good works." There is no respect of persons in nature's exact laws. Cause and effect prevail in all the universe. If we sow discord, we get it. If we sow the seed of harmony, the harvest will be the kingdom of heaven within that Jesus promised. What would the church be without music? Or an entertainment without music to give it life?

The world is organized on musical and mathematical principles. Man is a musical instrument, full of discord or harmony, as the case may be; according to his development and capacity, he is a devil or an angel; according to his ignorance or intelligence; according to his capacity to receive knowledge of the science of life, which is to be useful to his brother man and acknowledge the father and motherhood of God, the Creator, and Jesus the Christ, his brother, who gave the spirit of truth to the world.

It is a well-known fact that the milkmaids in Switzerland can sing that milk pails than those who cannot sing. The reason given is that a tuneless maid who sings at her work coaxes one-fourth more milk from a cow than a songless milkmaid can extract.

Music, which has always been more or less within the sphere of therapeutics, since its influence in calming the delirium of fever has been admitted, is to be considered a practical remedy. Dr. Beschnusky, a Russian physician, records a case of having cured a child of sleeplessness by having Chopin's piano, No. 2 (does not stated) played on the piano. The cure was complete and permanent.

The Gazette Medicale chronicles an important example of the benefits of music as a curative agent in nervous disorders. The case was that of a little girl of three years who suffered from epilepsy and paroxysms of fear which kept her awake all night. The ordinary remedies were tried without effect, and as a last resort the physician used the patient's mother to play Chopin's waltzes to the child just before she was put to bed. The effect was instantaneous. The music acted as a sedative and the little sufferer slept soundly through the entire night. On one occasion when the child was sent musicless to bed she passed a night of misery, but not so intense as before the adoption of the treatment.

Dr. Campbell, who is at the head of the Northwood Normal College for the Blind in England, says that music is by far the most important thing to which a blind person can turn his attention. As an evidence of this, of the \$115,000 earned by his graduate pupils last year \$110,000 was earned by teaching music. Dr. Campbell is the son of a Tennessee farmer, and he has crossed the Atlantic forty-nine times.

In the investigation of the influence of music on man and animals, Professor Tarchanoff, of St. Petersburg, used the ergograph of Mosso, and found that, if the fingers were completely fatigued, music had the power of making the fatigue disappear. It appeared that the effect of a sad and lugubrious character had the opposite effect, and could check or inhibit the contractions. The author is inclined to suppose that the voluntary muscles, being furnished with excitomotor and depressant fibres, act in reference to the music similarly to the heart—that is, joyful music responds along the excitomotor fibres and sad music along the depressant or inhibitory fibres.

(To be continued.)

Lake Helen Camp-Meeting, Fla.

People have already begun to go South to attend the sixth annual convocation of the Southern Cassadaga Camp-meeting Association.

The program is out and can be obtained of Mrs. Emma J. Huff, Lake Helen, or of myself.

Among the great attractions will be the addresses of J. C. F. Wright, Carrie B. Twining, J. C. F. Grumblin and Mrs. L. Brewer.

Mr. Wright and Mr. Grumblin will each give a special private course of lessons during the session, in addition to their public lectures.

Mrs. J. Clegg Wright will deliver lectures upon art and reading from history. She will also give lessons in painting.

Mrs. Effie Moss, the well-known materializing medium, will hold seances. J. Randall Sunderland, medium for physical manifestations, and independent ecto-writing in the light, is expected to be present.

Dr. Sellen, of Chicago, is also to attend.

Pierre L. O. A. Keeler has promised to remain at camp three weeks. The Dohrn Brothers and sister, popular hotel keepers, will open the hotel December 1.

My next excursion by Clyde line steamship, from New York City, will leave November 25.

Those wishing to go on this excursion should write early for state-room. Special low prices, etc. Anyone who wishes to visit any other place in Florida, can take advantage of my special rates. Enclose four cents in stamps for circulars, etc.

James D. White and wife, of Lake George, N. Y., Mr. C. B. Wood and wife, of Boston, Mass., and Miss Ella Philbrook, of Boston, are now at Lake Helen.

Webster and Heafthful Rest Sanitarium is nearly for seances—an elegant building, completely fitted to make invalids and well people comfortable.

President Brigham and wife, of Fitchburg, Mass., write that they expect to occupy their pretty cottage at camp this year.

H. A. BUDINGTON, 91 Sherman street, Springfield, Mass.

"Longer's Beautiful Songs." Fourteen beautiful soul-inspiring songs, written by G. P. Congley. Price, by mail, 20 cents. For sale at this office.

"Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, \$1.25. For sale at this office.

"The Heresy Trial of Rev. B. F. Austin, M. A., D. D." Giving a sketch of the life of the heretic, the heresy trial, the scene at conference, and Dr. Austin's full address defending his views on Spiritualism at the London Annual Conference at Windsor, Can., etc. Price 25 cents. For sale at this office.

"Wedding Chimes." By Delphic Pearl Hughes. A timely, beautiful and appropriate wedding service, marriage ceremony, with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal Ministry. Price \$1. For sale at this office.

FLORENCE MARYATT.

Her Spiritual Experiences and Work.

The passing away of Florence Maryatt (Mrs. Francis McLean) is an event of more than ordinary moment to us all. Her indefatigable labors and extraordinary researches in the spiritual field can hardly be over-estimated. The plain, straightforward records of her marvelous experiences must be more and more carefully studied by all who are interested in the outcome of a future life. Her book entitled "There Is No Death," is full of facts which occurred directly in her presence, the most unassuming skeptic can carefully consider, and if human testimony is worth credence, it seems to me that the remarkable book alluded to must prove a boon and balm for many lacerated hearts. From start to finish Miss Maryatt's book is one astounding collection of Spiritualistic experiences that at times stagger the coolest enquirer. The lady (better known as Miss Maryatt), in the opening chapter of her book says, "I intend to confine myself to recording facts. I will describe the scenes which I have witnessed with my own eyes, and repeat the words which I have heard with my own ears, leaving the deduction to be drawn from their wholly to my readers. I have no ambition to start a controversy, nor to promulgate a doctrine. Above all things I have no desire to provoke an argument. I have had more than enough of arguments, philosophical, scientific, religious, and purely aggressive, to last a lifetime; and were I called upon for my definition of 'rest for the weary,' I should reply, 'A place where every man can hold his own opinion, and no one to dispute it. Although I am about to record many incidents so marvelous as to appear incredible, I do not expect to be disbelieved except by such as are capable of deception themselves. They (conscious of their own infirmity) believe that other people must be telling lies, Byron wrote, 'He is a fool who denies that which he cannot disprove; and although Carlyle gives us the comforting assurance that the population of Great Britain consists 'chiefly of fools,' I pin my faith upon receiving credence from the few who are not so. Why should I be disbelieved? When the late Lady Brassey published the 'Sunbeam' and Sir Samuel and Lady Baker related their experiences in Central Africa, and Livingstone wrote his account of the wonders he met with while engaged in the investigation of the source of the Nile, and Henry M. Stanley followed up the story, and added thereto, did they anticipate the public turning up its nose at their narrations, and declaring it did not believe a word they had written? Yet their readers accepted the facts they offered for credence, on the authority of a very few people who had heard of the places described by these travelers before, and probably not one in a thousand either from personal experience, or acquired knowledge, could attest the truth of the description. What was there (for the benefit of the general public) to prove that the 'Sunbeam' had sailed around the world, or that Sir Samuel Baker had met with the rare beast, birds and flowers he wrote about, or that Livingstone and Stanley met and spoke with those curious, unknown tribes that never appear in any of our text books, or that these writers affirmed that in his wanderings he had encountered a gold field, or undoubted excellence, thousands of fortune seekers would have left their homes on his word alone, and rushed to secure some of the glittering treasure. Why?—because the authors of those books were well known in society, who had a reputation for veracity to maintain, and who would have been quickly found out if they dared to deceive. I claim the same ground for obtaining belief. I have a well-known name and a public reputation, a tolerably good brain and two sharp eyes. What I have witnessed, others, with equal acuity and perseverance may witness for themselves. It would demand a voyage around the world to see all the owners of the 'Sunbeam' saw. It would demand time, trouble and money to see what I have seen, and to some people, perhaps, it would not be worth the outlay. But if I have journeyed into the 'Debatable Land' (which most really believe in, and most are terribly afraid of) and come away with what I have seen, the world has no more right to disbelieve me, than it has to disbelieve Lady Brassey. Because the general public has not penetrated Central Africa, is no reason that Livingstone did not do so, because the general public has not seen (and does not care to see) what I have seen, is no argument against what I write. To those who do believe in the possibility of communion with disembodied spirits, my story will be interesting perhaps, on account of its dealing throughout in a remarkable degree, with the question of the material portion of creation who may credit me with not being a bigger fool than the remainder of the thirty-eight millions of Great Britain; it may prove a new source of speculation and research.

I notice that most of the New England papers have omitted to speak of Miss Maryatt's Spiritualistic experiences, confining themselves mostly to her family history and her remarkable talents as an actress and author. It was this thought that prompted me to suggest that the many readers of The Progressive Thinker who may have not seen a copy of Miss Maryatt's book, "There Is No Death," would be glad to read her strong and sensible exordium as above quoted. It seems to me that there are three extraordinary books (of such direct and unimpeachable testimony relating to Spiritualistic investigation) that should be read by every thinking person who is at all interested in the question: "If a man die shall he live again?" These books are named as follows: "There Is No Death," by Florence Maryatt, "The Missing Link," by Mrs. Leah Fox Underhill, the eldest of the famous Fox sisters, and "The Salem Seer," by Mr. George C. Bartlett. I mention these special books, as their testimony is direct and not second-hand. Mr. George C. Bartlett traveled over the civilized world as the business manager of Charles H. Foster, the marvelous medium, and in many respects perhaps the most convincing medium the world has ever known. Mr. Bartlett still resides in New York, and has been a personal friend of mine for years. He does not ask persons to believe anything he has written, and what makes his book so intensely valuable is the fact that most of the testimony therein contained was written by persons who were determined if possible to expose, and if not, to discredit him. The world-renowned medium Foster, but in nearly every case these wise men from every corner of the world soon ascertained that truth will eventually sustain its own weight.

The various local societies in and around Boston are entering into spiritual work with apparently more than

ordinary zeal. A. J. A. Wright has been deeply convinced, to see his own term, that "A truth-seeker is better than a crowd-hunter," and many of his public tests are truly astounding.

Mrs. Minnie McLean, confines her most interesting discourses at the pretty Little Hall, No. 200 Huntington avenue, and the cozy, happy Sunday evenings spent there by her many friends and admirers, must form for them a bright halo of memory as the days roll on. Mrs. Soule's remarkable communications given to the Banner of Light on the day of the great Dewey demonstration here in this city, a very amusing feature, especially attracted my attention. Perhaps I should qualify that work amusing by harnessing it to another, making it read, sadly amusing. As I passed about the city before the parade started, I noticed that the steps of every church were especially guarded by ropes, and barriers of various descriptions to prevent the dear people from finding a seat upon the premises. Many a poor, weary, footsore old person was standing on the sidewalk, and often tottering near these benevolent (?) institutions. To be sure there was no sign "Keep off the grass," exhibited, but the signs "Keep off the church steps," spoke louder than words could have possibly done, and if any poor tired mortal had dared to rest for a moment by these road-side church retreats without showing the traditional dollar to the sexton, the charge of a policeman's baton would no doubt have been strikingly demonstrated.

Oh, the rarity Of Christian charity Under the sun."

J. JAY WATSON, Boston, Mass.

MORTALITY.

Sometimes I fancy that this grand old earth Was fashioned for a vast insane retreat, Where spirits may incarnate, and, through birth, With all their bitter, mingle much of sweet.

Adown the ages flitted this conceit, Ament the seasons in their fitful role, And when it dawned, in time, my mind To get.

It flitted daffily, then assumed control, And quaint, weird thoughts are now woven in my soul.

The years ago, of which all history tells, Proclaim that man is by rude passions swayed; A brother's love at times his bosom wells.

Though oft, by him, his brother is betrayed, From hidden sources swift leaps the gleaming blade, With honeyed phrases "My brother, art thou well?"

Anew has trusting friend upon him laid A stroke conceived in motives dark and fell, And ebbing life obeys the bloody, traitorous knell.

Thus was it erst, the strife for selfish gain Has ruled the race that gave the planet pain; Brief flashes of reason scarce would prove it sane,

Or make immune from treachery, rage or awe; His loftiest flights revealed some creaking gear, and in the end he fell.

In the night it sped, and it falls in wood, Though oft it felt some cruel mandate draw, Allegiance faltered, not long aons through, And, if in truth portrayed, the gods were crazy, too.

Refinement graced the final product, So like the image God's own being bore; And with sweet woman's features in the van, Small wonder he'd enlure, or man adore.

Swift courses fell where love shone bright before, As they were poaching from his choicest trees; Again he cursed till Eve was burdened sore,

And she would fain his vengeful wrath appease, While wailing and blue shut in the stifling evening breeze.

A viper slanders scarcely could be laid At door where dwells the author of a race, Yet fickle man, in savagery arrayed, In worship sought what would a brute disgrace.

And made it pander to his passions base, As god, as outlined by Athlete man, Was torn made for future time and place.

And still he serves the simplest truth to man, And progress hold in leash lest it subvert his plan.

What storm-tossed mortals, driven at will, are we? Within some eddy, while we feel the swirl, Our lives seem drifting on a shoreless sea.

Till lulled or deafened by its ceaseless swirl— We launch our barque, and canvas all unfurl, As if to speed a day's enchanted sail, In quest impatient for some hidden pearl.

Through regions drear where baffling winds prevail, Then feeding close await the fearful evening gale.

No helpless infant cast adrift can live— To manhood grown, no less his doom is death— But still he seeks a being who can give And take away, at will, his mortal breath.

He names him God; and straightway The unknown images his own reveal.

And render solemnly the words he saith, And though great powers rise in retro-spect, The step is brief from "God unknown" to God elect.

A loyalty supreme he gains, the one Thus earned on his deep mysterious plan.

And never swerving from the course he follows, Pursuing power to take and hold the fort, And so compel his every fellow-man To how submissive to this heavenly court.

And give, as law, the principle support, In olden days, the seer proclaimed his nod, And trembling subjects bowed beneath his frown.

The frequent tones of an angry God, Demanding lives they laid in meekness down;

Remarkable Offer

Four Valuable Books Almost Given Away.

Weak, puny man in pomp and pride arrayed, As sacred writ has ever clearly shown, "Is fearfully and wonderfully made," Forming his God with frailties like his own.

And seating him high on a golden throne Where nations must appear for final doom— There, meted vengeance and unending groan.

Shall ever eternity's grand opening loom, And all the saints with joy where else were fear and gloom.

He brooked no slight upon this idol shire, Nor on the Son he gave a suffering child.

But on the coals that fed his altar's fire, And kept aglow the flames that upward curled, Denying thought its right to flag unfurled.

He saw, with triumph, heretics expire, And in his rage, his priestly thunders hurled, In hopes to raise the flames of torture higher.

Till heresy ascend from one vast funeral pyre.

Inventive genius heard an ominous call For dark devices, deep with horrors crammed, To bring the faithless into Godly thrall, Redeemed from penalties decreed the damned.

Justice may shrink—her sacred functions shamed, And Love may wall while Misery lifts her cry— The woe within all creedal fable jammed, Makes lurid much where earth's best motives vie, Though mercy hopes to get a hearing by and by.

O. A. ALEXANDER, Mt. Pleasant, Ill.

WRITING ON THE WALL

And Its Spiritual Interpretation.

There is recorded in the fifth chapter of Daniel, an incident of a prophetic writing, that troubled the king in getting its true interpretation. When the king had brought in the wise men he promised, to the one who would give the interpretation of the writing, to clothe him with scarlet, and a chain of gold about his neck, and would make him the third ruler of the kingdom.

The wise men could not interpret the writing. The queen informed the king that "There is a man in thy kingdom in whom is the spirit of the holy gods, and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king thy father, made master of the magicians, astrologers, chaldeans and soothsayers."

People who comment on this Jewish story seem to think the writing remained visible to all, while search was being made for some one who could interpret the writing. Nothing is further from the truth than such a belief. The writing faded, probably, not to exceed five seconds or only a few seconds at farthest, but as fast as a word or a part of a sentence was written the part first written would fade away.

I do not pretend to be able to account for the phenomena of such writing which is occurring every day in the year at this present time. It is a fact that can be easily proven by making a little inquiry among your own acquaintances, that many have seen words and sentences appearing before them in space as if appearing on a wall.

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Some months ago I saw a package which appeared to be magazines, done up for mailing, and my name appearing on the package written plain. In about three weeks that package came through the mail, a distance of over two thousand miles. I wrote to the party about the delay of the package after I had seen it done up. I was informed by the party, who sent the package that she had done up the magazines at the hour I saw them, and not knowing how to send them, she put them in the package until she went to the city and weighed them and mailed them to me.

People who see writing before them are of all religious beliefs, the writing appearing suddenly before them. By making some inquiry for people who have seen writing in the many different ways, you will gain much light on this subject. You want to first dismiss the idea of miracles or prophetic visions in these phenomena, and rather think these things occur by and through well-defined natural laws. Burning at the stake is in the past. You may encounter some dust, as that is to-day a mighty weapon, used in silencing the inner promptings of the spirit. Just beyond the range of our material senses is a world which is not wholly of fancy, but in fact most real, and all who care to make the search will find ample pay for so doing.

Those who only see an occasional large letter, or a word in space before them, will, if they pursue the search properly, be rewarded by finding the sentence to which it belongs. Then all will be plain to them.

Then you will fully understand what the queen meant when she told the king, in this story: "There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father, light and understanding and wisdom, like the wisdom of the gods, was found in him." You may also find that person to be near you, or a part of you; maybe you will find he is your own self.

F. P. WAGNER, Vancouver, B. C.

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The Progressive Thinker.

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J. R. FRANCIS, Editor and Publisher.

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SATURDAY, NOVEMBER 11, 1899.

In ordering books and premiums, please state what express lines reach your place.

The edition containing Col. Ingersoll's address, through the mediumship of Mrs. Cora L. V. Richmond, is completely exhausted. We cannot supply another copy.

We are having a new edition printed of "The Next World Interviewed." We will be able to fill all orders the last of this week.

Oxford University.

Most readers are not conscious of the fact that Oxford University is not located in London, but is located 55 miles west of north-west of that city, on the Isis, a tributary to the Thames. The city of Oxford has a population at this time of probably 40,000.

As recently stated in these columns, Oxford University is made up of now twenty-two allied colleges. To name them would be to mention the oldest and best institutions of learning in any country. Among them are University College, founded in 1249. Then we have All Souls college; Balliol college, Brasenose, Cardinal, Corpus Christi, Exeter, Hertford, Magdalen, New, Keble, Welsch, Lincoln, Jesus, Merton, Trinity, Pembroke, Queens, St. John the Baptist, Wadham, and Worcester.

Numerous Halls, private institutions of learning, are also located at Oxford, and are indirectly connected with the University, whilst the oldest existing library in England is attached to it, to which the students and professors have easy access.

To describe each of the colleges which make up Oxford University, with the times they were severally founded, the motives therefor, their magnificence, and the purposes they have served in the history and growth of Great Britain, would require numerous volumes. They have been instrumental in making the English the advanced people the world over they are to-day, and the great libraries collected there, when properly used and interpreted, will revolutionize the public thought on much that is now passing for authentic history. The real obstacle: one lifetime is too brief to explore those vast tomes of learning stowed away in the various departments of Oxford University, Balliol college alone having in its keeping 400,000 printed volumes, and some 30,000 manuscript volumes.

The Israelite Is Correct.

The Truth Seeker claims the Israelite is mistaken in its statement that there has been no ruling of the Supreme Court of the United States declaring this a Christian nation. The editor cites a dictum of Justice Brewer in the premises. Our contemporary should observe that the dictum or saying of a Judge, when the matter in controversy is not the direct issue carries with it no legal force. In the case he mentions, it was only a side issue, the opinion of a single Judge, which any of its associates is at liberty to overrule at will. If the question, whether this is a Christian nation, was to come before the Supreme Court sitting in banc, to reach the case, and decide as claimed, they would have to override the treaty with Tripoli, in which it was declared in so many words: "This government of the United States is in no sense Christian." And also override article IV, sec. 2, of the Constitution, which declares: "All treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land."

Very Sinful.

The German Lutherans, lately in session at Mount Olive, Ill., eighty ministers of that sect in attendance upon the conference, by formal vote declared that "Life Insurance is incompatible with God's written word, that such insurance is sinful, and should be avoided by the faithful and the devout."

Crumbling Walls.

Nine columns with architrave, of the great hypostyle hall, of the temple of Luxor, on the east bank of the Nile, fell the other day, showing that "Time's unrelenting grasp" is still clutching at the remains of antiquity, and will not be content until the last stone has fallen.

They Are All Alike Guilty.

The methods employed to make the dominant religion what it now is may be seen in a late encyclical letter from Pope Leo XIII., to the Bishops of France, just published in the New York "Freeman's Journal," a Catholic organ, from which we extract:

"With regard to the study of the Holy Scriptures, we call your attention once more, venerable brothers, to the teachings we laid down in encyclical 'Devotion of God,' No. 15, which we wish the professors to put before their disciples, with the necessary explanations. They will put them specially on their guard against the disturbing tendencies which it is sought to introduce into the interpretation of the Bible, and which would shortly, were they to prevail, bring about the ruin of its inspiration and supernatural character. Under the specious pretext of depriving the adversaries of the revealed word of apparently irrefutable arguments against the authenticity and veracity of the Holy Books, some Catholic writers have thought of a clever idea to adopt those arguments for themselves. By these strange and perilous tactics they have worked to make a breach with their own hands in the walls of the city they were charged to defend. In our encyclical above quoted, and in another document, No. 10, we have spoken your mind on this rash, dangerous policy. While encouraging our exegetists to keep abreast with the progress of criticism, we have firmly maintained the principles which have been sanctioned in this matter by the traditional authority of the fathers and Councils, and renewed in our own time by the Council of the Vatican."

At first glance the non-critical reader does not comprehend the importance and extended application of this papal circular. Though directed to the subordinates of the Pope in France, its influence extends all over the globe. It not only directs and controls the actions of Cardinals and Bishops, but it guides the humblest priest in the papal jurisdiction, and influences every communicant and gives form to his thought.

Until the revolt of Luther the whole Christian church, its action and belief, its dogmas and modes of worship, were regulated and directed by bulls, and encyclicals from the Vatican, and all who departed from such directions were heretics subject to excommunication, to tortures, to dungeons, and the stake with fire-brand. The king on his throne was only allowed to think and act on religious matters as the Pope directed. His expressed opinion was infallible. His expressed voice of God in the presence, and must be obeyed as the will of Heaven.

That the reader may know we are not mistaken in these statements we quote the action of the Ecumenical Council held in the Vatican so late as July, 1870, over which Pope Pius IX. presided and to which Pope Leo refers. We quote:

"We teach and define that it is a dogma divinely revealed; that the Roman Pontiff, when he speaks ex cathedra, that is, when in discharge of the office of Pastor and Teacher of Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith or morals to be held by the Universal Church, by the divine assistance promised to him in blessed Peter, is possessed of that infallibility with which the divine Redeemer willed that His church should be endowed for defining doctrine regarding faith or morals; and that therefore such definitions of the Roman Pontiff are irrefragable (that is, in the words used by Pope Nicholas I., Note 13, in the Synod of Quierzy, A. D. 1055), it is allowed to none to revise its judgment, and to sit in judgment upon what it has judged of themselves and not from the consent of the Church. But if any one—which may God avert—presume to contradict this our definition, let him be anathema."—Vaughan: The Vatican Council, Part II, p. 110.

This formal action of that General Council was retroactive as well as prospective, and made infallible all the previous action in the past, and all he Pope had done in the long ages yet to be. Every tenet of the Christian faith, whether held by Catholic or Protestant of any and all sects wherein they agree, and every Spiritualist who copies their system of church organization, draws inspiration from this infallible successor of Peter, who, we are assured, derived his authority from "the blessed Jesus" who was God himself. The Gospels themselves are what they are by authority of this great head of the church, and would have been no Protestants had there been no Pope. Neither would there have been thousands varying sects had there been no Catholics.

Every victim of Catholic hate, every outrage and offense perpetrated by Catholic authority prior to 1520, all the wars for the propagation of the Christian faith, all the blood sacrificed in its defense, and all the massacres and slaughters which served as aids in giving the Pope power, authority and docility, which all denunciations of Christians are inheritors. Protestants are alike responsible with the Catholics. The decrees of the Pope and his dogmas he proclaimed assisted in making the system what it is, and every Christian subscribing to the name is morally responsible for its terrible crimes.

Needs a Ducking.

"Those persons in this city and elsewhere," says the Chicago Tribune, "who manifest their disapproval of Dr. Dowie and his practices by mobbing him or attempting to offer personal violence to him are making a mistake. It is a poor remedy for their grievances. It only creates sympathy for the man and gives him the opportunity to pose as a martyr, which is what he wishes more than anything else. It not only elevates him in his own esteem but tends to add to the number of the deluded persons who follow him. While the community does not sympathize with personal violence in a case like this, still it would probably be delighted if the hose could be turned on Dr. Dowie now and then so as to cool off his pernicious ardor. If in strict conformity with the law he could be occasionally treated to a douche under the town pump or be soaked at the end of a ducking plank or the firemen could turn a stream on him to correct his behavior, it would probably meet with general approval. But to engage in acts of personal violence is most unwise, first, because it is just what he is courting, and, second, because it tends to enlist sympathy for him and swell the ranks of his silly converts."

Highly Creditable.

The saloon-keepers of Sioux City, Iowa, numbering 45 persons, have voluntarily agreed to close the sale of intoxicants on Sundays, and have asked the city authorities to enforce the law to the letter. There is practical reform.

Reply to Correspondent.

A lady patron writes: "I read somewhere many years ago about Arius, who believed that Jesus was a son of the Eternal God, instead of the Eternal Son of God; that he also wrote on the subject, in consequence of which his tongue was cut out so he could not speak, and his arm was cut off at the shoulder so he could not write. What are the facts?"

Our friend, or her informant, has got things badly mixed. Michael Servetus, born in 1509, in Aragon, Spain, was educated for the Church, graduating from the University of Toulouse. At the age of 22 he visited Switzerland, and there formulated his creed. In it he declared: "There is one God Almighty, and none other beside him, single not complex, who through his Word and through the Holy Ghost, created all things. There is one only Lord: Jesus Christ, the Son of God, begotten by the Eternal Word of the Father and given by God to men as our Savior and Redeemer. He prays to the Father for us; and through his prayers and by the agency of angels, we receive the Holy Ghost."

A few years later Servetus published at Strasbourg a work on "The Errors of the Trinity." After travelling over the different countries of Europe he again visited Switzerland. At Geneva, where John Calvin seems to have been supreme, and at the instance of that "reformer," he was arrested, tried for heresy, and condemned to be burned at the stake, along with his manuscripts and printed book. On his way to the place of execution Servetus prayed: "O Jesus, thou son of the Eternal God, have mercy upon me." "Mend thy calls if thou wouldst save thyself, and call on Jesus, the Eternal Son of God," said his priestly attendant. This Servetus refused to do, so was led to the stake, green wood was piled around him to protract his suffering, and thus perished at the hands of Protestants, this great scholar and thinker. And it was he, instead of Arius, who rejected the claim that Jesus was "the eternal son of God," though he was willing to recognize him as the "son of the eternal God."

Lucilio Vanini, an Italian, born in 1585, was convicted of Atheism, and was condemned to have his tongue cut out, to be strangled at the stake, and his body burned to ashes. This sentence was carried into execution at Toulouse, February 9, 1639.

The accusation of offending Arius seems to have a pastime with our great Catholic brother, for there are large numbers of such cases recorded, poor wretches who "suffered for Christ's sake." They believed too little, else too much.

It is impossible to know the truth about Arius. Everything touching ecclesiastical affairs down to the introduction of the art of printing is shrouded in darkness and doubt. Even classical history has been tampered with, or forged outright, so we cannot place implicit trust in scarcely any historic event occurring prior to the Crusades.

Historians suppose Arius was born in Africa about the beginning of the 4th century. The church historian, Socrates, who is reputed to have written in the 5th century, but may not have really lived until the 15th century, and Sozomen, who wrote a little later, supply about all we know of the contention between the teachings of Arius and his opposers. Briefly, he taught:

"We believe in one God alone without birth, alone everlasting, alone unoriginate. * * * The Son is originate, begotten by the Father, but is not eternal, or co-unbegotten, with the Father."

There are a multitude of nice distinctions that would confuse a metaphysician which we pass.

The Council of Nice, represented to have been convened in 325, over which the emperor Constantine is said to have presided, decided Arius' teaching was heretical, his books were ordered burned, and he was banished. Arius was afterwards executed. While walking with a friend in the evening he was taken suddenly ill and died in a few moments. His opposers declared it was a special interposition of Providence in their behalf, and they openly gave thanks to God in the church. The learned translator into English of Mosheim's Ecclesiastical History, says in a note:

"It appears to me extremely probable that this unhappy man [Arius] was a victim to the resentment of his enemies, and was destroyed by poison, or some such violent method. A blind and fanatical zeal for certain systems of faith, has in all ages produced such horrible acts of cruelty and injustice." The conclusion of Dr. MacLachlan is just, whilst the independent thinker knows that "cruelty and injustice" have characterized Christianity through every age of its existence.

Our correspondent will notice, however, that Arius was not the victim of the inhumanities alleged, though the outrages named were perpetrated on others.

Excusing the Slaughter.

Some letters from Cardinal Newman, written in 1875, have just made their appearance, apologizing for the St. Bartholomew massacre. He says: "It was prompted by mortal fear; that the Catholics considered if they did not murder the Huguenots, the Huguenots would murder them." He claims "this was what prompted Pope Gregory's hasty approbation of so great a crime." It is to be presumed the same defense is to be set up for all the victims burned at the stake, immured in prisons, and whose property was confiscated by the church. "It won't do." It does not explain why women and children were slaughtered in Paris until her sewers flowed with blood. It does not explain why distant people were wiped from existence, and whole cities were desolated in the name of "the Lord Jesus." It does not explain why the votaries of science were sacrificed, and every possible obstruction was placed in the path of Progress by the church.

It is a pleasure to have a Cardinal at this late date admitting that such crime was committed by Christianity, and were justified by the Pope; but does not mitigate the offenses, nor excuse the perpetrators of them.

Was Not Orthodox.

Theodore Parker said: "A man is a Christian if he goes to church, pays his pew tax, bows to the parson, believes with his sect, and is as good as other people."

That is a good definition as coming from Parker, who was really too heretical for the Unitarians of his day, but to make it orthodox it would require belief in a virgin born God, who was co-eternal with his Father, yea, was that Father himself.

Ignorance as a Factor of Religion.

It is often said, and doubtless it is true, says the Chicago Herald, that the majority of people know so little that it can almost be said they know nothing. It is really pitiful how little any of us know when it comes to a crucial examination. Half knowledge is common enough, but how seldom it is that on some subject, upon which everybody ought to be tolerably well informed, any person in a given company can express himself freely and intelligently. It was a saying of George III. that on a special question given to the crown lawyers not one of them could do anything more than to refer. That is, they could not answer a question plumped straightly at them, but had to go back to their books and statutes to read up the law they should have had at their fingers' ends. As it is in law, so it is in medicine, and in every profession and art. Men and women forget the things they once knew or half knew, and it is only after years of tentative effort and expense that it can be said they really know anything. The want of knowledge, of course, is always relative. Deep and varied as was the learning of Sir Walter Scott, he often said he never met a man of any degree, high or low, from whom he could not learn something. And so it is that every person, no matter where his lines are cast, knows some particular thing better than anybody else. Therefore, when we speak of ignorance it is to be considered relatively. Men and women can if they choose know much more than they do, and daily life shows that the world is improving. But the millennium is not yet to be expected. Consequently ignorance must abide. Nevertheless the people of every station are at a higher grade of knowledge than ever before.

The intense ignorance of the masses can find no more fitting illustration than that presented by the 1,000 or more religions to-day in the world, each claiming the whole truth in regard to God and his methods of rewarding the good and chastening the bad. Even Kersey Graves went so far in his historical researches to assert that there have been sixteen crucified saviors. In India and China there are thousands of idols that play an important part in the providence of God, while the Devil himself among all religious sects is a personage of remarkable powers, craftiness and cunning. "Is the Devil Dead?" is a question asked hundreds of times from the rostrum, and answered in the negative up through a long line of religious sects that permeates every quarter of the civilized world. No better demonstration of supreme ignorance—dense, hateful, devilish—can be found than in the various creeds that hold in abject subjection the uninformed element of every clime—those incapable of grasping the grand truths that seem so plain and unadorned—that any one ought to be able to comprehend them. This gross pretentious ignorance—gross in all of its crude manifestations—which not only defines God, but tells in definite language all about his divine government—his heaven for the good, and his lake of fire and brimstone for the bad—this pretentious ignorance, we say is the bane of our civilization. There are thousands of definitions of Deity, and yet to define him is to actually lose him altogether, for if beyond comprehension, he cannot be expressed by any definition that puny man is capable of inventing. Thus it is that ignorance becomes more presumptuous and glaring by persisting in defining the undefinable, and in fixing the status of a being that from the very nature of things cannot be comprehended.

While ignorance is so palpable, even among the most learned, anyone of the wisest being liable to "get lost in the woods" or lose his "bearings," it would be well for everyone to be exceedingly modest in his claims to superior knowledge. We have not forgotten that when the "Cardinal Giant" was excavated from the rocks in Iowa, brought to Chicago and made the image of a monstrous man, and then taken to New York and buried, and in due time resurrected, that same statue was pronounced by scientists as a most wonderful petrification of an ancient man of huge proportions. The trick was eventually exposed, much to their chagrin.

It is to be sincerely regretted that ignorance the most palpable should be so prominently exhibited among those who claim to be so near to God; but exceeding ignorance is not, for no two sects agree, and therein they expose their very limited knowledge of the world. Certainly, in religion, if anywhere, superior knowledge—clear, concise and comprehensive—should be manifested. Mathematics, astronomy, chemistry, geology, paleontology, archaeology, animal magnetism or any scientific subject whatever should not be more clearly capable of demonstration, than the claims of the one thousand sects in the world to-day, while the truths to which are the least susceptible of demonstration, of any pretensions to actual knowledge now before the public.

A Bible Trust.

An exchange says: "A Bible Trust is one of the probabilities of the near future. The competition in selling the 'Word of God' has become so great that a combination seems necessary so that prices will not be reduced below living profits."

The great Dr. Abernethy, of a former generation, whose fame is world-wide, while visiting a lady patient, was inquired of how he liked her new dress, remarking at the same time "It is pretty short." To which the doctor: "That fashion your ladyship may carry as high as you please."

So with Bible Trusts, also takes on intonations, the higher the cost the better for the race.

Thanksgiving.

The President has designated Thursday, November 30, as a day for national thanksgiving. He omitted the "for Christ's sake," or words to that effect, which he injected into his proclamation a year or two ago, a departure in that instance from precedent.

Respond to Her Appeal.

Dear Friends:—Do you feel to help me care for my blind dependent sister, Jennie L. Webb, one of the earliest members now in the form. If so, please write brief letters to the spiritist friend whom I will give a chance to respond by independent writing or whispers for \$1. Please send letters addressed as you would to a mortal friend, and enclose in one to me. Send now and thus do much good to a veteran blind.

ANNE LORD CHAMBERLAIN, Milford, Mass.

DOESN'T LIKE THE CREED

And Would Like to Reorganize.

To the Editor:—Judging from the numerous protests appearing in your most excellent paper concerning the action taken by the N. S. A., in adopting a creed, at their recent convention, it fails to meet the approbation of a large majority who have heretofore marched under the banner of Spiritualism and given their time, talent and money to its support, and whereas, we cannot endorse this departure, and want no credits to fetter our consciences or shackle our footsteps, nor ministers to travel on half-rate to do our thinking, therefore, be it resolved, that a mass meeting be called at some time and place, hereafter decided upon, to take such steps as may be deemed expedient for the advancement of freedom and progress upon a platform broad enough for the human race to stand upon.

RUFUS SPALDING.

Chicago, Ill.

DON'T BE IN A HURRY.

In spite of the protests of a few, the Christian Spiritualists of the convention had their way. In regard to a declaration of principles, but that need not cause any serious trouble. In the ranks of the larger and broader Spiritualism. This is only a decoy duck to catch the other fellows and to make a legal standing and a popular hit. It is not permanent and unchangeable. It is not the sentiment of the majority of Spiritualists, and for this reason let us not quarrel over it; it is hardly worth it; but let us get together as many of the objects as possible and go to Cleveland next year and make a declaration so simple and sensible it will meet the approbation of all; or, failing in this, wipe out the present one.

There are business reasons for some kind of announcement to the world that we have a foundation upon which to stand to be counted among the institutions of the world.

In a word, Spiritualism, through the N. S. A. and its creed, is ready to go before the courts as a religious body and make just claims as all bequests granted by its friends, and claim equality before the law; is ready to demand its rights before the railroad commission, and to demand and command respect by the laws of any state in this Union, towards its authorized representatives. This is the part the little "creed" plays.

Religious bodies of the land are granted rights and privileges accorded by law and precedent to no other organizations, and to demand the same rights we are bound to place ourselves in the same position before these important tribunals.

It would be in accordance with the unanimous wish of the Spiritualists to abolish these discriminating laws, but the question is whether it were not better to get on the inside and help make them odious to the world and work out our reform thus.

The author of these lines has serious objections to the wording of the aforesaid document, and by vote so stated, but it is the approval of a large majority of that convention, packed or unpacked, and is considered by the world the act of Spiritualism, and now, would it be better for the opponents of that measure to secede and disrupt the entire movement, or acquiesce and line up with them; go in a body to the next convention and co-operate to the end of remodeling and reforming or reframing something more satisfactory to all concerned?

We must not be too hasty or too rabid in communication of that which was made possible and permitted by our absence from this convention. It only shows the earnestness and activity on one side and a dilatory, lax condition on the other, and a capacity for inelegant gesticulation of the pedal extremities.

We have an organization of wide-awake, noble workers, and now let us support and strengthen that organization and make it over from the inside rather than engender within bitter animosities and without the sneers and contumely of the world.

The most logical conclusion is to take the matter under serious advisement for a year and come together at the next convention for business, for harmony and repairs. REPORTER.

CARD FROM MOSES HULL

An Important New Book to Be Published.

The manuscript of the most important book I ever wrote is now about ready for the press; in fact, it is so nearly ready that I can finish it in ten days. The book will contain about four hundred pages. The title will probably be about as follows:

"The Bible; What It Is; Who Wrote It; And When? Were Its Writers Infallible? What the Higher Criticism Says. A Few Thoughts concerning Other Bibles, Etc., Etc."

This book I intend to make the crowning work of my life. I honestly think it will throw more light upon the Bible than has been done by any other book in our language.

No person seeking real light on the Bible can afford to be without this book.

Perhaps I should blush to say that, though my chances for getting rich have been numerous, instead of taking them I have spent forty-eight years in constant and hard work as a minister, lecturer, and writer on unpopular themes. My work has not paid me enough so that I can venture to get this book out without some advance pay.

The first edition will cost me at least the entire receipts for 500 copies. I now propose to get the book out as soon as I shall have received the pledges of five hundred persons who will take it as soon as issued. The money to be sent to me when I publish the notice that the pledges have been received, and the manuscript is in the hands of the printer.

I will send the books postage or expressage paid, at \$1 each, or I will send three copies of them, expressage paid, to one address for \$2.25, or six for \$4. Every one who wants one or more of these books is requested to inform me at the earliest convenient date, as I want as soon as possible to set the printers at work. I would like, if possible, to get the books out in time for the holiday trade. Address me at 72 York street, Buffalo, N. Y.

MOSES HULL

"Mahomet, His Birth, Character and Doctrine." By Edward Gibbons. This is No. 6 of the Library of Liberal Classics. It is one of the most important works of the kind, and is a masterpiece of every detail as to be practically beyond the reach of adverse criticism. Price, 25 cents. For sale at this office.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, 15¢ and 25¢.

STILL GOING AT \$1.00

And Have No Intention of Raising Our Price of Subscription.

The *Progressive Thinker* is large enough to contain all the reading matter of all the other Dollar Spiritualist papers in the United States, and have ample space left in which to make known our generous premium offers. It has no intention whatever of raising its price to \$1.50 as has been done by our contemporary, the Light of Truth. Considering the cost of our premiums to us, The *Progressive Thinker* is furnished for less than one dollar per year, a miracle in modern journalism that no one can successfully imitate. Now is the time for you to appreciate our efforts and send in an additional subscriber. The *Progressive Thinker* will continue to be not only the largest Spiritual paper published, but it will continue to combine the essential qualities of CHEAPNESS and EXCELLENCE.

Send In Your Glubs

D. E. Youngs, of Union City, Mich., sends us a club of 14 subscribers for The *Progressive Thinker*. Each one of them gets that remarkable book, The Occult Life of Jesus. What Mr. Youngs has done you can do. Get up a club for The *Progressive Thinker*. We are sending out valuable premium books, and have already established the nucleus of an Occult and Spiritual Library in over 15,000 homes. We are working on the Divine Plan, and the increase in our subscription list, shows that it is a good one.

RECEIVED THE FOUR BOOKS.

To J. R. Francis—Dear Sir:—I have received my set of four books and scanned their contents. They are mind expanders and soul elevators, and I wish they could be studied by every person capable of doing so throughout the length and breadth of this great country.

Inwood, Ia. G. G. MEDALEN.

THE DIVINE PLAN.

Now Is the Time to Act Your Part in this Drama of Life's Terrestrial Progress.

Winter is upon us, and everybody should have during the long evenings a Spiritualist paper to read. Try and induce your neighbor to join with you and thus enter into the spirit of the Divine Plan. It should not be expected that The *Progressive Thinker* alone practice the Divine Plan by sending out valuable books for less than actual cost, but each subscriber should reciprocate by getting somebody else interested in Spiritualistic and Occult literature. Try, try, we say, to send in an additional subscription, and thus aid in the great work we are doing. Let a great Spiritual wave emanate from your soul by entering into the Divine Plan. Commence at once.

BIBLE SPIRITUALISM

A Book of Spirit Manifestations.

The Bible is the Spiritualist's book. Inasmuch as from Genesis to Malachi, it is a revelation of the spiritual manifestations of that age. If you strip the Bible of Spiritualism you have a very unsavory morsel to present to any one.

There are numerous passages showing that there were men in that age who heard and witnessed things which they imparted to others who were not so gifted. At that time they were called "men of God"—to-day they are designated as mediums. All modern spiritual phenomena, except spirit photography, have their counterpart in the Bible.

The Bible contains much that is true, instructive, beautiful, and soul-inspiring, and it contains likewise, much that is false, immoral, vulgar and contradictory. But we must make allowances in considering the barbarous age in which it was written.

There are hundreds of Spiritualists in every State in the Union who are unable to get the service of a Spiritual lecturer, or medium for demonstrations of spirit return, and when asked to prove or demonstrate the Spiritual philosophy—without the Bible proof how are we to convince them. I have always noticed that our orthodox brethren at once call our attention to various passages in the Bible, refuting our arguments, if an attempt is made to argue or expound the philosophy and phenomena of modern Spiritualism. We want to meet them on their own grounds, and defeat them with their own weapons. And if any one in this broad land is able to do this, it is Moses

Hull, that scholarly expounder of Spiritualism. His "Bible Lessons" are the result of years of experience in the church, and his profound study of the Scriptures, which when shown in their true light, enables one to study the Bible with delight and understanding.

When all these teachings are displayed in a presentable way, our orthodox friends are obliged to swallow it. I became a Spiritualist long before I had an opportunity to investigate the phenomena. In conclusion, I would suggest an encouraging word to "Our Moses." Go on, dear brother; you have done a noble work, and may you continue to bring truth to the light, and joy to the world, in my earnest wish and desire.

EDWIN A. NASH.

Wyckoff, Minn.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's inner forces are here garnered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound,

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters in a quiver. The supply of matter is always several weeks ahead of the space given, and hence there is a waiting time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

A. F. Nursey sends specimens of writing in several Oriental languages (so-called), and asks for translations. He speaks in a trance, and can do so for hours in these unknown tongues.

Admitting that these are languages of long extinct peoples, their translation is beyond the capabilities of any scholar living. There can be no gain in any direction by talking in such tongues. Far better, desire and demand that the influences converse in a language which can be understood.

"Student," Ann Arbor, Mich.: Q. I have seen the statement, as endorsed by prominent Spiritualists, and I think in the Question Department, that evil has no positive existence, but is imperfect. This sets at naught the belief of all past ages and the Sacred Books. I want more light on this subject.

A. There is a tendency of the human mind to accept its ignorance of a subject as involving a profound mystery. After research has shown that what it mistakes for profundity was only vacuity, the devotee holds to his opinion with the tenacity inversely proportioned to the nothingness of the subject. At one time astrology was believed to present problems, the solution of which would unravel the grand enigmas of the relation of the stars to man. In another age the philosopher's stone and the fountain of youth were as eagerly sought. We now know that these were not problems, admitting of solution, but chimeras, dreams and fancies, and exploited by a fair-blending of ignorance, credulity and envy.

In like manner moral problems have been imagined, and the welfare of man, not only in this life but in the infinite future made to depend on the solution. These imaginary problems have probably engaged more attention and discussion than those which have a reality.

Of these the origin of good and evil, redemption, predestination, free-will, the existence of Satan, are examples, each having called forth the keenest thought, and many having served as subjects of controversy for ages, yet all actually being names standing for nothing.

Of these the existence of evil has probably received the most attention. Out of it has grown the overshadowing systems of theology and wonderful cosmogonies—childish dreams of infantile man—to account for the phenomena of Nature.

Man is placed in a beautiful world of land and ocean, boundless forests and plains, the stormy grandeur of the sea, the dreary expanse of the prairie, constantly exciting activity of thought and profoundest emotion. Nature with bountiful hand spreads happiness and enjoyment on every side. Man plants the grape, the corn and olive, and the annual showers and sunshine mature the harvest. Nature works expressly for him. The uncultured savage is impressed with the presence of a good Deity who governs for the express purpose of bestowing happiness on his children.

He is met, however, by "counter phenomena," which seem impossible to refer to a good being. The sunshine and shower; the abundant harvest, the exhilaration of health and the light of the sun, the rushing of swift lightning and terrible thunders, prostrating in a moment the labors of years of repose; the parching drought, withering and destroying the efforts of man; pestilence dark and fearful, and famine preying on friend and foe. There is an antagonism which cannot be referred to one source. There must exist an inferior or equal power delighting in subverting the designs of the good and benevolent one.

This belief is not of a tribe or race, but is common to all at a given stage of advancement. It is not a question of time but of development. Although widely differing in the trappings which surround them, there is slight difference in the countless myths of the world, viewing nature through their animality. Savages have believed reflections of themselves, and unbalanced by geographical position or by the different conditions of their environment, are constantly impressed by this antagonism. Storm and zephyr; sunshine and cloud; health and disease; life and death, speak in unmistakable language, and as fear is stronger than love, the god of evil receives by far the greater homage. They view with gnat-like blessings poured forth by the good Deity, but become frantic with fear and hostility, prosecute their rage in the midst of the approach of the evil. Days of sunshine, bounteous harvests, years of health, are effaced by an hour of storm, the failure of a season or an hour of pain.

What is evil? It is imperfection. We are not to inquire why an all-wise, omnipotent Creator did not create perfectly in the beginning; we must accept the fact of imperfections, acknowledge nature's imperfections, and we must destroy noxious weeds, venomous reptiles and insects, thereby lessening our toil and ensuring the harvest; we would abolish whirlwinds and earthquakes; equalize climates, demolish mountains, fill up rugged places and drain marshes and lakes. Such are our physical evils, to other children of nature they are not. She loves the reptile and the winged, as well as the eagle of the crag, and is equally attracted to their wants. She will correct her failures in due season,

repercussion without convolution or revolution, while man must await suffering from his imperfect surroundings and organization.

Out of imperfections grew the evils of individual action. The savage barely able to fashion a bow and spear, as little feels the impress of a higher law as the lion or tiger, and as well might we say to the latter: as it leaps on its victim, "Cease, it is wrong!" Both act in accordance with their organization. It is just and honorable according to his standard for the Carib to refresh himself at his cannibal feast.

The passions being first developed and unguided, there is, previous to the growth of the intellect a period of great excess. This is overcome by the evolution of the moral and intellectual faculties, and thereby errors are discarded. The mind matures as the limbs of an infant are enabled to walk.

Progress is the evolution of inherent qualities. Its source is not external revelation. To understand a revelation there must be answering faculties in the mind, else the revelation would be unintelligible; a revelation of morals to a totally depraved being would be in an unknown tongue. Man is organically moral, else he could not have moral ideas, and possessing innate moral capacities he has no need of a revelation.

The first concept of evil originated in an imperfect knowledge of nature, and the personification of this imperfect knowledge is the god of evil. The attainments of a "latter age," by indicating its origin, demolish the dogma. If the good Deity is infinite in benevolence and power, and created everything as pleased him, he could not have created evil. Then if evil exists, it must be self-existent, a supposition conflicting with the infiniteness of the good Deity. Evil is the friction of nature's activities working for external good.

As man advances, he is torn less and less by the thorns against which he is thrust by ignorance, and he realizes that the only divine life is that wherein he comprehends nature and gladly does her bidding. The Evil God is an imperfection of a false conception of nature, originating in ignorance, and the doctrine that evil is the antagonist of good, a positive principle, is equally baseless.

However great the Jahannum observed, after a time the equilibrium is gained and the good flows placidly on leaving the antagonism—evil—behind. The great unitized spirit flows through all, making all one expression of perfect thought. "Accepting this truth, the soul becomes emancipated from bondage to all and every creed, and walks forth in the strength of freedom, which leads continually onward to higher levels and broader views."

NOT A RELIGION.

Organize on a Strictly Business Basis.

Concerning this matter of organization, I have this to say, first, that Spiritualism is not a religion, but a science. It is the science of the mind, and the mind is the gate of knowledge and wisdom. It is that which leads man from a lower to a higher state of existence, on the earth plane and also permits him to soar aloft to the homes of the blessed, to the homes of the self-redeemed.

It is that power which inclines to more noble aspirations and true ambition. It is Spiritualism which illumines the minds of those who sit in mental darkness. It gives to the mind the light of truth, and beams and rays of light penetrate the darkest center and spot in the wide universe. It is useless to try to bind or confine it with the bands of creeds and dogmas. It cannot be. It is free, independent and universal, and yields abundant wisdom and knowledge, goodness and charity, to those who know and love her most.

It was Spiritualism that sent the first bright gleam of truth into my darkened soul; therefore I love it. My soul had for months and years been incapable of finding anything that I could hold fast to or that could hold me up; and after peering deep and long, with anxious desire into the dreadful darkness of ignorance that enveloped me, a ray of light shone dimly through the blackness. I pursued the ray until it brought me to this beautiful savior, this father and mother of Love and Truth, who took me from the land of darkness, and led me out of ignorance into goodness, spirituality, knowledge, and it has bestowed upon me the blessed ability to investigate and discover much concerning the ego or my true self. Spiritualism is the only power that can open the door of knowledge and permit man to investigate self or pry into the secrets of nature and gather out of her vast fields of truth some bright grains of knowledge.

Organize Spiritualists into a religious body? Never! Place no shackles on her beautiful limbs. Leave her free and untrammelled, disgrace not her beautiful and holy purity by binding upon her any such unholy and disgraceful words as religion, dogmas and creeds. Make no statement or declaration of principles, save one, and that is, Spiritualism is the savior of all men, and that it bestows upon all wisdom according to their personal efforts to secure it.

Spiritualism is a fact, a sublime and beautiful truth and not a religion. It is wisdom, knowledge, justice, peace, forgiveness, love, forbearance, patience, and every other good thing. Spiritualism is glorious in all its attributes. It fills with energy those who know her and lifts them to exalted spiritual attitudes in this life and in the Summerland. In the name of purity, station and honor, I beseech you to stand as of crime and cruelty. She is the mother of righteousness, justice, and charity; hence should and does wear a diadem composed of the love of thousands of pure, true hearts or minds.

Dare to brand her with that disreputable word religion, and all of those who know her best and love her most will not recognize the National Spiritualist Association or "Religion" (?) but will still seek and find as before comfort, consolation, peace, and wisdom from the same old friend, true and beloved true Spiritualism. Let those who know her not, wander as far from her help and protection as they may desire. But her children will not forsake or abandon her. They will not consent to be guided by any strange voice; no strange shepherd. They will hear only her own sweet voice as she unerringly leads them to high and exalted honors, joy and gladness.

tion of mediums when associated and persecuted by the followers of bloody religion. Also to provide funds to build where the greatest good can be accomplished, temples, where our beautiful knowledge can be made known and disseminated, and also to furnish mediums with certificates bearing their names, place of birth, and date of birth, let it be after the above fashion, based upon and conducted on strictly business principles, with its officials located in Washington or any other city deemed best. Such an organization would prevent division and strife; and would result in harmony, peace and union. But to organize Spiritualists into a religious body, and to have forever Not Religion and Spiritualism can never harmonize, they are antagonistic. The first is black, the latter white. Religion or Orthodoxy Christianity has been the curse of humanity for ages past. It is now on its last legs and I can't see how any true Spiritualist who is well informed can afford to bolster up or prop the detestable religion which, bloody, detestable religion has had its foot upon the neck of Truth for centuries past, but at last the voice of Truth again speaks words of righteousness, wisdom, and charity. Whilst religion the deceitful, lying and cruel old dog, is badly crippled and will expire as all other persecuting, hypocritical, bloody and cruel religions have; and be consigned to oblivion with nothing left but the records of her blood-thirsty deception and treachery to all the true her miserable existence. Spiritualism has no organization except for strictly business purposes. It is good enough as it is, and all sufficient. The simple can gain from it according to their mental development and their efforts, that which is to them comfort and consolation; the certain knowledge that their dear ones and friends are not dead, but live, and can return to visit them, is sufficient for those who are content with this phase, or part of Truth. And those whose physical and brain organism is more developed and with better environments or conditions surrounding them, which adapt them to greater and higher investigations of spiritual and natural phenomena, hinder them not by any creed or opinion of fallible man. I say, let our dear old friend and teacher alone, so that "all can work out their own redemption, by learning of this spirit world, the truths which by their own efforts, each and every one has fitted themselves to receive. Religion means being reunited to God or the First Cause. I contend that no human being has ever been cast off or disowned from God or the First Cause. It is impossible to separate man from the Great First Cause, because man is a part of this cause; hence cannot be separated from it. The words, God, Jehovah, etc., and Religion, each mean the same thing, and signifies to me, deceit, lies, fraud, murder, adultery, incest, robbery, breaking on wheels, breaking on stretching machines, chopping of heads, putting out the eyes, burning at the stake, gradual starvation, imprisonment in dungeons, and every abominable method of persecution that religious fanatics and bigots have dealt out to all who dared to differ with them. Away with false gods, and all religions! The best answer I can give to those who ask, "What is it?" is, "It is what I know, all knowledge, all wisdom, all goodness. This being, all should love and honor." W. H. JACKSON.

Two men once bought a cow together. Agreed to own her in that way. One set about to make a tether. The other man said, "Make her fast. One worked with every good intent. The other on deception bent."

One was a preacher with a heart. Who much deplored old Adam's fall; He chose to own the hinder part. The other man said, "Make her fast. One worked with every good intent. The other on deception bent."

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CAPITAL PUNISHMENT.

Society Has No Right to Inflict It.

It has been said, of the human eye, that, after a long and tedious process, it is enabled to see objects quite distinctly in comparative darkness, and that the process may be continued until in no way it is able to see in the light of its own. The law has transgressed so gradually that it has not revealed its penalties, because ignorance forbids.

The same truth holds good in relation to the faculties of the mind. They all may be trained to serve in a low mental condition, flattered with delusive hope they are doing well and service. From this actual condition of society I wish to consider the subject of the present mode of punishment. There are many objections to the death penalty. First, society has no God-given right to inflict the death penalty for crime, until it shall have tried every other remedy for its prevention. To no extent has this been the case. But a few only have dared to charge society with the enormity of its crimes; they protest have been hanged in the dust by the populace howling for human blood.

Every means seems to have been exhausted to punish, but not to prevent. The effects of crime, rather than the causes, it considers. The world is full of quacks prescribing for symptoms rather than specific, understood diseases—and death is the inevitable result.

The world has had its prophets, its martyrs, and all would have been saved, but alas their views were conveyed in a higher morality, consequently they were either stoned, burnt, or stretched upon a cross.

After eighteen hundred and fifty years of discussion upon the golden rule, to the mass of mankind it has no significance; it is dead in its spirit and letter. Retaliation has usurped its place and written its decrees upon the statutes of our nation, the gibbet stands as a witness to this act.

Does the church in this matter? Does she stand up a true exponent of the golden rule, holding it up as a light from heaven? If she does she has also baptized the gallows in her name (Christian) and relies largely upon its work for reformation.

O Christian civilization and the gallows—think of it! The golden rule and the gibbet—are these social companions? Is the gallows a Christian name? Is the golden rule a social name? Is the golden rule an insult to God and humanity.

Preventive is worth more than punishment; and it is pertinent to inquire: Have all the possible means of prevention been tried? In the laws so just that there can be no discriminations against its subjects? Does it throw its strong arm around the poor and weak, as well as the rich? Are all equally protected in their rights of life, liberty, and knowledge? Are the means of subsistence of knowledge and virtue placed equally within the reach of all? Are there no unjust monopolies of the equal blessings of Providence? Does wealth and power ask for impartial legislation? Are men to one another what they profess? If so, why this indifference to the palpable teachings of Christ?

To the above interrogatories, what can church and society answer? Will a plea of ignorance, a higher law, or a social name, be a sufficient answer for all it produces. Temptations of every conceivable kind have been scattered in every pathway of the weak, by its members, and what is the result? Crime, of course. It is a natural outgrowth from the low moral condition of society.

Second, each new-born is without any power to determine a single condition of existence, but finds itself in the midst of social conditions which preclude any power to determine his own life. He never chooses his parents, birthplace, or surroundings; his constitution was no matter of choice; all these he must accept. Some children are born into conditions of love, culture, virtue, and are trained with the tenderest care; others are born into conditions of ignorance and vice, neglected by parents, shunned by the self-righteous, and left to stem the tide in their weakness.

What moral strength they may have is overwhelmed by the many temptations placed designedly before them. Society puts forth no arm to protect, but points her finger to the gallows—at the same time licensing its members to deal out damnation in the shape of rum and other kindred poisons. In almost every street and alley in our cities and large towns we may find palaces of intemperance and criminal temptations. Placards and handbills of an alluring kind are scattered in the streets. Every means that Satan can suggest have been used to degrade and destroy the weak. Honest poverty and laborious industry are a high disgrace, while it crowns the successful robbers; it exalts villainy while it degrades unsuccessful virtue. Success is the cry, regardless of the means used to make and hold in its hands as a legitimate right.

Society has thus far scarcely considered the crime of preparation. Says Tenny: "State that cannot govern men without killing them has no complete and adequate title to rule at all. The power to protect—not the ability to destroy—is the only legitimate title to sovereignty." The State that hangs while it fails to educate its children, is a bloody model of barbarism. Its difference nurses ignorance into poverty and crime. Its courts of pretended justice are spotted with the blood of its neglected children, by its revenge, not justice.

Society, I know, tries to palliate its guilt by holding up this cursed custom as expedient; but it might as well try to hide itself in a fog. Society, and especially the church, is doing with its might to strengthen its battlements by all the means that are available; with his bloody law, masses must be dragged down through four thousand years, and the law kept up by the church as the only exponent of God's justice.

Does this tenacity to obsolete ideas give evidence of progress? Does this idea of tooth for tooth, blood for blood, prove any advance from the point where it was first conceived? If it does not, why do we get out of this quagmire of superstition and ignorance, and take views pertaining to humanity from a higher point, where rays of heavenly light will aid us all to extend our vision—where we may see a degraded people in all their varied relations? Not till then can we comprehend the idea of love as expressed by our leader Jesus. JOHN N. EAMES, Medford, Mass.

HYPNOTISM.

Misapprehensions Corrected.

SOMNAMBULISM AND LETHARGY—SUGGESTIONS TO DO WRONG—SOME COMPARISONS.

To the Editor:—In an article under the heading, "Hypnotic Influence," the writer refers to two subjects that were used to give some demonstrations before a half-dozen or more physicians. The writer says, "One subject was put into the lighter state, the other into the deeper state. In the former the subject was very drowsy, and could neither open her eyes, nor move her arms or limbs, but her mind was active. In the latter, the subject fell into a profound sleep, and appeared unconscious. This deeper state is called somnambulism, and it was in this condition that these experiments were made."

The writer of the above quotation was, evidently, a spectator, or at least, his knowledge of the science is not very extensive. He says "the deeper state is called somnambulism, and the deeper sleep is called lethargy."

He says, "the subject could not open her eyes, move her arms, or limbs, but her mind remained active." Of course her mind remained active, for the operator had not given her the suggestion to the contrary. He could have rendered her mind inactive, as readily as her arms or limbs. In order to demonstrate her inability to use arms or limbs, the operator gave the suggestion that she could not move them. Had he suggested that the subject was a professional athlete, there would have been a demonstration to prove her activity. Had he suggested that the subject was a "mute," the demonstration would have shown inactivity of the mind.

The writer conveys the idea that a person in the hypnotic state can be induced to commit almost any crime. Science has demonstrated that an honest, conscientious person cannot be induced to commit any act that is contrary to his honesty and integrity. In other words, we should never antagonize the subject by trying to influence them to an act of criminality, for the reason that we would fall in the experiment, if the person is honest and upright; if not honest, it is not necessary to hypnotize them, as they are of criminal nature, and are ready to steal or murder, at any time, and in the waking state, if there is an incentive or something to gain.

We give the suggestion to steal the purse from a stranger's pocket—if the person receiving that suggestion is a burglar, he will carry out the suggestion, though it be given in the waking state, therefore it is not necessary to hypnotize him. If he is not a burglar, he would scorn such a proposition, whether in the waking or the subjective state.

But admitting for the sake of controversy that the theory is correct, does it signify anything. We know that ether, chloroform, morphine, or other anesthetics, in the hands of an incompetent or unprincipled physician, will do a great deal of harm and even cause the death of the patient when used injudiciously.

Could we respectfully ask the writer to compare a list from statistics, of deaths caused by the above-named anesthetics; and then a list of those who have died from hypnotic influence, and see which list is the larger.

"That the exercise of the science should be confined to those of good moral character and integrity, I will admit. But ought not the practice of medicine to be reaching of the same? Ought not the practice of the gospel to be permitted to those only who are Christians?"

I would ask, in all sincerity, do we find this to be a true state of affairs? Consult the statistics of our States' prisons, and find how many hypnotists are there; then find the number of physicians and divines that are incarcerated for acts of immorality, or worse, of crime. Then find how many were there for a crime they committed while they were in a state of hypnosis. The statistics of the records of insane hospitals and note the number of the insane produced by repeated hypnotizations, in comparison to those confined by an overdose of religion.

We hear much about hypnosis weakening the mind. To be sure, such impressions are formed by those who are not familiar with the subject, therefore the theory is not to be relied upon. When hypnosis is produced by a competent and judicious person, no ill effect can be caused from it.

The writer says "it is possible to throw a subject into convulsions by causing such an idea to possess the mind." That is, the imagination of reptiles, or other horrid sights. He also says it is "inhuman." I agree with him to the fullest extent. It is inhuman: The only reason I know of why it should be done, is for the purpose of giving scientific demonstrations to "prove" to the masses that hypnotism and uneducated people the genuineness of the and the benefits to be derived from its production. In other words, it is called "experiments."

"If we could eliminate bigotry and prejudice, and substitute liberality of mind, and the same consideration for others that we expect for ourselves, then it would not be necessary to demonstrate by experiments. Let us now pay a visit to the operating room in the city hospital."

We see a person on the table about to undergo an operation. We find several students watching the operation. Does the patient rally from the shock produced? Yes, but dies two days later, the result of the effect of chloroform. The surgeons and medical students were "experimenting" for the benefit of science. Is it worse for a hypnotist to give a few experiments for the benefit of science, and of such nature that death or even injury has never resulted, than for others to resort to experiments where death is liable to ensue?

What is the difference, whether we use a hat pin of the scalpel, if both are antiseptic? We offer these experiments for the purpose of demonstrating the use of an anesthetic that will take the place of chloroform or other poisonous drugs. We do not claim that it is infallible, neither is there any anesthetic that is infallible. But a judicious use of the horrors of an operation may be overcome in a great number of cases, as well as reducing the death list. Death does not necessarily result in all cases from the operation, but from the chloroform.

We do not wish to antagonize the medical profession or any other class of people, and this communication is not for that purpose; but simply a desire to correct a few points that are misleading, the author referred to, and the endeavor to place it before the people in as intelligent and comprehensive a manner as possible, removing all mysticism, and placing it on a scientific basis, as well as giving it the prominence before the public that it deserves, instead of belittling it, or giving it the appearance of a "fad."

Trusting I have expressed some ideas that will be a benefit to some.

GEO. A. CHASE.

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